THE EXPOSITORY TIMES.

AUG 14 1958

Presented to
United
Theological Seminary
Library
Dayton, Ohio

by

Harold D. Halderman

THE EXPOSITORY TIMES.

EDITED BY

JAMES HASTINGS, M.A., D.D.

VOLUME THE TWENTY-FOURTH.

October 1912–September 1913.

LIBRARY OF
United Theological Seminary
E 965
T 582 42,389

EDINBURGH:
T. & T. CLARK, 38 GEORGE STREET.

Printed by

MORRISON & GIBB LIMITED,

FOR

T. & T. CLARK, EDINBURGH.

LONDON	SIMPKIN, MARSHALL, HAMILTON, KENT, AND CO. LIMITED.
MANCHESTER	JOHN HEYWOOD.
EDINBURGH	JOHN MENZIES AND CO.
GLASGOW	JOHN MENZIES AND CO.
NEW YORK	CHARLES SCRIBNER'S SONS.

CONTENTS OF VOL. XXIV.

AUTHORS.

Rev. WILLIAM ARNOTT— PAGE
The Unjust Steward in a New Light . 508
Rev. H. H. B. AYLES, D.D.—
'Thy Ornament' in Psalm 103^5 . . 47
Rev. JOHN BAILLIE, M.A.—
The Subliminal Consciousness as an Aid to the Interpretation of Religious Experience 353
Rev. JOHN A. BAIN, M.A.—
The Reformation and Protestantism in Austria 160
Professor J. S. BANKS, D.D.—
Modern Christological Discussion . 159
FREDERICK BEAMES, B.Sc.—
The Unrighteous Steward . . . 150
Rev. R. G. BURY, M.A., Litt.D.—
Two Notes on the Fourth Gospel . 232
Professor DAVID S. CAIRNS, M.A., D.D.—
The Person of Jesus Christ . . . 104
Rev. DUNCAN CAMERON, M.A.—
Psalm 67 284
Rev. F. G. CHOLMONDELEY, M.A.—
John 4^{52} 283
Rev. W. K. LOWTHER CLARKE, M.A.—
St. Paul's 'Large Letters' . . . 285
Principal J. S. CLEMENS, D.D.—
St. Paul's Handwriting. . . . 380
Rev. H. F. B. COMPSTON, M.A.—
Holding Faith and Conscience . . 233
Psalm 90^8 427
Rev. J. E. COMPTON, M.A.—
The Punctuation of Job 5^{6-8}. . . 476
Rev. WILLIAM CRUICKSHANK, M.A., B.D.—
Nippur 186
Rev. JAMES DONALD, D.D.—
The Call of Elisha 70
An Ordination Service. . . . 325
Rev. C. W. EMMET, M.A.—
Psychical Research and its Bearing on Some Biblical Problems . . . 344
Acts 15^3 and the Early Date of Galatians 475
Rev. H. G. ENELOW, Ph.D.—
A Note on Psalm 71^{18} 429
Professor Dr. PAUL FEINE— PAGE
Positive Theological Research in Germany 24
Rev. J. MATHIESON FORSON, M.A.—
Spirits in Prison 477
Principal A. E. GARVIE, D.D.—
The Danger of Mares' Nests in Theology . . . 271, 305, 373
The Value of the Subconscious . . 567
Chief Rabbi M. GASTER, Ph.D.—
The Feast of Jeroboam and the Samaritan Calendar. 198
MARGARET D. GIBSON, D.D., LL.D., Litt.D.—
Professor Nestle 379
The Stone Rolled Away 383
Professor A. R. GORDON, M.A., D.Litt.—
Pioneers in the Study of Old Testament Poetry—Herder 227
Rev. WILLIAM HAMILTON, M.A.—
The Punctuation and Rendering of Romans 5^{12-14} 234
J. RENDEL HARRIS, M.A., Litt.D., LL.D.—
Eberhard Nestle 449
Rev. ROBERT HARVIE, M.A.—
Virginibus Puerisque . 162, 216, 269, 330, 376, 408, 469, 504, 552
Rev. HENRY T. HOOPER, M.A.—
New Testament Greek. 283
Rev. RUDOLFF HUGO—
When Wealth is Lost 233
Principal J. IVERACH, M.A., D.D.—
Thumb's Handbook of the Modern Greek Vernacular 29
The Synoptic Problem 161
The Interpretation of Religious Experience 295
Rev. MAURICE JONES, M.A.—
Acts 15^3 and the Early Date of Galatians. 382, 566
Rev. LOUIS H. JORDAN, B.D.—
The Study of the History of Religions in the German Universities . . 136

AUG 14 1959 UNITED THEOLOGICAL SEMINARY

PAGE

Professor D. M. Kay, D.D., B.Sc.—
Modern Arabic 283

Rev. John Kelman, D.D.—
The Pilgrim's Progress . . 83, 170

Professor A. R. S. Kennedy, D.D.—
The Soldiers' Portions (Jn $19^{23.24}$) . 90
A Recent Find of Jewish Measures . 393
Inscribed Hebrew Weights from Palestine 488, 538

Professor H. A. A. Kennedy, D.Sc., D.D.—
Epictetus and the New Testament . 87

Rev. Hugh T. Kerr, M.A.—
The Message of the Birds . . . 502

Miss S. C. Kirkpatrick—
Psalm 90^{8} 334

Professor Ed. König, Ph.D., D.D.—
Canaan and the Babylonian Civilization 546

Stephen H. Langdon, M.A., Ph.D.—
The Scape-goat in Babylonian Religion 9

Rev. Robert E. Lee, B.D.—
The Spirit of Jesus 380

Lootfy Levonian—
Isaiah 34^{5} 45

Agnes Smith Lewis, D.D., LL.D., Litt.D., Phil. Doc.—
The Stone Rolled Away . . . 383
Matthew 22^{4} 427

Rev. F. Warburton Lewis, M.A.—
Who were the Sons of the Bride-Chamber? (Mk 2^{18-22}) . . . 285

Canon J. A. MacCulloch, D.D.—
Germanica 495

Rev. P. J. Maclagan, D.Phil.—
Mark 9^{23} 381

Rev. G. Margoliouth, M.A.—
The Calendar, the Sabbath, and the Marriage Law in the Geniza-Zadokite Documents 553

Rev. A. D. Martin—
Knowing Christ *κατὰ σάρκα* . . . 334
The Word of the Cross and the Parable of the Prodigal 526

Rev. John Mockridge—
John 2^{4} 187

Professor James Moffatt, D.D., D.Litt.—
'Found in him' 46
The Aramæans 210

Rev. James A. Montgomery—
Some Correspondences between the Elephantinê Papyri and the Gospels . 428

Rev. J. Iverach Munro, M.A.—
The Death of Judas (Mt 27^{3-8}, Ac $1^{18.19}$) 235

PAGE

Professor Eb. Nestle, D.D.—
The Widow of Fourscore and Four Years 43
Three Notes on Skinner's 'Genesis' . 91
Revelation 5^{1} 92
The Shortest and the Longest Verses of the Bible 92
John 19^{37} 92
Acts 14^{1} 187
The Chronology of the Old Testament . 188

T. G. Pinches, LL.D., M.R.A.S.—
Sargon of Assyria in the Lake Region of Van and Urmia, 714 B.C. . . 398, 460

Dr. D. Plooij—
Acts $28^{14.16}$ 186

Rev. S. Pollard—
The Mustard Seed 187

Rev. F. J. Rae, M.A.—
The Parable of the Clock . . . 376

Sir William M. Ramsay, LL.D., D.D., D.C.L.—
What were the Churches of Galatia? 19, 61, 122, 219, 280, 331, 378, 471, 563

Rev. John Reid, M.A.—
Inward Sight 235
The Sanctification of Christ and His Disciples 459

Rev. W. Venis Robinson, B.A.—
Again 550

Rev. J. Bonnar Russell, B.D.—
The Word of the Cross and the Parable of the Prodigal 358

Rev. James Rutherford, B.D.—
Jonathan's Boy 217

Rev. W. Sanday, Litt.D., LL.D., D.D.—
The Value of the Subconscious: In Reply to Critics 438

Professor A. H. Sayce, D.Litt., LL.D., D.D.—
Recent Biblical and Oriental Archæology 36, 54, 139

Professor J. A. Selbie, M.A., D.D.—
The Latest Issues of the 'International Critical Commentary' . . . 22
A New Hebrew Grammar . . . 333

Rev. Harry Smith, M.A.—
The Disobedient Prophet . . . 135

Rev. M. Linton Smith, M.A.—
1 Peter 3^{21} 46

Professor Alexander Souter, D.Litt.—
The Judging or Critical Temper . . 5

Principal J. G. Tasker, D.D.—
Professor Söderblom on Religion and Mysticism 117

Rev. ARTHUR F. TAYLOR, M.A.— PAGE
A Marriage Address 113
Cura Curarum 67, 114, 165, 218, 375, 409, 470, 501
Plato to the Preacher 255
Small Things 329
Principal W. H. GRIFFITH THOMAS, D.D.—
Romans 1^4 44
Tasting 91
Faith in the Synoptic Gospels . . 477
Rev. H. TOWNSEND, M.A., B.D.—
Job and Buddha 499
Rev. A. S. TRITTON, M.A., B.D.—
The Casting out of Leaven (Ex 13^7, Dt 16^{11}) 428
Rev. DAWSON WALKER, M.A., D.D.—
Apollinaris of Laodicea . . 246, 410
Rev. A. M. WALMSLEY, M.A.—
'Worship' and 'Obeisance' in the Bible 478

Rev. W. WATSON, M.A., B.D.— PAGE
Illustrations from Egyptian Ethics of Texts in 'Proverbs' 474
Rev. T. H. WEIR, B.D., M.R.A.S.—
Matthew 5^3 44
'The Stone Rolled Away' (Lk 24^2) . 284
'Ye are clean, but not all' (Jn 13^{10}) . 476
Professor ADAM C. WELCH, M.A., D.D.—
Old Testament Eschatology . . . 208
Rev. J. WILLCOCK, B.D.—
Tacitus on the Jews 234
Rev. EDWARD W. WINSTANLEY, D.D.—
Days of the Son of Man . . . 533
Rev. F. H. WOODS, B.D.—
The Messianic Interpretation of Prophecy 320

SUBJECTS.

PAGE
Acts, Author 530
Antioch of Pisidia . . . 62
Apollinaris of Laodicea . 246, 410
Archæology, Biblical and Oriental 36, 54, 139
Atonement . . . 245, 358
Balaam 486
Beka' 490
Bethlehem 547
Bible, Interpretation . . . 241
Branch 321
Buddha 499
Canaan and the Babylonian Civilization 546
Christ, Creator 389
,, Eschatological Discourses 323
,, Genealogies . . 194, 195
,, Manifestations . . 437
,, Myth 145
,, Person 52, 104, 307, 442, 481
,, Pre-earthly Life . 340, 436
,, Preserver . . . 436
,, Sanctification . . . 459
,, Second Coming . 323, 324
,, Sinlessness . . . 52
,, Sonship . . . 53, 482
,, Virgin Birth . . . 196
Christianity 434
Chronology, O.T. . . . 188
Church, Doctrine . . . 482
Commentary, Great Text, 13, 56, 119, 155, 201, 249, 300, 350, 395, 444, 491, 542
Confession 505
Conversion . . 306, 355, 441
Creation 389
Cura Curarum 67, 114, 165, 218, 375, 409, 470, 501
Daniel, Book . . . 289, 322
Days of the Son of Man . . 533
Derbe 124
Divorce 149
Elisha, Call 70
Eternal Life 97
Experience, Religious . 295, 353
Exposition, Notes of Recent 1, 49, 97, 145, 193, 241, 289, 337, 385, 433, 481, 529
Faith in the Synoptic Gospels . 477
Feast of Jeroboam and the Samaritan Calendar . . . 198
Foreign Theology, 40, 86, 159, 208, 495
Future Life 346
Galatia, Province . 378, 471, 563
,, What were the Churches of? 19, 61, 122, 219, 280, 331, 378, 471, 563
Galatians, Date . 382, 475, 566
Genealogy of Christ . . 194, 195
Geniza-Zadokite Document . 553
Greek, New Testament . 283, 339
Hebrews, Epistle . . . 338
Herder 227
Heredity 196
Holy Spirit . . . 440 ff.
Iconium 2, 123
Indwelling, Divine . . 353, 441
Inspiration 347
Interpretation of Religious Experience 295
Inward Sight 235
Jeroboam, Feast of . . . 198
Jesus Christ, Person of . . 104
Jesus or Christ . . . 100, 290
Jewish Measures, Recent Find . 393
Jews, Tacitus on . . . 234
Job and Buddha . . . 499
Judaism 484
Judas, Death 235
Judging or Critical Temper . 5
Judgment 103
Justification 102
Kôhên 38
Leaven, Casting out . . . 428
Logos 291
Lystra 124
Maeterlinck 51
Magic 348
Mares' Nests in Theology 271, 305, 373
Marriage Address . . . 113
Measures, Jewish . . . 393
Messiah . . . 291, 320, 442
Miracles 346
Missionaries 386
Mustard Seed 187
Nestle, Eberhard . . 379, 449
Nicodemus 4
Nimrod 38
Nippur, Texts from . . . 186
Noah 111
Obeisance 478
Ordination Service . . . 325
Pain 244
Papyri and the Gospels . . 428
Paul 100
Personality . . . 307, 439
Pilgrim's Progress . . 83, 170
Pioneers in the Study of O.T. Poetry 227
Plato to the Preacher . . 255
Positive Theological Research . 24
Prayer, Answers . . . 440
,, for the Dead . . . 101
Prodigal Son . . . 358, 526
Professor Söderblom on Religion and Mysticism . . . 117
Prophecy, Messianic Interpretation 320
Prophet, Disobedient . . 135
Proverbs, Illustrations from Egyptian Ethics 474
Psychical Research and its Bearing on Some Biblical Problems 344
Psychology 305
Religions, History of . . . 136
Rest 110
Resurrection 347
Righteousness 103
Sabbath 553
Sanctification of Christ and His Disciples 459

	PAGE
Sargon of Assyria in the Lake Region of Van and Urmia, 714 B.C.	398, 460
Scapegoat in Babylonian Religion	9
Shekel	488, 538
Sin, Original	529
Small Things	329
Son of Man	388, 442
Sons of the Bride-Chamber	285
Speaking, Public	255
Spirit of Jesus	380
Spirits in Prison	111, 477
Steward, Unrighteous	150, 508
Stone Rolled Away	284, 383
Subconscious, Value of	438, 567
Subliminal Consciousness	306, 353
Suffering, Problem	499
Tasting	91
Texts, Transmission	36
Theology, Mares' Nests in	271, 305 373
Transfiguration	385
Trinity	148
Uzzah	243
Verses, Shortest and Longest	92
Virgin Birth	196
Virginibus Puerisque	67, 115, 162, 216, 269, 329, 376, 407, 468, 502, 550
Weights, Inscribed Hebrew	488, 538
When Wealth is Lost	233
Word of the Cross and the Parable of the Prodigal	358, 526
Worship	478
Yahweh	39

BOOKS.

	PAGE
Abbott, Light on the Gospel from an Ancient Poet	111
,, Fourfold Gospel	560
Abelson, Immanence of God in Rabbinical Literature	75
Addy, Church and Manor	308
Alttestamentliche Studien	497
Andrews, Science of Society	516
Aveling, Consciousness of the Universal and the Individual	226
Balfour, Rev. James MacGregor	265
Ball, Correspondence of Swift	265
Bayley, Language of Symbolism	193
Beet, Early Roman Episcopate	562
Behm, Der Begriff ΔΙΑΘΗΚΗ	87
Benson, Thy Rod and Thy Staff	143
,, Along the Road	368
Bernard, Odes of Solomon	75
Bliss, Religions of Modern Syria	73
Blunt, R. F. L. Blunt	263
Bonhöffer, Epiktet und das N.T.	87
Bosanquet, Value and Destiny of the Individual	244
Bowne, Kant and Spencer	126
Breasted, Religion and Thought in Ancient Egypt	130
Brett, History of Psychology	125
Briggs, Fundamental Christian Faith	562
Brooke, Johannine Epistles	109
Brown, Youth of Goethe	467
Butler, George Fox in Scotland	465
Cambridge History of English Literature, ix.	177
Cannon, Song of Songs	561
Charles, Doctrine of a Future Life	289
,, Daniel	367
,, Apocrypha and Pseudepigrapha of the O.T.	511
Cheyne, Isaiah Re-explored	180
,, Veil of Hebrew History	276
Clapham, Abbé Sieyès	34
Clark, English Nonconformity	363
Clemen, Primitive Christianity	148
Clifford, Gospel of Gladness	167
Codex Harleianus	212
Compton-Rickett, William Morris	513
Constant, History of Magic	418
Cooke, Judges and Ruth	365
Cornelison, Religious Feeling	275
Craig, History of Oratory	450
Crawford, Thinking Black	226
Dahlke, Buddhism and Science	317
Day, Folk-Tales of Bengal	178
Deissmann, St. Paul	99
Denny, Papalism	30
Descartes, Philosophical Works	141
Dibelius, Das Abendmahl	41
Dölger, Sphragis	41
Driver, Hebrew Samuel	361
Emmet, Galatians	109
Encyclopædia of Islam	559
Eucken, Modern Thought	31
Eugenics, Problems in	79
Evans, Hebrew Grammar	131
Faguet, Initiation into Philosophy	134
Faut, Christologie seit Schleiermacher	159
Feine, Einleitung in das N.T.	498
Ffrench, Prehistoric Faith in Ireland	178
Field, Myth of the Pent Cuckoo	371
Fleming, Critical Reviews	308
Fletcher, Dei Christus, Dei Verbum	290
,, Psychology of the N.T.	80
Forsyth, Marriage	79
,, Authority	213
Fossey, Présages assyriens	55
Foucart, Hist. des Religions et Méthode Comparative	40
Foundations	146
Frame, Thessalonians	110
Frazer, Belief in Immortality	415
Fuller, Evil in Plotinus	178
Gamble, Christian Faith and Worship	49
Gardner, Inner Life of George Eliot	143
,, Lascarids of Nicæa	182
Garrod, Dante	521
Garvie, Christian Apologetics	517
Gibson, Commentaries of Isho'dad of Merv	516
Gillie, What I said to the Children	407
Goodrick, Book of Wisdom	370
Goodspeed, Index Apologeticus	42
Gordon, Poets of the O.T.	79
,, Arch. Hamilton Charteris	176
Gray, Introd. to the O.T.	453
Great Texts of the Bible	167
Green, Pestalozzi	262
Grimm, Kinder- und Hausmärchen	495
Grisar, Luther	417
Groot, Religion in China	226
Halévy, Précis d'Allographie assyro-babylonienne	139
Hall, Ancient History of the Near East	419
Halliday, Greek Divination	367
Hamilton, Giant and the Caterpillar	67
,, People of God	50
Harnack, Bible Reading in the Early Church	214
Harris, Dawn in Darkest Africa	224
Harrison, Among my Books	131
,, Positive Evolution of Religion	309
Hedin, Trans-Himalaya	514
Helm, Altgermanische Religionsgeschichte	496
Henson, Puritanism in England	65
Herbert, Evolution	515
Herkless, Archbishops of St. Andrews	452
Heurtevent, Durand de Troarn	43
Hill, Philosophy of Nietzsche	279
,, Porphyry, Bishop of Gaza	312
,, Sociological Value of Christianity	128
Hirn, Sacred Shrine	195
Hobhouse, Development and Purpose	362
Hocking, Meaning of God	274
Holdsworth, Gospel Origins	453
Horsley, How Criminals are Made	372
Horton, Invisible Shield	163
Hose, Pagan Tribes of Borneo	273
Howells, Soul of India	423
Hudson, Psychic Phenomena	318
Hügel, Eternal Life	97
,, Mystical Element of Religion	117
Hughes, Essay on Miracle	364
Innes, Chapters of Reminiscence	465
International Critical Commentary	22, 78
James, Prayer Life	368
Jevons, Personality	522
Jones, Celtic Britain and the Pilgrim Movement	225
,, Social Powers	433
,, Until the Day Dawn	421
Journel, Enchiridion Patristicum	42
Jowett, The Preacher	66
Karst, Chronik des Eusebius	42
Kauffman, Latter Day Saints	126
Kelman, Among Famous Books	237
Kent, Makers and Teachers of Judaism	80

	PAGE
Kenyon, Textual Criticism of the New Testament	131
Külpe, Philosophy of the Present	451
Lester, Historic Jesus	82
Liszt, Chopin	318
Lodge, Modern Problems	113
Lofthouse, Ethics and the Family	125
Lohmeyer, Diatheke	498
Lucian, The Syrian Goddess	313
Macaulay, Word of the Cross	215
McCulloch, Bengali Household Tales	178
Macdonald, Margaret Ethel Macdonald	262
McDowall, Evolution and the Need of Atonement	245
McEvoy, Great Embassy	386
Macfie, Heredity, Evolution, and Vitalism	227
M'Intyre, Spirit and Power	404
Mackenzie, Galatians and Romans	180
Mackintosh, Person of Jesus Christ	52, 104
McLaren and Adam, Our Growing Creed	275
Macmillan, Crowning Phase of the Critical Philosophy	274
Mason, William Edward Collins	142
Maurice, Octavia Hill	529
Mayor, Twelve Parochial Sermons	276
Mennell, Petrology	516
Menzies, 2 Corinthians	109
Miles, Christmas in Ritual and Tradition	177
Milligan, N.T. Documents	339
Mills, Frederic Shields	264
,, Our Own Religion in Ancient Persia	457
Möller, Wider den Bann der Quellenscheidung	55
Moore, Christian Thought since Kant	78
Moret, Kings and Gods of Egypt	226
Morrison, Afterglow of God	112
Mullins, Freedom and Authority	517
Murray, Four Stages of Greek Religion	242
Nietzsche, Index to	454
Oesterley, Ecclesiasticus	77
Ottley, Rule of Life and Love	319
Paget and Crum, Francis Paget	268
Palmer, Samson-Saga	522
Palmer and Haggard, Michael Fairless	466
Paterson, Rule of Faith	223
Phelps, Abbas Effendi	318
Philostratus, Apollonius of Tyana	141
Pierson, Arthur T. Pierson	264
Pigou, Wealth and Welfare	175
Plummer, Continental Reformation	134
,, Humanity of Christ	368
Pounder, Book of Revelation	213
Powers, Masters of Art	185
Putnam, George Palmer Putnam	176
Radford, Eternal Inheritance	337
Rand, Classical Psychologists	127
Rawling, New Guinea Pygmies	310
Reason, Ten Minute Talks	115
Redlich, St. Paul and his Companions	423
Reid, Uplifting of Life	65
Reinach, Cults, Myths, and Religions	101
Robinson, Angel Voices	550
Rogers, Pastoral Theology	129
Rose, Personality of Napoleon	141
Rostron, Christology of St. Paul	35
Roy, New Philosophy	372
Royce, Sources of Religious Insight	73
,, Problem of Christianity	529
Ruffini, Religious Liberty	128
Ruppin, Jews of To-day	560
Russell, Maitland of Lethington	265
Saintsbury, English Prose Rhythm	32
Saxby, Joseph Bell, M.D.	464
Schiffer, Die Aramäer	210
Schiller, Humanism	178
Schweitzer, Paul and his Interpreters	211
Scott-Moncrieff, Paganism and Christianity in Egypt	453
Selbie, Schleiermacher	416
Sell, Muḥammad	421
Sellin, Alttest. Prophetismus	87, 208
Shakespear, Lushei Kuki Clans	81
Simon, Islam in Sumatra	132
Simpson, Great Ideas of Religion	168
,, Spiritual Interpretation of Nature	182
Skinner, Genesis	91
Smellie, Robert Murray McCheyne	424
Smith, Early Poetry of Israel	312
,, Historic Jesus	180
Souter, Text and Canon of N.T.	313
Spence, Ancient Mexico	453
Spencer, Meaning of Christianity	127
Spiro, Modern Arabic	283
Spitta, Synoptische Grundschrift	161
Stokes, Gospel acc. to Jews and Pagans	423
,, Kingdom of Ends	365
Story, Later Reminiscences	466
Strahan, Book of Job	361
Streane, Jeremiah and Lamentations	452
Swaine, The Earth	517
Swete, Holy Spirit in the Ancient Church	73
Székely, Bibliotheca Apocrypha	497
Tait, Heavenly Session of Our Lord	181
Taylor, Ancient Ideals	450
Tennant, The Concept of Sin	214
Teresa, Book of the Foundations	364
Tertullian, Adversus Marcionem	42
Thérèse of Lisieux	265
Thorburn, Jesus the Christ	145
Thumb, Modern Greek Vernacular	29
Tisdall, Christianity and Other Faiths	178
Travels and Studies in the Nearer East	55
Troelstra, Name of God in the Pentateuch	134
Turner, Early Church History	74
Underhill, Mystic Way	385
Varley, Henry Varley's Life Story	465
Waggett, Our Profession	113
Ward, Heredity and Memory	197
Wardell, Contemporary Philosophy	315
Warrick, Moderatois of the Church of Scotland	363
Warschauer, Way of Understanding	402
Watkinson, Gates of Dawn	169
Watson, Interpretation of Religious Experience	295
Watt, Scottish Life and Poetry	238
Watts, George Frederic Watts	268
Waugh, Benjamin Waugh	262
Weaver, Mind and Health	424
Weeks, Among Congo Cannibals	76
Wesley, Journal, vol. iv.	309
Westcott, St. Paul and Justification	419
Wilkin, Sir David Baird	141
Willcock, Sir Henry Vane	558
Williams, St. Paul's Doctrine of Justification	102
Winter, Public Speaking	278
Wood, Hebrew Grammar	333
Woods and Powell, Heb. Prophets for English Readers	110
Woodworth, Care of the Body	278
Wordsworth, Sermons in Salisbury Cathedral	316
Workman, Monastic Ideal	422
Worsley, Apocalypse of Jesus	180
,, Theology of the Church of England	421
Zerbe, Hebrew Writing and Literature	54
Zwemer, Moslem Christ	83
Zwingli, Works	183

HEBREW WORDS.

	PAGE
בשם	429
גמיד	476
דכא	334, 427
יתרום	429
כְּאַפָּא	284, 383
כֹּחֵן	38
עֲדַי	47
עֲנִי	44
צְדָקָה, צְדָקָ	103
רוּתָה	45
שׁהה	478

GREEK WORDS.

	PAGE		PAGE		PAGE
ἀπωθέω	233	ἐπερώτημα	46	κοάλμειν	38
γεύομαι	91	εὑρίσκω	46	πίστις	477
διελθεῖν	61	ἡγιασμένοι ἐν ἀληθείᾳ	459	προσκυνέω	478
δίκαιος, δικαιοσύνη	103	κατὰ σάρκα	334	πτωχοὶ τῷ πνεύματι	44
ἔθνη	564	καύειν	38		

TEXTS.

	PAGE		PAGE		PAGE		PAGE
Gn iii. 15	91	Pr xxii. 9	474	Mk iv. 31 f.	187	Ac xi. 24	542
x. 8–10	38	xxii. 16	474	viii. 38	324	xiii. 49–xiv. 7	122
xiv.	37	xxiii. 1–3	475	ix. 1	91, 324	xiv. 1	187
Ex xiii. 7	428	xxiii. 22	474	ix. 23	381	xiv. 6	2
xxiii. 16	504	xxiii. 29, 30	475	x. 1–12	149	xiv. 21	124
Lv xiv. 1–8	9	xxiv. 23	474	xiii. 5–37	323	xv. 3	382, 475, 566
xvi. 2	9	xxv. 8	474	Lk i. 11	468	xxi. 3–6	219
Nu xxii.–xxiv.	486	xxvii. 14	474	ii. 1–5	3	xvi. 6	21, 61, 220
Dt xvi. 11	428	xxix. 4	474	ii. 37	43	xvi. 7	380
xviii. 15	201	xxix. 20	474	iii. 23–38	194, 195	xviii. 23	21, 221 ff.
1 S xx. 39	217	xxix. 23	475	vi. 37	5	xxviii. 14–16	186
2 S vi. 3–8	243	xxx. 10	474	ix. 27	91	Ro i. 4	44
2 S viii. 9–11	532	Ec iii. 1–16	429	xii. 32 f.	428	v. 12–14	234
1 K xii. 31–33	198	x. 20	474, 502	xiii. 19	187	xiv. 4	5
xiii. 1, 11–32	135	Cant ii. 1	408	xiv. 24	91	xv. 12	321
xix. 19–21	70	Is xi.	320	xiv. 31, 32	531	xv. 13	56
2 Ch vi. 8	155	xxvi. 19	193	xv. 11–32	358, 526	1 Co vi. 19, 20	395
Job v. 6–8	476	xxxiv. 5	45	xvi. 1–14	150, 508	x. 4	436
Ps xix. 12	429	Jer. viii. 7	552	xvi. 19–31	155	x. 13	249
xxiii. 1	216	Dn ii. 34, 35	322	xvii. 22	533	xii. 22–25	443
xxxi. 15	491	ii. 46	478	xxi. 22	324	xv. 36	242
lxvii.	284	vii.	322	xxiv. 2	284, 383	xv. 58	13
lxxi. 18	429	Hos. xi. 1	321	xxiv. 34	383	xvi. 1	61
xc. 3	334, 427	Zec. xiii. 8	541	Jn i. 1–14	436	2 Co v. 16	100, 334
ciii. 5	47	Mt i. 1–16	194, 195	i. 47	232	Gal vi. 11	285, 380
ciii. 6	103	ii. 2	194	ii. 4	1, 187	Ph iii. 8, 9	46
cxvi. 3, 13	193	ii. 15	321	iii. 1–21	4	Col ii. 9	444
Pr v. 18	474	ii. 23	321	iii. 8	444	1 Th v. 4	46
x. 17	474	v. 3	44	iv. 52	283	1 Ti i. 5	470
x. 19	474	v. 17	321	vi. 35	119	i. 19	233
x. 23	474	v. 32	149	viii. 52	91	Tit ii. 12	434
xi. 1	474	v. 40	428	x. 9	162	He ii. 9	91
xi. 12	474	v. 45	429	xiii. 10	476	vi. 4, 5	91
xi. 13	474, 475	vi. 19 f.	428	xiv. 2	408	1 P ii. 3	91
xiii. 4	475	vii. 1.	5	xvii. 19	459	ii. 21	469
xv. 1	474	xi. 3	320	xviii. 6	233	iii. 18–20	111, 477
xv. 28	474	xiii. 30–49	324	xix. 23–24	90	iii. 21	46
xvi. 5	474	xiii. 31 f.	187	xix. 37	92	2 P iii. 18	376
xvi. 18	475	xv. 5	429	xxi. 15–19	380	Rev iii. 8	330
xvi. 28	474	xvi. 18	384	xxi. 22	324	v. 1	92
xvii. 6	474	xvi. 28	91	Ac i. 1	380	2 Es ix. 17	165
xviii. 22	474	xix. 3–9	149	i. 18, 19	235	Ecclus xix. 1	329
xix. 9	474	xxii. 4	427	vi. 15	350	xxix. 11	428
xix. 19	550	xxv. 31	324	vii. 55, 56	350	2 Mac iii. 4	489
xx. 10	474	xxvii. 3–8	235	x. 34, 35	300	xii. 43, 44	101
xx. 28	474	Mk ii. 18–22	285				

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

Professor Burkitt has sent a note to the *Journal of Theological Studies* on the meaning of those words of Christ which we translate 'What have I to do with thee?' (Jn 2^4). There is undoubtedly some harshness in the sound of the words. And, as Professor Burkitt says, 'we must all have listened, at some time or other, to well-meant expositions explaining that this speech of our Lord to His Mother at the marriage in Cana of Galilee was not as harsh as it sounds in English.' These explanations, he thinks, have never come to anything. The sense of harshness persists.

It has been felt from the beginning. But it never was felt so keenly as when the Virgin was made the object of adoration. Then it became imperative that something should be done to remove the appearance of harshness. In the Roman Catholic version of the New Testament, which was made at Rheims and was published in 1582, there is an elaborate note on the words. The note excites the contempt of so excellent a scholar as Dr. John Lightfoot. And yet the Rhemish translators, or those they followed, suggest the very translation which is now offered by Professor Burkitt, although he has not a suspicion that he is not the 'first begetter' of it.

The phrase is literally, 'What to me and to thee?' And, by the way, that is how the Rhemish translators render it—'What is to me and thee, woman?'—giving this quaint excuse for the literalness: 'Because this speech is subject to divers senses, we keep the words of our text, lest by turning it into any English phrase, we might straiten the Holy Ghost's intention to some certain sense not intended, or not only intended, and so take away the choice and indifferencie from the reader, whereof (in holy Scripture specially) all translators must beware.'

The reader might well ask what we keep translators for. But let us turn to Professor Burkitt. 'The phrase,' says Professor Burkitt, 'is common enough, both in Greek and Aramaic. It gives us three things, viz. "something" (τί), the speaker (ἐμοί), and the person spoken to (σοί); and, further, it asserts the existence of a gap or disconnexion. What, as a matter of fact, the phrase does not tell us is where the gap is. It may be between *me* and *thee*, but it may equally well be between *us* and *the thing*. I venture to suggest that in Jn 2^4 "What to me and to thee?" means nothing more than "What to us?" We might translate it, "What have I and thou to do with that?"'

The Rhemish translators are not so clear as Professor Burkitt, nor so convinced. 'Christ then'—this is their suggestion—'may mean here,

What is that, Woman, to me and thee, being but strangers, that they want wine?' They proceed to offer an alternative interpretation, which does not greatly differ from that common interpretation with which Professor BURKITT is dissatisfied. They are evidently anxious to prove that, whatever the phrase means, 'it was not a reprehension of our Lady.'

But, to us at least, a difficulty remains. If 'our Lady' is saved, what of our Lord? If we have set right the relations between Him and His mother, have we not put wrong the relations between Him and His hosts? Is it likely that Jesus would have said regarding any one who was in trouble, 'What have I to do with that?'

Professor BURKITT has more to say. He says that there is a phrase used by modern Egyptians which in sound is almost identical with the phrase we are considering. It is *mā 'alēsh*, which literally translated is 'It is not my business.' But that is not the meaning intended. The phrase is used by modern Egyptians both for 'I beg your pardon!' and 'Never mind!' That, says Professor BURKITT, is what we require. In colloquial language, in language which would be familiar to His mother, He simply said, 'Never mind!' or 'Do not worry!' Did He smile as He said it? In any case she understood, and gave the order, 'Whatsoever he saith unto you, do it.'

Mr. F. B. MEYER, representing the National Council of Evangelical Free Churches, has issued the *Free Church Year Book* for 1912. It contains the official report of the Seventeenth National Council, which was held at Cheltenham in the month of March. It contains, as part of that report, an address by Sir W. M. RAMSAY on 'Some Aspects of Sacred Archæology.'

Professor RAMSAY wanted elbow-room; therefore he said 'Some Aspects.' In reality he confined himself to the writings of St. Luke. For he had scarcely begun his address when he felt that if he was to say anything that was worth saying within the hour, he must concentrate somewhere. And he had no hesitation in concentrating on St. Luke, since there is no subject he himself is so familiar with, and none which can show such a turn-over of opinion within these twenty years.

Twenty years ago, says Professor RAMSAY, there was no book in the New Testament whose credibility was regarded with such suspicion as the Acts of the Apostles. The case is altered now. On the whole it may be said with truth that it is the Gospel that now stands most in need of defence, and the Acts that has best survived the ordeal. But he has reason to show, and he shows it within the brief space of this address, that St. Luke's credibility as a historian is now well established in respect of the Gospel as well as the Acts.

First of all he refers to that suspicious statement in the fourteenth chapter of the Acts, that Paul and Barnabas fled from Iconium into Lycaonia. Iconium was the capital of Lycaonia. It is as much as to say that a prisoner fled from Edinburgh into Midlothian, or from London into England. 'It showed that the writer imagined Iconium to be outside of Lycaonia, whereas every book on ancient geography will tell you that Iconium was its capital.' It is true that many centuries before Luke wrote Iconium had been Phrygian. The conclusion was that the writer of the Acts had learned this fact from some geographical school book, and, not knowing anything of the locality himself, had imagined that Iconium was Phrygian still. 'It is by blunders like this that the forger is detected and proved: he does not relate facts, he states his own true or false opinions.'

It happened, however, that one day Professor RAMSAY was reading the *Acta* of the martyrdom of Justin at Rome, a good second-century narrative. One of the Roman Christians, who was a fellow-prisoner of Justin, describes himself in that narrative as having been brought from Iconium *of Phrygia.*

The editor of the *Acta* proposed to substitute Lycaonia for Phrygia.

But Professor RAMSAY remembered the fourteenth chapter of Acts. St. Luke had spoken of going out of Iconium into Lycaonia, and here was a slave, who having been born and brought up in Iconium, spoke of it as a city of Phrygia. It was evident that both he and St. Luke were speaking not of the actual fact but of the local feeling and after the local custom. 'Instead of a silly anachronism on St. Luke's part, a detail had emerged which proved St. Paul's intimate acquaintance with the ideas of the people in the city'—for no doubt St. Paul was St. Luke's authority for the statement.

Is the evidence sufficient? Professor RAMSAY was content with it. But he admits that it was not sufficient to convince everybody. If only he could find proof that the language of Iconium was Phrygian. He did not find that proof till 1910.

In 1910 he went to Iconium. He found a quarrel going on between the municipal authorities and the Imperial Museum. The municipality were digging for building stones in the castle hill. As the stones were dug up they were found to have inscriptions on them, and were consequently claimed by the Museum. The city refused to dig simply to enrich a government institution. 'At this moment we came upon the scene. I happened to be in possession of some money for excavation—a very rare condition with me, for my work has always been hampered by poverty; the money in this case was Lord Strathcona's. We offered to do the excavations and to present all the uninscribed stones to the city and the inscribed to the Museum.' When the language on the inscribed stones was examined, it was found to be Phrygian. The Phrygian language was still spoken in Iconium and used on epitaphs as late as the third century after Christ. The proof was complete.

But Professor RAMSAY, as we know, did not wait to make his proof complete. When he discovered from the *Acta* of Justin's martyrdom that the inhabitants of Iconium spoke of themselves as Phrygian, he maintained that as a historian St. Luke was to be relied on. Whereupon 'a German scholar, in a hostile and rather contemptuous notice of my book, challenged me to apply my view of St. Luke's reliability as a historian to the first five verses of the second chapter of St. Luke's Gospel.'

It is the narrative of the census. We need not go over it all again. The story of the discovery that Augustus made a decree that the Empire should be periodically subjected to a census is very well known. The period being fourteen years, and the census of 6 A.D. being attested by Josephus, the previous census, which would be 'the first,' as St. Luke calls it, would fall in the year 8 B.C., the very time when (according to the new reckoning of the birth of Jesus) it is placed in the Gospel.

But the difficulties of St. Luke's narrative were not all removed yet. A greater difficulty by far than the census itself was the statement that the people were ordered to go to their native place to be registered. This statement was contrary not only to Roman custom, but also to Roman principle. It was opposed to progress, to freedom, and to education. Professor RAMSAY suggested that this part of the decree probably applied only to Palestine, and that it was due to the necessity of recognizing the old Hebrew tribal system. It was a guess and a clever one. But it was wrong.

Since that guess was made, however, it has been proved that, not in Palestine only, but also at least in Egypt and in Thrace, the people were ordered to return to their proper domicile in view of an approaching census. There is an edict of a Prefect in Egypt in the second century to that effect; and there is a proclamation of the municipality of Mesembria in Thrace, ordering all citizens to return to the city for the census. It is true that

such an order was un-Roman and un-progressive. The Romans simply found that local custom was too strong for them.

And in course of time this custom was the undoing of all the good which the Romans did on behalf of liberty and the progress of the people. For the time came when the lower classes were not only compelled to come to their native city for enrolment, but were forbidden ever to *leave* their native city. And thus grew up the system of serfdom, the serf being attached to the soil and scarcely considered more separate from it than the cattle that grazed on its pastures, a system from which Europe has not wholly escaped even to this day.

To the *Church Family Newspaper* of July 12th, Mr. A. C. Benson contributes an article on Nicodemus. He does not often write on Bible names or Bible topics. But when he does there is a freshness in his writing—a freshness that is without offence—which is very attractive. It is not always so with the literary man when he touches the Bible. Even when he is sympathetic and sincere, as Mr. Richard le Gallienne, there is a sense of blundering. The materials are there, but they seem to be in confusion, which is due no doubt to the lack of familiarity. But the son of Archbishop Benson is familiar with the Bible. He writes with the detachment of the literary man, but he knows what he is writing about.

Mr. Benson believes that Nicodemus had made a definite appointment to see Jesus. 'A man of his position could hardly risk wandering into an obscure part of the city, on the chance of finding a popular leader, with many adherents, alone.' The whole description of the interview, he thinks, reads like a prearranged meeting. Nicodemus has his questions ready, and he has made up his mind beforehand how he means to approach the subject.

More than that, Mr. Benson believes that no one was present at the interview except Nicodemus and our Lord. 'The whole scene suggests a tête-à-tête conversation. I cannot believe that Nicodemus would have risked the presence of any disciples; the talk is frank and intimate, evidently without auditors.' How then did St. John report it? He believes that the account of the interview was given by Christ Himself to the Apostles afterwards.

This compels Mr. Benson to tell us what he thinks about the style of the narrative. His opinion is that the style is St. John's, but the substance is our Lord's. In the first place, Jesus told the story in Aramaic, and St. John had to translate it into Greek. In the second place, he translated it into his own Greek, just as a reporter constantly does in our day.

On this important point Cardinal Newman once spoke some courageous words, and Mr. Benson quotes them with approval. 'Every one,' said the Cardinal, 'writes in his own style. St. John gives our Lord's meaning in his own way. At that time the third person was not so commonly used in history as now. When a reporter gives one of Gladstone's speeches in the newspaper, if he uses the first person, I understand not only the matter, but the style, the words to be Gladstone's; when he uses the third person, I consider the style to be the reporter's own. But in ancient times this distinction was not made. Thucydides uses the dramatic method, yet Spartan and Athenian speak in Thucydidean Greek. And so every clause of our Lord's speeches in St. John may be in St. John's Greek, yet every clause may contain the matter which our Lord spoke in Aramaic. Again, St. John might and did select or condense the matter of our Lord's discourses, as that with Nicodemus, and thereby the wording might be St. John's, though the matter might still be our Lord's.'

This leads Mr. Benson to say that in his judgment there is no change of speaker as the chapter

proceeds. What follows the last words spoken by Nicodemus 'is plainly—at least to my mind—a condensation of our Lord's answers to many questions of Nicodemus. Some have indeed held that the later words of the section are the comment made by the evangelist. But I do not myself feel that. It looks to me as if Nicodemus had attempted argument from the Old Testament records. Our Lord's words about "no man hath ascended up to heaven," and the allusion to Moses and the brazen serpent, which have no very apparent connection with each other, look like His answers to incidents referred to by Nicodemus. And the last verses seem to me like very plain allusions to the secrecy of the visit, and the unwillingness of Nicodemus to say boldly before his fellow-rulers what he believed. "He that believeth not is condemned already" seems to me a clear reference to the hesitation of Nicodemus; and the further allusion to the darkness, and the words, "He that doeth truth cometh to the light," appear to me to be the plainest possible reference to the fact that Nicodemus had chosen to come secretly and by night for his interview, all translated on to a higher plane of thought.'

So we are to think of this interview as taking place by night in some humble lodging in Jerusalem. Nicodemus leaves his own great house, muffled up so as to avoid observation. He is admitted, perhaps by our Saviour's own hand. And there 'in the bare room, with the winking lamp and its fluttering flame,' the strange tête-à-tête takes place. What did Nicodemus think of it afterwards? Mr. Benson follows him down the years. 'I think of him as a sorrowful man, wishing that he had acted otherwise, wondering why he could not have followed the truth, perhaps secretly helping the Christians as far as he could; but I do not believe that his anxiety and his belief, such as it was, was forgotten, or his pathetic gift of myrrh and aloes for the tomb. I think he was one of those of whom Christ said lovingly, "He that is not against us is with us"; and I believe that he has long since found the answer to his faint inquiries, and perhaps, too, the courage of his convictions; and is only sorry, with a heavenly sorrow, that he could not have spoken as plainly as he wished, and as perhaps he meant to do, when he made his way through the dark streets, after his long talk, to the great familiar house; and then felt that he could not give up all the comfort and honour of his place in the world, for bare lodgings and the society of outcast and humble folk, even for the sake of One who seemed to him indeed a teacher come from God.'

The Judging or Critical Temper.

By Alexander Souter, D.Litt., Professor of Humanity in the University of Aberdeen.[1]

Mt 7^{1}, 'Judge not [*or rather* Cease judging], that ye be not judged,' or as Lk 6^{37} has it, probably more exactly, 'Cease judging, and you will not be judged.' It will be instructive to read what follows in Matthew. 'For with what judgement ye judge, ye shall be judged: and with what measure ye mete, it shall be measured unto you. And why beholdest thou the mote (the tiny particle of wood) that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me put out the mote out of thine eye; and lo, the beam is in thine own eye? Hypocrite, put out first the beam out of thine own eye, and then shalt thou see clearly to put out the mote out of thy brother's eye.'

Ro 14^{4}, 'Who art thou that judgest another man's servant? To his own master he standeth or falleth.'

It was maintained by a well-known writer of the

[1] Preached in King's College Chapel, University of Aberdeen, June 2nd, 1912.

nineteenth century that the words of Jesus just read had an exclusive reference to the law-courts. In other words, he was of opinion that Jesus forbade the office of court judge. The statement showed a want of perception of the context of the passage. For, whether the verses read be part of a long sermon or not, it is clear that they form a unity, and a careful study of them shows that judgment or criticism in the widest sense, particularly of the character and actions of other people, is what is intended. The Greek implies, too, that the persons addressed made a practice of this; and surely no one could continue to maintain that the words were addressed exclusively to judges. The commands grouped together in the first and third Gospels are addressed to the human spirit, and aimed at particular spiritual states rather than at separate concrete actions.

When one is in doubt as to the exact wording and bearing of the teaching of Jesus on a particular topic—and one may often be in doubt, considering the way in which some of the Gospels have been put together—it is a good rule to turn to the writings of Paul. Whether he had himself listened to Jesus in the flesh, as some scholars of repute think, or was in possession of a written document containing teaching of Jesus—a view for which, not excluding the possibility of the first, I should myself contend—or derived his knowledge orally from the Twelve or in some supernatural way, he had thoroughly mastered the teaching of the Messiah. In him more than any other apostle do we find that apprehension of the teaching of Jesus which is most fitted to bring it home to the Western public.

In the section of the Epistle from which our second text comes, the Apostle is discussing the relation of Christian to Christian, particularly the connexion between those he calls 'weak' and those he calls 'strong'; and indeed especially as regards certain customs of eating, drinking, and the keeping of certain days. A small topic in itself, but he shows, as his Master also so often does, how eternal principles are involved in such small things.

The church at Rome, like every other, was made up of persons at various stages of spiritual development. Some who had fully apprehended what freedom in Christ meant, how that they were released from all bondage to law as such, and only accountable to *Him*, to live in growing harmony with His spirit, felt that they were free, for example, to eat meat, if they so chose. Others decided to confine themselves to a diet of herbs. The latter had probably belonged to some strict sect before becoming Christians, and they had felt it helpful to their spiritual life to deny themselves certain things. Now, when there are two such parties, there is danger, on the one hand, that the Christian, conscious of his true freedom, may despise his fellow-Christian, as one still in bondage; on the other hand, there is the risk that the stricter person may judge or even condemn the—as it seems to him—lax person. Paul points out that the service of both is acceptable to God. He commands the strong to welcome the weak unreservedly to their society and friendship, and in even severer tones forbids the weak to judge the strong, forbids that Pharisaic censoriousness which is too often the result of an ascetic attitude.

From the two passages it becomes perfectly clear that Christianity condemns the judgment of one human being by another; and it is on this subject of judging or criticizing that I would seek to offer a few thoughts this morning.

It is always instructive to compare the actions of a man with his statements, and, as a matter of fact, it is what the world, very shrewdly, is always doing. 'Action,' as my old teacher Professor Minto used to love to put it, 'is the test of belief.' Let us first study the action of Jesus in this regard. Two incidents will suffice to illustrate it. One of the crowd on one occasion, we are told, said to Him: 'Teacher, tell my brother to divide my father's inheritance with me.' But He said to him: 'Fellow, who made me a judge over you?' and immediately warned the crowd about greed. Another case is the beautiful story, rescued from some lost Gospel, and found mostly between the seventh and the eighth chapters of St. John, the tale of the adulterous woman. All her accusers slunk away self-condemned, and in the end the Master Himself refused to condemn her. Instances could be multiplied: and if we find that there are cases where He does really judge, these simply go to show that He was no mere man, but had received authority from His Father to judge, when occasion demanded. This being the case, the numerous occasions on which He refrained from giving any judgment whatsoever derive fresh significance. With regard to Paul, we find that he occasionally, with an apostolic authority sanctioned

by his Master, condemns immoral members of his churches; but he never judges another Christian's conscience, and he leaves those outside the Church absolutely to the judgment of God.

The teaching of the Lord being therefore perfectly clear on this point, it becomes us to ask for some reasons for this command. Four may perhaps be given:—

First, we must not judge, because we do not know. Each of us is a product of a large number of tendencies and experiences, which in no two cases are absolutely identical. Even if we take the several children of the same parents, we find that, though they all have the same ancestry, are brought up under the same roof, have the same environment, and attend the same school, when they reach maturity there may be physical resemblances between them, but, as often as not, their natures differ greatly from one another. Their tempers, tastes and ideals, motives and attitudes differ very greatly. If this be so in the circle of one household, what must the totality of difference throughout the world be? We cannot understand the mainsprings of another's conduct. 'No human being knows what is in another human being,' says the Apostle, 'except the nature of that human being itself.' As we cannot know any other person but partially, even if we live a lifetime with him, that is a reason for refraining from judgment. We cannot even know ourselves fully. What we are capable of in the way of action, petty or great, Christlike or devilish, we may never know, till a moment in which we surprise ourselves performing some unusual action. From all these considerations we see also that, as a Creator alone knows all His creations, so He alone is fit to sit in judgment upon them.

Second, if we do judge, the chances are that we shall be really unjust. A certain action is performed by a person. We look at the action purely by itself—supposing we do not suffuse it with the gall of personal dislike—and we express our judgment of the doer at once, without pause or hesitation. And yet, what is behind the action may be as different as possible from what we have imagined. It may seem a poor action from our standard (or the one we choose, unconsciously perhaps, to adopt for the nonce), but in the eyes of the all-seeing God it may be the first step upward in the spiritual life. The person who performs this 'poor' action may have hitherto done little but what was positively evil. What we see is the putting forth perhaps of the first tentacle to obtain a foothold on a plane a little higher. This modest attempt is made. The timid soul is just gaining courage, when we break in with our rough-shod criticism. What is the effect? In nearly every case it will be to dishearten the person, to make him feel that there is no sympathy in the world, that it is too hard to live a good life, and, finally, that it is not worth while. We shall never know how many people have been driven to despair by an ill-considered judgment thoughtlessly delivered at an unsuitable time. Verily it is an awful load to have on one's conscience that one has discouraged even one soul on the upward journey.

Third, if we judge, it is really after all ourselves that we are judging, and not the person we think we are judging. There is so much more of ourselves, whom we do in a measure know, than of the judged person, whom we do *not* know, in every judgment we make. Perhaps our Gospel texts are no more than an expression of this truth, and certainly we find it expressed in John: 'He that believeth on the Son is not being judged, but he that does not believe is already judged.' In no way do we betray ourselves to our fellows more than by our judgments of others. It is a curious law of human nature that the very faults we condemn most severely in others are very often the faults of which we ourselves are, consciously or unconsciously, most guilty. A shrewd observer of human nature will, therefore, draw his own conclusions when he hears a judgment of one person by another. Contrariwise, we rarely condemn others for faults of which we are not ourselves guilty, the reason being that we do not understand those faults so well.

Fourth, the habit of criticism develops in us conceit, overbearingness, hardness and cruelty, and makes us perhaps of all mankind the most detested. If we therefore care for the good opinion of our fellows, and most of us do, we shall seek to check this tendency in its earliest stages.

On grounds, then, of the ignorance, injustice and self-exposure involved in it, as well as the evil results which accrue to our character, we ought to refrain from judging.

Silence in such cases has the same tremendous power that it has in some others. The silent member of a party gets credit for superior wisdom, whether he possess it or no. Again, in the matter

of tale-bearing; by refraining from the repetition of some ill-natured remark about a person, we may save incalculable harm. So, by keeping silence about an action which we inwardly disapprove, we keep our spirits sweeter, and prevent a deal of exaggeration and harm. The judgment we deliver will be made more and more severe as it passes from mouth to mouth, until in the end we shall not be able to recognize our own comparatively charitable remark. And remember it will always be given as ours; and, in proportion as our position or reputation is high, so much the worse harm will be done. It is, therefore, a good rule, if one cannot honestly say anything good, to say nothing at all. Some would carry this rule even into the sphere of favourable judgments. A couple of generations ago, the classical tutors of Cambridge, it is said, would never give a word of praise to a piece of translation or composition, however much they admired it. The carrying out of a rule like that is no doubt favourable to the development of strong character in individual cases, but the rule, I fancy, should hardly be made absolute. There are natures which cannot develop well except under the sunshine of praise. And a keen observer will know when to refrain from praise and when to give it, with a view to producing the best results.

But, you will say, is there never an occasion on which it is the duty of a human being to judge, or to express a judgment? Remembering that it is the judging or the criticizing spirit that is specially condemned by our Lord, we may perhaps admit that judgment is allowable on occasion, if there be an entire absence of that spirit in the judgment.

Let us take first the case of the law-court judge. What are his antecedents, his circumstances, his attitude? A judge is a man who has had long experience of law-courts, particularly as an advocate, in the sphere of defence. He ought to have acquired a profound knowledge of human nature, and also, such bias as he has is likely to be in the direction of mercy. Before he goes to court, to try his cases, he attends church, and seeks peace with God and a right attitude in facing his duty. He is attended by an armed escort, which at once reminds us, the public, of the august position in which we have placed him, and has a reflex action on his own personality, reminding him of the awful responsibility he has undertaken. He enters court, and carefully obtains all information he can get for or against the prisoner; he considers all the evidence in the quiet of his own study, and then, after all these preliminary safeguards, he gives his summing up. In a criminal case he does not even give the verdict, but merely advises the peers of the prisoner at the bar, to help *them* to the decision. There is all the difference in the world between such a situation and that of a person with the critical temper. Our judges may go wrong sometimes, being mortal, but it is probably rarely. The position of such a judge is the nearest analogy on earth to a God in heaven who judges us knowing all the facts. That the judges of our country are on the whole worthy of the high confidence placed in them by the public is shown by the excessive rarity of public demonstrations against them. They remain a necessary part of our political and social machinery.

Is there any other case where judgment is allowable? We may admit that there is, if three rules are observed:—

First. If the person judging has the requisite knowledge and is allowed by his peers to have such.

Second. If he is called upon to give judgment, either by earthly authority which he cannot disregard, or by the imperative voice of God within him.

Third. If the faults are condemned in as impersonal a way, and if as little is done to hurt the real feelings of the person judged, as possible.

With such qualifications one may concede the value of literary criticism; for instance, George Grote, successful man of business and great historian as he was, when he undertook to recommend the best work in a particular department of theology to a friend, was making himself ridiculous in the eyes of the theological expert. But, when a man with the knowledge and literary sense of our own graduate, Sir W. Robertson Nicoll, delivers an opinion on a work of English literature, many thousands are guided and helped by his criticisms. All will allow that he has by an equally profound experience and sympathy earned the right to deliver his judgments.

We will not pursue the subject further in this direction. The Bible, more perhaps than any other religious work, abounds in 'Do nots' and 'Thou shalt nots,' and among them is this rule about judging. But a true religion cannot be merely negative in its demands. A personality that is guided only by negative commands, is like

a bird imprisoned in a cage. It is protected from certain dangers to which it would be exposed outside, but its wings are injured, its health is lowered, and to all sympathetic observers it is a sad sight. It is well that Christianity should indulge in negative commands, because we human beings are so prone to error; but our life is not complete merely if we avoid the pitfalls pointed out for us. That is after all a flaccid kind of existence.

We seek then for some positive antidote to the critical spirit. The development of the introspective habit and of the avoidance of particular sins is not nearly so effective a way of growing in spiritual stature, as energetic effort in the opposite direction. By this latter method the evils we seek to escape insensibly shrivel up and disappear. The antidote to the critical spirit is the spirit of love. Like everything else, this has in most of us to be cultivated. There are those happy natures, beloved of all of us, who almost from their birth breathe forth a spirit of love, kindliness, and sympathy; but most of us are not built that way. For many, the attainment of such a grace may be the result of lifelong prayer and struggle. We are so obsessed by our own point of view that we find it very hard to understand that of another. One way to break down barriers is to cultivate kindly *action*. If our fault is greed, let us freely give something we shall really miss, to some one else. So, if we are inclined to be critical, we should let ourselves go in commendation, when we can honestly do so. That will release some obstruction within us, and our mental attitude will gradually become more charitable and kindly. After all, what we really want is to be conformed more and more to the spirit of our Master. Let us study His life more and more closely, and pray for His Spirit to help us. We shall at last be free from the judging spirit and full of the spirit of love. 'Love suffereth long and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things.'

The Scape-Goat in Babylonian Religion.

By Stephen H. Langdon, M.A., Ph.D., Reader in Assyriology in the University of Oxford.

The problem as to the existence in Babylonia of the practice of communicating the sins of a people to an animal, which is then driven away into the wilderness, has not been treated thoroughly in any popular or scientific publication.[1] The word *scape-goat*, although based upon an erroneous interpretation of *Azāzel* in the Greek and Latin versions of Lv 16,[2] accurately describes this widely spread act of magical atonement in ancient religions. Since the word came into our language as descriptive of the goat to whom the high priest magically transmitted the sins of the Hebrew people in Lv 16, the idea which the term naturally conveys to us is that of a live goat driven away into the wilderness with the sins of a whole race. As has been often pointed out, a similar idea lies in the ceremony of Lv 14, where a dove is released to carry away the contagion of leprosy. In the latter case the taint of disease and uncleanness, primarily evidence of sin in any aspect, is that of an individual, and the transmission of the uncleanness is through a second dove whose blood had been sprinkled upon the patient and upon the scape-goat bird.

It is true that no certain traces of the scape-goat condemned to bear the sins of a people can be detected in the many ceremonies of purification and atonement extant in Babylonian religion. We have to do here invariably with the atonement of individuals, and so far as our sources give us clear evidence, only with a scape-goat which is slain, and

[1] Apparently the first to discover this principle in Babylonian texts was Professor John D. Prince, 'Le Bouc Émissaire chezles Babyloniens,' *Journal Asiatique*, 1903, 133–156, a detailed and successful defence of his theory formerly advocated in the *Journal of the American Oriental Society*, vol. xxi. 1–22 (1900).

[2] See Benzinger and Cheyne, in *Encyclopedia Biblica*, 395; Kennedy, in Hastings' *Dictionary of the Bible*, 77.

whose members, having been placed upon the corresponding members of the sinner, are said to take upon themselves the evil spirit abiding in the man. The curse of the consecrated priest, the mystic acts, and the holy words in the name of the god of Eridu cast out the demons, who escape into the dismembered goat, which is then thrown away in a desolate place. If we may employ the word *scape-goat* in this sense, then this form of atonement is richly represented in Babylonian religion. The statement occurs above that here the ritual always concerns individuals, and that the idea of a national atonement is absent in the Babylonian records. The parallel with the Hebrew cult is, however, much more close than would at first appear. In a considerable number of the Babylonian texts the scape-goat bears away the sins of the king, who evidently represents the people.

Hebrew possesses no specific word for the scape-goat, but Babylonian does possess a word for this mystic idea, a word borrowed from Sumerian, whose derivation does not offer difficulty, viz., *maš ḫuldubbû*,[1] composed of *maš*, goat, *ḫul*, evil, *dub*, pour out, *i.e.* 'goat on which evil is poured out.' The first text which I shall translate concerns the atonement and healing of a man seized upon by the demon *ašakku*, some kind of malady.[2]

'Take a white goat of Tammuz:
Place it near the patient.
Its heart pluck out.
Place it at the hand of the person.
Cast the curse of Eridu.
The goat whose heart thou hast plucked out, the breads and kneaded cakes[3] of the person remove.
The censer and torch cause to go forth.
Into the street pour them out.
The person with meal *zisurrû* outline.[4]
The curse of Eridu cast. By the soul of the great gods name him (the demon)."

[1] So far as my knowledge of Assyriological literature extends, I believe Zimmern to have been the first to translate *maš ḫuldubbû* by *scape-goat* (sühne-zicklein), *Berichten der Philologisch-Historischen Klasse der Königlich Sächsischen Gesellschaft der Wissenschaft zu Leipzig*, 1903, p. 129.

[2] *Cuneiform Texts of the British Museum*, vol. xvii. 10 f. See also Thompson, *Devils and Evil Spirits*, ii. 33 ff.

[3] *i.e.* bread and cakes employed in the ritual to absorb the uncleanness.

[4] Here a line was placed around the patient by running consecrated meal on the ground, so as to keep away the cast out demons.

Here eight demons and several diseases are named and cursed severally. The ritual note adds, 'This is an incantation by means of the scape-goat.'

From a similar ceremony we select the following passage:[5]—

'At evening twilight the scape-goat to the body of the person, son of his god, bring near.
The head of the scape-goat to his head bind.'

Undoubtedly the most important document which can be adduced for the ceremony of the scape-goat is the Sumerian ritual upon which Professor Prince first based his investigations.[6] We have to do here with the atonement of the king, and in the last section (which is not well preserved) possibly with a live goat driven away to the wilderness.[7] Assyriology has made rapid advance in the interpretation of this class of literature, and I consequently venture to think that a new translation of this important document will be of use to all interested in the history of religion.

Obverse.

'*Incantation*: The horned wild goat, whose fleece is thickly grown,
The horned wild goat, goat of the mountain,
The horned wild goat, which grew strong on the plains,
The horned wild goat, which grew up in the mountain,
Unto which the shepherd's staff should not come nigh,
Which a shining copper bowl has not touched;
—him unto fate he destined,
Yea Marduk unto the horned wild goat called.
To arrange the plan of the hut in the field,
For the man when he comes forward,
To utter the curse of Eridu the sage he sent (saying):—
"Go to utter the curse of Eridu.
Unto the house of washing the cane staff *urugallu* which has been fabricated,
The meal-water, the torch, the censer purificator,

[5] *C. T.* xvi. 35, ll. 30–34.

[6] K. 138 + 3232, in Haupt's *Akkadisch-Sumerische Keilschrift-Texte*, pp. 104–6.

[7] The text has been translated also by Chas. Fossey, *La Magie Assyrienne*, No. 44.

15. Let the king son of his god, in his right hand, in his left hand take up.
The horned wild goat let one remove.[1]
The evil *utukku*, the evil ghost, the evil *gallû*,
Witchcraft and all evil-doers verily I will curse.
Unto the plain place of desolation may they take their feet.
20. As for the king—may Sin and Shamash before him and behind him walk.
In the land of life[2] may he be established.
The magic formula, words of Ea,
The curse of Marduk of the deep, utter.
May Ea open for him the ritual chamber.
25. May the evil *utukku*, the evil *alû*,
From the body of the king stand aside.
May the good *utukku*, the good *šêdu*, lordship and regal power of the land,
In his person cause to endure."'

28. Incantation by Means of the Horned Wild Goat.

29. *Incantation*: 'Scape-goat, which the mighty one[3] purified (*sic*),
30. Marduk, son of Eridu, its consecration by great decrees has spoken.
Ninaḫakuddu, lady who utters incantation,
Its purification has wrought.
Ea, lord of the deep, to his son Marduk spoke.
"Go my son Marduk,
35. A man by a curse is bound.
The scape-goat take
Its head to his head place.
The king son of his god atone.
His poisonous tabu into its mouth may be cast.
40. May the king be pure, may he be clean.
He who knows not the curse by which he is cursed,
From his body may he chase it away.
May the demon of this device stand aside."'

[1] The ritual of slaying the scape-goat and applying its members to the patient is omitted. It is not likely that this crass ritual was performed when the king represented the people. We may make such inferences as we may from the silence of our text. It may be that the sins of the divine representative of the people were communicated to the scape-goat by the laying on of hands, as in the Hebrew cult.

[2] The meaning is, 'among those who have good health, and are free from the attacks of the devils.'

[3] *i.e.* Ea, the water-god.

44. Incantation by Means of the Scape-Goat.

Reverse.

Incantation: 'When the lord in the plain walked,
When the great lord Ea in the plain walked,
The cattle which thrive in the field (the demon) seized upon.
The wild goats, the antelope, and the rams afar (?) they caused to go.
5. The kid and the full-grown kid of the field he seized upon.
The kid and the full-grown kid he hunted.
Like the wind he overwhelmed, like lightning he struck down.
Ea beheld that with violence they caused them to go forth.
Marduk beheld it. [Unto Ea he went, entered into the house and related these matters and asked for instructions. Ea answered] 'What I know thou also knowest. Go my son Marduk.
10. Let Girra, son of Shamash, shepherd of whatever exists,
Bring thee a goat of the field.
Let Nisigingarbu, great carpenter of Anu,
Bring thee a bow made with clean hands.
The kid which wandered on the plain before Shamash place.
15. Unto the king son of his god give the bow,
When unto the house of washing he goes up.
The kid before Shamash may he smite.
When the king upon the kid with the bow shoots,
May *namtar*,[4] *asag*,[4] sickness, witchcraft, evil-doing,
20. . . . any evil arising (?) before (?) Shamash, whatsoever in his body is,
Like the arrow (?) from his body may these be separated.
Let the king, when with the bow upon the kid he shoots (??)
The evil *utukku*, the evil *alû* . . . name by name.
[The kid?] unto the plain let loose.
25. When [the kid?] unto the plain goes forth,

[4] Demons.

When . . . . he smites
. . . . . evil mouth, evil tongue,
. . . . . may be smitten
[The king son of his god] pronounce clean
send forth.
. . . . . .[1]

The translation of line 24 of the reverse is not altogether free from doubt, but if the rendering be correct we have a precise parallel to the Hebrew scape-goat of Azāzel. In all three sections the king represents the people, particularly in the last, where the demons ravage the flocks of the land. The king communicates the sins of his people, the curse and ban of the devils, to the scape-goat by shooting it with an arrow, an example of sympathetic magic of advanced type.

In the late period the theologians regarded the many vessels, cult objects, bread, meal, etc., employed in the ritual of atonement as symbols of various deities. In this system 'the scape-goat which is placed at the head of the bed of the patient is Ninamašazagga.'[2] This deity is explained by the grammarians as 'shepherd of the sacred she-goats (*sic*) of Enlil,'[3] and in a liturgy, 'the faithful shepherd.'[4] The scape-goat, therefore, represents the genius of the flocks, the patron of the herdsmen, and it is this deity in which we most probably find the prototype of the Hebrew Azāzel. He represents a protecting deity, not a demon. Into his power the devils are given over after they are cast out. Like the Hebrew *saʿîr*, goat-demon or satyr, Ninamašazagga is essentially a good demon and a friend of man, who not only supplies the scape-goat, but takes it again into his protection and disposes of the demons. The principle here set forth, the connexion between the satyr Ninamašazag and the Hebrew satyr Azāzel, is a theory only, but one which has considerable probability. Without the support of the Babylonian evidence, Professor Cheyne has already adopted the same general conclusions,[5] a gleam of his penetrating genius which has illumined many other dark paths of Biblical interpretation.

In addition to the *mašḫuldubbû* the priests employed also the *giš-ḫuldubbū*, probably a rude wooden image of a man. The word itself means 'wood upon which evil is poured out.'[6] The only known ritual which illustrates the use of this sort of wooden scape-goat is one of great literary power.[7] The passage which contains the ritual of the *giš-ḫuldubbū* follows the pilgrimage of Marduk to Ea with the news that Gibil the fire-god had discovered the seven devils prowling on the mountains of sunset:

136. 'To walk the shores of the nether sea they have come nigh.
Go my son Marduk,
A cedar *ḫuldubbū* is his[8] watchman,
In which Ea has spoken his name.
143. Accompanied by the great curse of Eridu which is pure,
Touch the top and bottom with fire. To the sick man may the seven not approach.
Like a vast net in a wide place cause it to lie, throw it away.
May the fire-god night and day be constantly at his head.
By night or by day on street or road may he[8] carry it[9] in his hand.
153. At midnight when he dreams at the head of the suffering man may he stand constantly.'

The method of transmitting the taint of sin to the wooden scape-goat is by fire. The meaning of the magic act escapes me; as does also the transmitting power of the blood in the well-known ritual of the doves in Lv 14. In any case the fire-god casts out the seven devils, chases them into the wooden scape-goat, which is then thrown away.

One of the names of the twelfth month, Adar,[10] is 'month when the *ḫuldubbū* goes forth';[11] and in an Assyrian letter concerning rituals of atonement, reference is made to an incantation, 'Oh *ḫuldubbū*

[1] Only the ends of a few lines are preserved.
[2] *Z.A.* vi. 242. 22. [3] *C.T.* xxiv. 11, 37.
[4] *Vide* Langdon, *Sumerian and Babylonian Psalms*, 155, n. 15.
[5] *Ency. Bib.* 397. For another and more commonly accepted interpretation, see Driver, in Hastings' *Dictionary of the Bible*, vol. i. 207.
[6] The grammarians translated this Sumerian term by the Semitic word *amîšu*. [Some doubt about the reading of this Semitic word previously existed, but Mr. King of the British Museum has examined for me the passage in which this word occurs, and confirms the reading *a-mi-šu*.]
[7] *C.T.* xvi. 42–49 (310 lines) = Thompson, *Devils and Evil Spirits*, i. 184–211.
[8] *i.e.* the person to be atoned. [9] *i.e.* fire.
[10] In the Assyrian period probably February–March.
[11] *araḫ ḫul-dub-ba è*.

go away.'[1] If we may assume that *ḫuldubbū* stands here for *maš-ḫuldubbū*, then we might infer that in the month Adar the Babylonians instituted a day of atonement.[2]

In THE EXPOSITORY TIMES, vol. xxii. No. 8, I have already called attention to a passage of a Babylonian ritual for the purification of a temple.[3] To avoid redundancy I shall not repeat the translation here. In this passage the priest of incantation apparently touches[4] various parts of a shrine with a decapitated goat, incenses the building with a censer,[5] and carries the goat out of the city (Babylon) toward the west and throws it in the river Nala, after which he must remain outside the city seven days.[6]

The material discussed in this article is exhaustive at the present stage of Assyriological information. I trust that the inferences and parallels which have been drawn are not unwarranted, and that the material will be of service in the study of this form of ancient magic.

[1] *ḫul-dub è-ba-ra*, Harper, *Assyrian and Babylonian Letters*, No. 24, Rev. 9; cf. Behrens, in *Leipziger Semitische Studien*, ii. pt. 1. p. 90.

[2] References to the scape-goat *mašḫuldubbū* occur in Zimmern, *Ritual Tafeln*, No. 26, i. 20, ii. 4; and No. 54, i. 19; also in K. 9287, i. 11, *Revue Semitique*, vol. ix. (Boissier).

[3] *Revue d'Assyriologie*, viii. 49, 10–20, text published by Dhorme.

[4] This is evidently the meaning of *ukappar* in this passage.

[5] *niknakku*, censer, not 'platter,' as Professor Rogers translates, *Cuneiform Parallels to the Old Testament*, p. 197. For the meaning of *niknakku*, v. *Proceedings of the Society of Biblical Archæology*, 1909, 75 ff.

[6] See also Rogers, *l.c.*

The Great Text Commentary.

THE GREAT TEXTS OF CORINTHIANS.

1 COR. XV. 58.

Wherefore (A.V., therefore), my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not vain in the Lord.

1. THESE words close the marvellous chapter in which Christ's rising from the dead is set forth as the great fact without which the Gospel would be no Gospel at all, and in which His return to life is declared to be the promise that we too shall rise again. That chapter passes through several changing moods of feeling. In it St. Paul sometimes argues, sometimes delivers a message as with authority from above, sometimes tells what has already happened, sometimes declares beforehand what is yet to come, sometimes almost fiercely rebukes, sometimes cheers with stirring words of encouragement. Towards the end he rises into an exulting hymn of praise. Beyond that we might think he could not go. We might expect him to leave off there on the highest stretch of uplifted feeling. Or if he had reasons for not pausing there, we might think that at least the Church in her burial service might well have broken off there, and sent forth the mourners with that song of triumph ringing in their ears as the last sounds heard before they leave the house of God. But no! St. Paul does not stop there, and the Church does not stop there. Calmer and quieter words follow, words of encouragement but also of command, which lead our thoughts away from the sorrow of the present and the hope of the future, and fix them on the work of this present life which still lies before us who remain.

One of the fairest flowers in the Alps blooms on the verge of the eternal snow. Around it, like the sheeted dead, the great mountains lie, silent and motionless, while this one sign of life blossoms into a loveliness all the more striking from contrast with the gaunt and dreary barrenness which it invades. So these brave words, bracing our hearts afresh for present duty, bloom, like that Alpine flower, on the very fringe of death. They conclude a chapter which, more than any other in the Bible, links itself in with our saddest and most solemn memories. Here, I think, we have one proof among many of St. Paul's surpassing skill in generalship. It is said that the true soldier displays his genius not so much by winning the victory as by following that victory up when it is won. An inferior commander would have suffered his troops to rest upon the great triumph with which the chapter draws to a close. After crying 'thanks be to God, which giveth us the victory through our Lord Jesus Christ,' how natural, and how welcome sweet repose would have been. But St. Paul knew that the moment of victory is often the most opportune for pushing forward; and into that one connecting word 'wherefore' he pressed the whole

force of the previous argument. The sober strain into which the masterly demonstration runs is like the course of the river, deep and strong, below the cataract. All the passion of the waters pours itself into that narrow channel. Because of all that has just been proved, 'wherefore,' adds the Apostle, 'be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not vain in the Lord.'[1]

I.

Wherefore.

1. 'Wherefore.'—Seldom, even in Scripture, has a single word been laden with so heavy a burden as this 'Wherefore.' It is a summary and recapitulation of all that has gone before. It is as though the Apostle had said: If you accept the authority of Holy Scripture, and the imperative necessity of its accomplishment and fulfilment: if, dealing with men who, singly and collectively, would be accepted in any court of justice as competent and credible witnesses, you are not going to charge such men with collusion, delusion, or illusion; if, in spite of the difficulties of belief, you are still unwilling to take refuge in the far greater difficulties of unbelief; if, thus accepting as a fact the resurrection of the Christ, you have realized the meaning of that one great word, 'Christ the firstfruits,' a phrase to be measured and pondered as something much more than a metaphor or figure of speech, yea, it may be a strictly scientific fact, a fact which in itself asserts at once the truth and the doctrine of this Gospel which I preach; if these things, I say, have their lessons for you, as they ought to have for all whose 'heaven-taught eyes' are opened, so that all Nature wears, so to speak, a sacramental aspect, 'outward and visible things the type and evidence of things within the veil'; then, 'my beloved brethren' (for so he addresses them, heretics and unorthodox and unbelievers as they are, yet will he not count any one of them as an enemy, but will rather admonish him as a brother), 'be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not vain in the Lord.'

To me the most impressive word in the Bible is the 'Therefore' in the last verse of the fifteenth chapter of St. Paul's First Epistle to the Corinthians. The chapter transcends in grandeur everything else in the literature of all lands and ages. When I read portions of it as I stand by the lifeless form to be borne forth for burial, I always feel as if I were marshalling a triumphal procession over conquered death and the grave robbed of its prey. The Apostle rears a ladder from earth to heaven, its foot planted against the great stone rolled from the Saviour's sepulchre, its topmost round resting on the sapphire throne; and on rungs that are successive day-beams of the resurrection morning he leads up his tried, tempted, persecuted, death-bound fellow-disciples to those serene celestial heights where they die no more, and are as the angels of God. But he was not the man to show gems and jewels of priceless worth and amaranthine beauty merely to feast the beholder's eye, and to wake idle dreams of heaven. When he has brought his readers to the very threshold of the golden gates, he converts the glorious vision into a working force. He swoops down, and brings them down with him from the realm beyond the clouds to the dim and dusty plain of common life and daily duty. 'Therefore' (and the whole power of the world to come is condensed in this single word), 'therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord.'[2]

2. 'Wherefore.'—What are the facts from which St. Paul draws this conclusion?

(1) *Christ has risen.*—This is the fact which the Apostle has been declaring. And for that fact he renders thanks to God in the immediately preceding verse, 'which giveth us the victory through our Lord Jesus Christ.' What, then, is the victory? Who are the enemies that are triumphed over? First, death and the grave; next, sin, and the Law as the strength of sin.

(2) *Christ is living.*—It might be asked, How should this victorious Son of God affect me? How can I share His victory? How does the conquering power affect these masses of men, sinners and careless ones? And the Apostle answers with the doctrine of grace. He who has lived this wonderful life and is now in glory in His perfect manhood is not outside us as a mere example, a picture to be copied, but by His Spirit He enters in to transform our poor weak nature and to renew our minds. He is the Lord from heaven, who is changing the body of our humiliation, and making it like unto His glorious body by the power wherewith He subdues all things unto Himself. But it is the Resurrection that alone makes such a doctrine intelligible. Christ would be no Second Adam were He a dead man. It is because He is alive—raised, a spiritual body with a new life that comes from God Himself—that He is the fountain of grace pouring Himself into His members, the living Church which is His Body.

[1] T. H. Pattison, *The South Wind*, 61.

[2] A. P. Peabody, *King's Chapel Sermons*, 26.

(3) *We shall rise.*—You find this in the 19th verse of the chapter: 'If in this life only we have hope in Christ, we are of all men most miserable.' And again, in the 32nd verse, he says, 'If after the manner of men I have fought with beasts at Ephesus, what advantageth it me if the dead rise not?' And then, quoting from a heathen poet, he says, 'Let us eat and drink, for to-morrow we die.' But if there be immortality—if there be something beyond the grave that will compensate for all earth's sorrows—if there be something in the 'hereafter' that will more than make amends for all the trials of the 'here'—if there be a world to come that shall more than compensate for all that may be endured in this—then let us be steadfast, unmovable, always abounding in the work of the Lord.

Light is our sorrow for it ends to-morrow,
  Light is our death which cannot hold us fast;
So brief a sorrow can be scarcely sorrow,
  Or death be death so quickly past.

One night, no more, of pain that turns to pleasure,
  One night, no more, of weeping, weeping sore;
And then the heaped-up measure beyond measure,
  In quietness for evermore.

Our face is set like flint against our trouble,
  Yet many things there are which comfort us;
This bubble is a rainbow-coloured bubble,
  This bubble-life tumultuous.

Our sails are set to cross the tossing river,
  Our face is set to reach Jerusalem;
We toil awhile, but then we rest for ever,
  Sing with all Saints and rest with them.[1]

II.

Be ye stedfast, unmoveable.

'Be ye stedfast, unmoveable.'—This is to be the first characteristic of our 'Labour in the Lord.' It is to be persistent, and consistent. As little as possible is it to admit the element of fitful and uncertain fluctuations: energy to-day, languor to-morrow; sounding programmes, lean and half-hearted performance; retreat in face of discouragements before they have been steadily met and firmly dealt with. If the expression may be allowed, the true Christian is to display a holy *obstinacy* in the work of the Lord. Having the goal of his service clear and bright in view, he is to labour on towards it with a resolve unshaken. To him it is to be *the* work of life. He is to turn aside to no secondary ambitions and treat them as if first. 'This one thing' he does, till his working day is done; steadfast, unmovable; the same yesterday, to-day, and to-morrow—in this respect, that he lives as one who exists to do the will of God.

(1) Stedfast.—The two words 'stedfast' and 'unmoveable' are not mere echoes the one of the other; but (so far as we can learn), in the mind of the Apostle each pointed to a distinct source of peril to the believer. The exhortation to be 'stedfast' was needed because of the dangers lurking within the soul of the Corinthian. A nature such as his, intensely active, absorbed, and interested in the labours of the hour, would, all too soon, strike deep roots in the present. There would be no upward-glancing eye; no forward-hastening foot; no hand outstretched, even now, to touch the goal and grasp the prize which as yet were invisible. So, before he was himself aware of it, that Corinthian believer would be 'moved away from the hope of the gospel.' We learn here, from the order in which this entreaty comes, where our most serious peril lies. If we be stablished in ourselves, all the onsets of external fires, so far from moving us, will only serve to make us still more strong in our position; but if we, like the Corinthians, have loosened our moorings in the deep sea of truth, then we also shall be torn from our anchorage and, like that hopeless vessel in the Adriatic which carried St. Paul towards Rome, shall be driven before the wind and 'exceedingly tossed with the tempest.'

'Stedfast' is a word which occurs elsewhere in the New Testament and is thus consistently rendered. It is a word which expresses the resoluteness of the man who has a mind of his own and a will of his own, but who has power over his own will. It is a word which expresses not obstinate determination but firm resolution, conviction as the result, not of the testimony of others, but of personal experience. 'Now we believe,' said the men of Samaria, 'not because of the saying of this woman who has told us of what the Lord has done for her soul, but 'because we have heard for ourselves.' Such steadfastness, such reasoned and rational conviction, is it not a thing worth having—a personal creed, and not merely a traditional belief?

[1] Christina G. Rossetti, *Poems*, 122.

You may love warmly, but what is your love worth if you presently forget all about it, and do the very thing which will wound the one whom you profess to love? What is your love worth, if when you are away you are at the mercy of every sharp temptation that assails you? What is your love worth at best, if you cannot be trusted as soon as you have been out of sight for a little while? You may repent with much sorrow; but what is your sorrow or your repentance worth if the fault is presently to be repeated? You may resolve nobly and enthusiastically; but what is your enthusiasm and your resolution worth, if it cannot uphold you when you come to action? The one thing which all men will ask of you before they can have much to do with you will be, where and how far you may be trusted. Till they know that, they cannot admit you to any confidence at all. As far as they know that, they can be on friendly terms, perhaps more, on terms of friendship. If you cannot be trusted at all, you are worse to your fellow-creatures than a wild beast. So, too, is it in our relations with God. If you are to be His in any sense, you must learn to be trustworthy. You must learn to obey the bidding of duty even when you are left entirely to yourself. You must learn to care for His will even when you are strongly tempted to disregard it, and when no punishment seems likely to follow your disregard. You must learn to think about His will even when it seems quite impossible that disobedience should be detected. You must learn to obey in little trifles, which no one will notice, and all the more because no one will notice them.[1]

(2) **Unmoveable.**—With the word 'unmoveable' we are led to think of foes that are outside the soul of the believer. How hard it must have been in a city like Corinth to keep alive this great faith in the coming and Kingdom of the Lord Jesus Christ. No Church pointed heavenward, no Sabbath bells rang out upon the tranquil air, no day of worship indeed was recognized as distinctly Christian, no graves bore inscriptions full of 'that blessed hope'; beyond that glorious blue sky there seemed no 'heaven of heavens,' beyond the glowing sunset of to-day no sure and certain day-break on an eternal morrow.

This word does not occur elsewhere in the New Testament. It is, however, a good classical word which denotes the stability of that which is not to be moved from place to place. Thus by a figure it represents the fixedness of the man who, firm in his own conviction, is not to be led aside or led astray by the plausible suggestions, the doubtful objections, the seductive reasonings of others. 'Unmoveable.' It is like that other word of exhortation which we have from the Apostle in another place, 'that we may be no longer children, tossed to and fro and carried about with every wind of doctrine,' double-minded, unstable, mere reeds shaken with the wind.

[1] Archbishop Temple.

Steadfastness relates to an inward quality. It is the mind's control of itself. 'Unmoveable' draws our attention rather to that which comes from without—the opposition which has to be met, and exhorts us to resist it; this opposition has not yet passed away. It was indeed a sad trial that the early Christians had to undergo. Their lives were always in jeopardy. They had to be unmovable amidst fire, and sword, and wild beasts; and the prospect of death was ever before them; and yet the Apostle says, 'Beloved brethren, be unmoveable,' for greater is He who is with you than all that can be against you. He will strengthen you in regard to this opposition, and you will come out more than conquerors through Him who loved you.

This is the quality portrayed in Ruskin's description of Botticelli's 'Fortitude.' 'What is chiefly notable in her is —that you would not, if you had to guess who she was, take her for Fortitude at all. Everybody else's Fortitudes announce themselves clearly and proudly. They have tower-like shields, and lion-like helmets—and stand firm astride on their legs, and are confidently ready for all comers.

But Botticelli's Fortitude is no match, it may be, for any that are coming. Worn, somewhat; and not a little weary, instead of standing ready for all comers, she is sitting, —apparently in reverie, her fingers playing restlessly and idly—nay, I think—even nervously—about the hilt of her sword.

For her battle is not to begin to-day: nor did it begin yesterday. Many a morn and eve have passed since it began; and now—is this to be the ending day of it? And if this—by what manner of end?

That is what Sandro's Fortitude is thinking, and the playing fingers about the sword-hilt would fain let it fall, if it might be: and yet, how swiftly and gladly will they close on it, when the far-off trumpet blows, which she will hear through all her reverie.[1]

Be 'stedfast, unmoveable,' says the Apostle. How could we be, unless we had committed ourselves to faith in the Person of Christ, unless we believed that He really is the Son of God, with power? As we look on the world, with its awful problems of sin and misery, as we walk about in an atmosphere of worldly, careless rejection of God, what can keep us firm but the belief that Jesus is the Son of God? For what does that mean but this, that once for all there has been revealed and manifested the True and Perfect Life of Manhood, that in our Lord we do see God's ideal for Man, that this spotless Human Nature is a permanent reality? It is alive for evermore. We who have once seen the glory of His Manhood can never believe that there is any other answer to the question of what man ought to be. He is the eternal standard of Humanity. He is the normal Man: the

[1] Ruskin, *Works*, xxiii. 334.

men we see are abnormal. But it is the Resurrection that makes this a ground of hope and keeps us steadfast to Christ.[1]

III.

Always abounding in the work of the Lord.

We are wont to think that the Church of Christ divides itself into two armies, the active and the passive; or, as they are here described, those who are 'stedfast and unmoveable,' and those who are 'always abounding in the work of the Lord.' But this division is artificial and false. The truly consecrated Christian course is not one only, but both of these. It is like the boat which, while firmly anchored in the harbour, swings loose and free with the tide. He alone is really active in the work of the Lord who, in the calm and silent depths of his nature, is steadfast and unmovable; and he alone is really steadfast whose inmost soul is like the axle of the wheel which, while motionless itself, is nevertheless the centre of motion.

1. **Always abounding.**—The work of the Lord was not to be done by fits and starts, taking turns with self-seeking for profit or for pleasure, but always as the one true blessed business of life. They were to abound in it, to let it flow over in the cheerful bounty of a willing mind. It was not to be done scantily, with close reckoning of thus much and no more. They were not to be thinking how soon they might give up doing the work of the Lord, and turn to other work for themselves. This grudging and bargaining temper was altogether out of place in men's dealings with God, whose gifts are all gifts of free grace, and whose work draws into itself all human work that is work indeed and not vanity or destruction. In making His work their one object in life, putting duty in the place of self-seeking in all things, they would be in the one right way, and find that He takes better care of His children than they can ever take of themselves.

This word 'abounding' was the most expressive word that could have been found for the purpose which St. Paul had in view. It means 'over and above,' 'exceeding in number and in measure,' 'more than enough.' The grace to which the Corinthians were urged was not simply continuance. We know how, in the fierce competition of trade, the business must not merely hold its own; it must make inroads upon the territory around it; it must be for ever devising some new departure.

The word used in Greek for 'abounding' is the word used when they took up twelve baskets full of fragments which were over and above. There is not much over and above our ordinary Christian life. Talk about our 'cup running over'!—there is seldom in it more than the dregs; we very rarely reach the brim. Now my distinct judgment is that the blessing we give to other people is that which overflows from our own wealth; the man who is in abundant health, with the smile upon his face, living with abundant wealth behind him, blesses other people. He who, living hand to mouth, finds it difficult to make the two ends meet in the spiritual life, who is always falling to rise again—but to fall also—the man who is living below God's highest standard and is satisfied with it, is not the man who can bless others. We do not abound; we do not pour forth water. It has to be pumped up; it is not like a fountain that rushes out. There is an evident drain and strain and stress and difficulty in producing the effect, instead of its coming naturally, with a volume and force of the ocean breaker.[2]

2. **Work.**—We may often hear it said in the present day that our Christian faith concerns only another and distant life, whereas what men need from a faith is that it should exercise power over them and their doings in this present life. Nor can it be denied that this sort of language finds much excuse in a way of thinking and speaking which is only too common among Christians. But it is entirely untrue as applied to the Christian faith as believed and taught by St. Paul and the other Apostles. Nowhere in the New Testament is the resurrection to a future life so largely spoken of or so strongly insisted on as in this great chapter of 1 Cor., and yet the lesson drawn as the conclusion of the whole is a lesson about the work of the present, about steadfastness in work, unstinting energy in work, hopefulness in work.

What are we set on earth for? Say, to toil;
Nor seek to leave thy tending of the vines,
For all the heat o' the day, till it declines,
And Death's mild curfew shall from work assoil.
God did anoint thee with His odorous oil,
To wrestle, not to reign; and He assigns
All thy tears over, like pure crystallines,
For younger fellow-workers of the soil
To wear for amulets. So others shall
Take patience, labour, to their heart and hand,
From thy hand, and thy heart, and thy brave cheer,
And God's grace fructify through thee to all.
The least flower, with a brimming cup, may stand,
And share its dewdrop with another near.[3]

[1] J. Adderley, *A New Earth*, 181.

[2] F. B. Meyer.

[3] E. B. Browning.

3. **The work of the Lord.**—We must take care here lest we take an insufficient and partial view of the Apostle's meaning. By 'the work of the Lord,' St. Paul intended us to understand the whole Christian life, active and passive. Life to him was a work, an edifice upon which he laboured continually, and in which his to-days and yesterdays were 'the stones with which he built.' Our conception of 'the work of the Lord,' so far as we personally are engaged in it, is of something to which we turn in moments of leisure or in hours of special earnestness. St. Paul's conception of the work of the Lord was that it was 'the life which he lived in the flesh.'

In one of the old convents of Italy they still show the humble cell where a famous painter lived and laboured many centuries ago, the poor, narrow home which only the brethren of his own order were wont to enter. On the walls of that cell he put his finest work, covering them with 'luminous frescoes, beautiful beyond the power of words to describe.' Here, rather than in the pictures which went abroad and made his name illustrious, he was seen to the best advantage, for here it was that his whole life was spent. This was indeed himself. And was not this just the thought upon which our Lord laid such emphatic stress, when, in the prospect of the cross, He said, 'I have glorified thee on the earth; I have finished the work which thou gavest me to do'? The work of the Lord was the life of the Lord; and with ourselves, in like manner, the work of the Lord is the whole Christian life, lived in the spirit and spent in the service of the Master.

IV.

Your labour is not vain in the Lord.

1. The work is the Lord's, St. Paul would say; the labour is yours, but it is not vain labour. No one who has any manhood in him can ever think labour in itself a hardship. Few things worth doing can be done without labour; and on the other hand labour is necessary for the moral and spiritual health of our own inward selves. But it is no less true that there is nothing so disheartening as the feeling that labour is in vain. While we look only to the outward appearance, we must often have this sad and damping fear. The world is full of chances which thwart our best chosen plans, and bring them, as it seems, to nought. Then death comes perhaps when we seem to have only just begun, at all events long before we have made all secure. So the labour of a life appears to be well-nigh or quite lost, and on a smaller scale the same experience appears to repeat itself day by day. Not so, St. Paul would bid us remember, if we have faith in Christ's resurrection, and in all that is involved in it. That declares to us that seeming death is the beginning of a better life, seeming failure the first and necessary step towards a more perfect success. The new life, the new success may in outer shape be unlike anything that we have dreamed; but they are not the less true. Now that He has conquered death for us, that victory enables us, nay, commands us, to look on all human doings with quite other eyes. While it deepens all responsibilities, it lights them up with the vision of heavenly purposes and heavenly powers. No labour done in the Lord, as by willing and loving servants of a loved and trusted master, without eager anxiety to seize on credit or on profit for ourselves, but with simple readiness to do a part, though it be the humblest in the great joint work—no such labour is ever lost. It bears fruit to life eternal: fruit not seldom in the outward growth of the Divine Kingdom; fruit often in the spirits of others who see what we think God alone sees; fruit always in the training and ripening of our own spirits towards greater likeness to God and more helpful service of men.

2. There are two factors in all right work for the Lord.

(1) There is, first, the desire for ourselves. Christ retained our individuality, not towards man, where it would tend to selfishness, but towards God, where it must tend to become more and more loving. He linked each soul directly to its heavenly Father; He made all life intensely personal in its relation to God. 'You are you,' He would say, 'always to God. Your life, your distinct life, is bound up with Him. He has special love, special aims, a special idea for you. The distinct individuality which you have with Him shall never perish. It begins here, it continues for ever in eternity. You shall always be yourself for ever.' Individuality was thus secured; but because it was secured by union with God, the absolute Love, it could never become selfish, and it was bound to deepen in unselfishness. The attainment, then, of a perfect individuality in a perfect love—that is part of the prize of our high calling in Christ Jesus. And to attain that is worth any struggle, any trouble. It ennobles all the war. It makes every battle in it worth waging. It glorifies every hour of the race. It sanctifies and makes beautiful every trial. It makes life a march to victory.

We are so apt to fancy that God's purpose concerning us must surely be fulfilled if we succeed in doing some grand and beneficent work for the good of mankind. But surely God is far more pleased if we are steadily growing more grand and noble and beautiful ourselves—and the two things do not necessarily go together at the beginning. When I say 'at the beginning,' I mean on this side of death, for death marks off a very short space of our life. It is certainly true that every man shall reap the harvest of good or evil that he has sown; but the better the harvest is, the longer he may have to wait for it. And we can well afford to wait. Yes, if need be, to wait until we see things as they really are in the clearer light beyond the veil of death—for we have all eternity to enjoy the harvest. All good work is put into God's hands, and He will never let it fail in the long run, though it may appear to fail at first. And all bad work is playing into the hands of Satan, and will certainly bear its bitter fruit. 'God is not mocked; for whatsoever a man soweth, that shall he also reap.' To do wrong is to be sure of failure, while to do right is to place one's self in the army of the Divine Conqueror, and to be sure of lasting victory in the end. God's great 'Well Done!' will not necessarily be given to those who have successfully carried out great and world-wide schemes for good, but belongs to those, and those alone, who have been good and faithful servants. No matter what your position may be, nor how cramped your circumstances, you have as good a chance of winning that glorious commendation as any one in this boundless universe. No one can make you a failure—no one but yourself—for faithfulness is always success, and you can be faithful if you will. To you has this inspiring promise been spoken: 'Be thou faithful unto death, and I will give thee a crown of life.'[1]

Speak, History, who are life's victors? unroll thy long annals and say—
Are they those whom the world called the victors, who won the success of the day?
The martyrs, or Nero? the Spartans who fell at Thermopylæ's tryst,
Or the Persians and Xerxes? his judges, or Socrates? Pilate, or Christ?

(2) Then there is the other side of the matter. What does Christ Jesus bid us do concerning man? What is our relation to the human race? His life tells us what that is. It is a relation of absolute sacrifice of self. He commands—and He lived out this command—that we should, hour by hour, devote our life, everything that we are and have, to the love of the human race; to promote its spiritual, imaginative, intellectual, and moral growth; to surrender our very being, save that which we have in God, for the collective whole. And we are only not to surrender that being which we have in God, because it is by that—by our union, that is, with perfect love—that we are enabled to offer up our life for the cause of our brother men.

Years ago when I had a class among the flower girls at Charing Cross, I succeeded in persuading one of them to promise to lead a new and better life, but she wished to postpone her amendment; she promised to give it all up six weeks later, but not just then. In vain I tried to persuade her, thinking it was but a subterfuge and an excuse to avoid making an immediate decision; but the girl stood as firm as a rock—she would do what I wished in six weeks' time. Seeing I could prevail nothing, I desisted, very discouraged, and feeling almost sure that her excuse was only offered in order to be quit of my importunity. Imagine my feelings when at the promised time the girl came, neatly dressed and ready to carry out her promise. And then it leaked out, bit by bit, that at the time when I spoke to her, the friend with whom she lived was on the verge of being confined. It fell to her lot to support her friend in the hour of her weakness, and repugnant as her life had become to her, she actually carried it on for six weeks, till her friend was up and about again, sacrificing herself and imperilling her chance of a new life, out of loyalty to her friend. You can imagine, but I cannot adequately describe, how humbled I felt when this story came out. I had been judging her as one who was giving excuses, but in very truth she had been making a sacrifice of self, which might well bring into my cheek the blush of inferiority and shame. Verily she loved much; to her the Master could say, 'Go in peace.'[2]

[1] D. Farncomb, *The Vision of His Face*, 189.

[2] *Quintin Hogg*, 52.

What were the Churches of Galatia?

By Sir William M. Ramsay, LL.D., D.D., D.C.L., Emeritus Professor of Humanity in the University of Aberdeen.

Introduction: Principles and Method.

The general character and bearing of this problem are familiar to every reader of The Expository Times, and need not be here described. It will be useful to state only new evidence, and new aspects of the previously known evidence. I may, however, reiterate my former statements, which are fundamental principles: (1) The matter is one of geography; (2) Luke's narrative is minutely accurate. Both need some further elaboration.

(1) There would be no difficulty and no problem,

if scholars would only familiarize themselves with the facts, geographical and historical, and specially with the organization of the province Galatia. The problem is a geographical one, although its bearings on Church history, Pauline chronology, and ecclesiastical organization have indirectly very great importance; and it must be judged on geographical grounds, both of political and of historical and of local geography. It involves questions of provincial organization which are obscure. In my old treatment of the subject I followed boldly the guidance of Luke, and thus solved various difficulties, as all the new discoveries go to prove. Many still remain.

The North-Galatian theorists have not yet learned that there was any organization of the province Galatia. Marquardt gives practically no information on the subject, because he had none to give; the only authority known on this subject in his time was Luke; and Marquardt did not devote to Luke the needed study, though he sometimes quotes him as an authority. Many New Testament scholars, in order to interpret Luke and Paul and decide offhand such questions, have turned up the page in Marquardt; but the silence of that leading authority, long the only authority, on this matter of organization in a province which had never been studied with minute care, does not justify those scholars in concluding that there was no organization. My friend, Dr. Brandis, in Pauly-Wissowa's *Real-Encyclopädie*, attempts to piece together the evidence; but he starts with his mind made up to false prepossessions, and he therefore was bound to come to wrong conclusions on many of the details; much of the epigraphic evidence was naturally unknown to him, and he sometimes fails to interpret correctly what was known.

As the progress of discovery was certain to test the whole theory of Galatian organization which I had elicited from Luke, I have for many years said nothing further on the subject; and my silence produced the impression in German circles that I had tacitly withdrawn from the South-Galatian view. Two distinguished scholars, one a North-Galatian, the other on my side, put the question to me in conversation and in letter, whether that was so. It seems, therefore, right and timely to review once more the evidence, avoiding as much as possible the repetition of what has already been rightly stated in my earlier books, and in the articles 'Galatia' and 'Galatic Region' in Hastings' *D.B.*

These facts of geography and provincial organization are not merely antiquarian details: these facts were the surroundings and environment in which the life of the Christian communities was lived; they are assumed tacitly and not described by writers and historians. The allusions to this environment are often obscure, until the whole situation is clearly understood; and such allusions, often unconscious, form the best external criteria of date and trustworthiness.

Perhaps the most amazing example of inconsequence in argument on this subject that I have ever seen is quoted by Professor K. Lake in his *Earlier Epistles of St. Paul*, p. 263 f. I give it in Professor K. Lake's words, as I should perhaps be accused of misrepresenting a great scholar if I stated it in my own words. 'Jülicher,' says he, 'tries to ridicule the suggestion that St. Paul would use the name of a Province, by saying that no one would refer to the inhabitants of Frankfort-on-the-Maine as men of Hesse-Nassau.' If the argument were merely valueless, I should not refer to it. It is misleading, and tends to hide the real issue. Every one knows that, if St. Paul had written to the church of Antioch or to the church of Iconium, he would probably (or, as I would venture boldly to say, he would certainly) have called his readers 'Antiochians' or 'Iconians.' So he calls his Corinthian correspondents 'Corinthians' (2 Co 6^{11}), although Corinth was to him an Achaian church (2 Co 1^{1} 9^{2}, 1 Co 16^{1}). Again he calls his readers at Thessalonica 'Thessalonikeis,' and at Philippi 'Philippesioi' (Ph 4^{15}), though he reckons both those churches as Macedonian (2 Co $9^{2.4}$ 8^{1}, 1 Th $1^{7.8}$ 4^{10}), and other places; cf. also Ac 20^{4} with 27^{2}). The city name was the usual and the correct one; the city was the unit of political existence; popular self-consciousness and pride centred in the city. It would have been unusual and un-Pauline for him to write to the Iconians alone, or to the Antiochians singly, as 'Galatians.' It is, however, amazing that Professor Jülicher should not perceive the facts: Paul never wrote to the Antiochians singly or to the Iconians singly; he wrote to the Galatian congregations as a whole, and these Galatian Christians of several cities he sums up as Galatians. Similarly it cannot be doubted that St. Paul could include the Christians of Philippi

and Thessalonica among 'the Macedonians,' and would have done so if he had written a letter to the churches of Macedonia.

To make his argument suit the facts, Professor Jülicher would have to put it as follows: If an orator were addressing an audience drawn from four towns of Hesse-Nassau, would he call them 'men of Hesse-Nassau,' or something else? He certainly could not call them 'men of Frankfort-on-the-Maine.' He must find some unity of which they are all members, and address them accordingly. I am not sufficiently acquainted with the facts of German life to say what would be the right mode of address; but I suspect that the name would probably be 'Germans.' That touches the one supreme unity in which the whole audience would feel its brotherhood—the German Empire. Now in the case of the four South-Galatian cities, the supreme unity in which all felt their brotherhood was the Empire; and (as their history and customs show) their part in the Empire was their chief source of pride as municipalities. They could not, however, be addressed as 'Romans,' because they had not that right. They belonged to the Empire only in virtue of being members of a province. This is the fundamental fact of the situation; and the whole body of churches in any province was called by Paul, 'churches of the province.'[1] It is evident that Paul's new churches were classified as the churches of Macedonia, Achaia, Asia, and Galatia. This classification is unintelligible, unless these are taken as the four Roman provinces. Troas was not in Asia, unless Asia be taken either in the sense of the Roman province or as the continent Asia; and the latter meaning would not distinguish an Asian church from a Galatian, or a Cilician, or a Phœnician, or Palestinian church. Corinth was not in Achaia, unless Achaia be taken in the sense of the Roman province.

The objection which Jülicher tries to make, but fails to state intelligibly, must be either that the four South-Galatian cities were not in the province of Galatia at all, or that, although they were in the province, Paul would not class them together as a a group of churches, or that, if he classed them together as a single group, he would not address them by the name of the province. Instead of restating the arguments against these forms of objection, let us take the positive method, and determine what it is that Luke really tells us.

[1] So Harnack, a North-Galatian, rightly says: see section x.

This has never yet been done. When I wrote on this subject I was working out the organization of the province step by step from Luke. Now the organization is much better known, and Luke's words are seen to be far more luminous.

(2) I regret to have to wound the feelings of some, and perhaps to weary others, by pointing out the minute and remarkable accuracy of Luke. He got his information from Paul ultimately; but he does not use Paul's terminology. He speaks as the Greeks and the natives spoke about the province, and its divisions; and this difference of naming, though quite natural, has been the cause of some misunderstanding and some false arguments. When you take Luke's narrative, and read it with intelligent appreciation of the provincial facts, you find that it bears and demands the closest scrutiny; and that it becomes more full of meaning as it is more minutely examined. It is really a first-hand narrative. This way of reading Luke is now unpopular. Hardly anybody wants it. It destroys all the wire-drawn theories about Luke's carelessness and inaccuracy and inability to tell a story that he has got from a good source without muddling it by his own stupidity. What I maintain is that he has re-expressed on a different plane of terminology the narrative which he got from Paul, and done this with admirable skill and accuracy. Why there are two planes of terminology in this province will be explained in the following pages; but briefly it may be said that a narrative which Paul would express according to Roman thought, Luke expresses according to Greek thought.

(3) One other cause of misunderstanding must be guarded against. Even some of the South-Galatian theorists are affected by the North-Galatian, and allow that Luke speaks of Galatia. But Luke never speaks of Galatia; he never uses the term Galatia, which in the New Testament occurs only in 1 Co 16^1, Gal 1^2, 1 P 1^2, and perhaps 2 Ti 4^{10}. Through inaccurate translation the English and German Versions have 'Galatia' in Ac 16^6 18^{23}; but the Greek has 'Galatic Region' or 'Galatic Territory.' The scholars whom I have mentioned assume that this Greek term means 'Galatia'; but they are bound first to prove that these terms are equivalent, and secondly to explain why Luke preferred the periphrasis to the simple noun. There must have been some reason; and the real reason was that

'Galatic Territory' meant to Luke something quite different from Galatia. If in a modern travel narrative one read that the traveller now entered and traversed 'British Territory,' one would forthwith understand that he crossed territory possessed by Britain, territory of the British Empire, but not that he landed in Great Britain. It is the same with 'Galatic Territory.' Ancient usage is clear. The only passage ever quoted to prove that 'Galatic Territory' means 'Galatia' is Arrian, *Anab.* ii. 4, ἐπ' Ἀγκύρας τῆς Γαλατικῆς, falsely translated 'towards Ancyra of the Galatic (Territory).' It really means 'towards Ancyra the Galatic city,' distinguished from Ancyra the Phrygiac city (cf. Strabo, p. 567, Ἄγκυρα ὁμώνυμος τῇ πρὸς Λυδίᾳ περὶ Βλαῦδον πολίχνῃ Φρυγιακῇ).

There will be more to say about the meaning of Γαλατική. Meantime I will only add that accurate interpretation of geographical terms is far from universal among the best and in other respects most accurate scholars. It sometimes amazes me to read geographical remarks, made in admirable and justly admired commentaries: see, for example, Blass's note on Ac 16^{6-8}, p. 176, where he quotes Pliny, *N.H.* 5, 28, as a proof that the term Asia, as sometimes used, included Mysia, Lydia, etc., excluding Phrygia: the words of Pliny have no bearing on this subject.

The Latest Issues of the 'International Critical Commentary.'[1]

By the Rev. J. A. Selbie, D.D., Aberdeen.

The Commentary on Isaiah in this great series was originally entrusted to Professor A. B. Davidson of Edinburgh. His lamented death, before he had reduced to anything like final shape the material he had collected, necessitated other arrangements, and the work was divided between Professor G. Buchanan Gray and Professor A. S. Peake. It was universally felt that the death of Professor Davidson had robbed the world of a unique commentary; for, in addition to the most accurate scholarship, he had a rare insight into the meaning of the O.T. prophets and a sympathy with their spirit which have never been surpassed. We are fortunate, however, in having amongst us two such competent O.T. scholars as Professor G. Buchanan Gray and Professor Peake—names that are both familiar to readers of The Expository Times and the *Dictionary of the Bible*. It is with Professor Gray's work alone that we are concerned in the present volume. That scholar as long ago as 1896 established his claim to front rank by his *Studies in Hebrew Proper Names*, and he has already enriched the 'International Critical Commentary' by his volume on *Numbers* (1903). The Commentary on Isaiah is to be in two volumes, the first of which contains Professor Gray's introduction to the whole book, and the exegesis of chapters i.–xxvii. The second volume will deal with chapters xxviii.–xxxix., also by him; while chapters xl.–lxvi. will be treated by Professor Peake.

In his preface our author takes full cognizance of the work of other scholars. He acknowledges obligations to Dillmann and Duhm, although he thinks that the latter sometimes leads his followers astray, 'particularly by his line and strophe divisions.' Justice is done also to the works of such men as Marti, Cheyne, Driver (who has also offered valuable suggestions in the present work), and G. A. Smith. The Introduction deals with the following subjects: Title and Place of Isaiah in the Canon; Text and Versions; the Book of Isaiah a post-exilic compilation; Origin and History of the Book; Criteria for distinguishing the words of Isaiah from the additions of later writers; the poetic forms of the Prophetic literature, and of the Book of Isaiah in particular; Isaiah in relation to the political and social con-

[1] *The Book of Isaiah*, i.–xxxix., by Professor G. Buchanan Gray, Mansfield College, Oxford. Edinburgh: T. & T. Clark, 1912. Price 12s. *Micah, Zephaniah, Nahum, Habakkuk, Obadiah, Joel*, by John Merlin Powis Smith, Ph.D.; William Hayes Ward, D.D., LL.D.; Julius A. Bewer, Ph.D. Price 12s. 6d.

ditions of his age; Isaiah as Prophet and Teacher. This is followed by a valuable chronological table. The Commentary itself runs to 472 pages, and is marked, it is needless to say, by all the care we expect from Professor Gray.

On the thorny question of Hebrew metre our author appears to us to tread with safety and caution. He says: 'I came to the study of Isaiah still sceptical on the subject of Hebrew metre; I remain sceptical of the finality of any existing theory of it; but the approximation to regularity in the parallel periods is too striking to be neglected; and I have systematically drawn attention to it in the small print notes prefixed to the translations; at the same time I have endeavoured to make the irregularities, which in the present text at all events are frequent, as obvious as the approximations to regularity. At the present stage metrical arguments alone appear to me a precarious textual criterion, but as confirmatory of other considerations they often have value' (Preface, p. viii f.; cf. more fully, §§ 44–57). He is equally cautious in regard to the brilliant and sometimes startling theories of Winckler and Cheyne.

Special care has been bestowed on the work of translation, the ruling motive being to make this as expressive as possible of the meaning of the Hebrew text, form and style being deliberately sacrificed when necessary.

In common with nearly all modern scholars, Professor Gray feels himself constrained to recognize in the present Book of Isaiah the work of a number of authors, and he shows that it is necessary 'to do justice to other contributors to the book, and, above all, to approach with sympathy the work of, perhaps, many nameless writers that now forms so large a part of it. . . . None of these nameless writers may have possessed the religious genius of Isaiah, but together they represent the play of the earlier prophetic teaching on the Jewish Church. . . . The student of the Book of Isaiah has but half entered into his inheritance, if he communes with Isaiah and the great exilic prophet, but fails to feel the life of that post-exilic religious community which not only preserved for themselves and us the words of the earlier prophets, but preserved them in books which were also made to breathe the hopes and aspirations that sustained the Jews through centuries of isolation, oppression, and temptation.' These are wise and weighty words, that deserve to be pondered.

We have tested the Commentary in many important passages, and have never been disappointed. We may note, for instance, the Immanuel prophecy of chap. vii., where full account is taken of the manifold interpretations, and the reader is thus placed in the position of being able to form a judgment of his own. We are a little doubtful of Professor Gray's conclusion, although he has much to say for it, that to Ahaz the prediction was essentially a promise and not a threat. The interpretation of 'curds and honey' as symbolical of prosperity does not appeal to us.

Altogether the Commentary reaches the high standard for which Driver and Moore have taught us to look in this series. We shall look with eagerness and confidence for the second volume.

2. The Books of Micah, Zephaniah, Nahum, Habakkuk, Obadiah, and Joel have been entrusted to three American scholars. The first of these, Professor J. M. Powis Smith, who assisted the late Professor W. R. Harper in his *Amos and Hosea* (in the present series), took up the unfinished work of that scholar on Micah, and now assumes the entire responsibility for the treatment of that prophet, as well as of Zephaniah and Nahum. He declines—wisely, we think—'to stretch the text of Micah upon the Procrustean bed of a metrical system.' In discussing the unity of the book, he comes to the conclusion that chaps. 6 and 7 'seem to be a collection of miscellaneous fragments coming from widely scattered periods, and from at least four different authors.' The 'Message of Micah' forms the subject of an interesting section. The Book of Zephaniah has more justice done to it by Professor Smith than it has received at most hands. Nahum's message is well characterized, and in the commentary the mysterious 'Huzzab' passage is adequately discussed.

In treating of Habakkuk, Dr. Ward says of chap. 3 that 'it is a separate prediction, arranged for temple worship, and may or may not be by one of the authors to whom we owe 1^{12}–2^{20}. It belongs to a troubled period following the Captivity, but contains no definite indications of its age beyond its quotations.'

The little book of Obadiah is adequately treated by Dr. Bewer. With regard to the familiar controversy as to the relation of Jer $49^{7ff.}$ to Ob $^{1-9}$ his conclusion is that 'Obadiah quoted in vv.$^{1-9}$

an older oracle, the original of which is better preserved in Jer 49.' The question is a difficult one. A different view has been maintained by the present writer in Hastings' *D.B.*, art. 'Obadiah.' We are doubtful as to the validity of Dr. Bewer's argument that the references to the Day of Jahweh in chaps. 2 and 3 of Joel are interpolations, and consequently as to his judgment on the question of the unity of the book. But we are quite at one with him in holding that Joel is post-exilic.

Though this volume has not the interest attaching to Professor Gray's on Isaiah, it contains excellent work, and will be found invaluable for the study of those of the Minor Prophets with which it deals.

Positive Theological Research in Germany.

By Dr. Paul Feine, Professor of Theology in the University of Halle-Wittenberg.

III.

Systematic Theology.

In systematic work the feeling of progress on the side of conservative theology is very clearly expressed. In this connexion we would refer to R. H. Grützmacher, 'Die prinzipielle Eigenart der positiven Theologie,' in *Studien zur systematischen Theologie*, 1909, vol. iii., and in the reports of publications in the field of systematic theology in the separate volumes of the magazine *Die Theologie der Gegenwart*; A. W. Hunzinger, *Theologie und Kirche: Beiträge zum gegenwärtigen Kirchenproblem*, 1912; F. Kattenbusch, art. 'Theologie' in *PRE*[3], 1908, vol. xxi. pp. 900–913; Horst Stephan, *Die neuen Ansätze der konservativen Dogmatik und ihre Bedeutung für uns.*, lecture to the 'Friends of the Christian World' in Goslar, on 2nd Oct. 1911, published in *Die Christliche Welt*, Nos. 44–48, 1911. The two first mentioned are representatives of the positive branch, the two last-named belonged to the school of Ritschl.

In Germany at the present day there are a great number of systematic scholars who are striving, with all earnestness and much intellectual power, to establish a synthesis between the old faith and the modern spirit. They are convinced that the ancient Christian faith has in no way been rooted out by modern science, but that it ought rather to be re-founded with the help of the scientific means and methods of the present day. These theologians have displayed great energy in penetrating into all the separate branches of knowledge which have any connexion with theology, have adopted their methods and principles, and have set to work on a discussion of these sciences in their bearings upon theology. They have no intention of undertaking to restore ancient dogmas, but on the other hand they are firmly convinced that they have no need to give up, under the pressure of modern research, any of the essential truths of the Christian faith. On the contrary, they retain the firm conviction that theology will issue from this process of refining strengthened and deepened.

There is still considerable difference of opinion as to how this is to be worked out in detail. Programmes have been made out, and negotiations have been entered into about them. For a long time the demand for a 'Modern Theology of the Ancient Faith' and a 'Modern Positive Theology' has been exciting the attention of theologians. The first of these catchwords was introduced by Th. Kaftan, in his *Moderne Theologie des alten Glaubens*, 1906; the second by R. H. Grützmacher, in his *Studien zur systematischen Theologie*, vol. ii., and his *Modern-positive Vorträge*, 1906; and by R. Seeberg, in *Die Kirche Deutschlands*[2]. Kaftan was closely connected with Kant and Ritschl; Seeberg and Grützmacher with Schleiermacher and the Erlangen school, and partly too with positive mediating theology. A third attitude, in close relationship to Cremer and the philosophical currents of the present day, is represented by Dunkmann, *Moderne Theologie alten Glaubens*, 1906, and 'Ueber Begriff und Methode einer kirchlichen Theologie' in *Neue kirchliche Zeitschrift*, 1908, pp. 254–300. Another position is represented by C. Stange, a striking figure among modern German systematic scholars, whose studies are for the most part in the direction of the philosophy of religion. In 1907 Stange published his *Grundriss der Religionsphilosophie*, and in 1911,

Christentum und moderne Weltanschauung, and *Moderne Probleme des christlichen Glaubens*. According to his idea, the main task of the philosophy of religion is so to define religious experience as to guard against arbitrariness, while the whole content of experience will be included. In his opinion apologetic work at present has not to question the validity of science in the interests of religion, but rather to lay as much stress as possible on these claims. It is as much in the interests of science as of Christianity that the one-sided application of the religio-historical conception should be supplemented by the perceptive understanding of religion. Still another theory is advanced by E. Schäder, *Theozentrische Theologie: Eine Untersuchung zur dogmatischen Prinzipienlehre*, 1909, i., and *Religiös-sittliche Gegenwartsfragen*, 1911. He reproaches the theology of the 19th and 20th centuries, introduced and influenced by Schleiermacher, with being unnecessarily anthropocentric. It tends, according to him, to lessen the majesty of God in its consideration for man and the purely human. Schäder demands that the fundamental principle of dogmatics should be the majesty of God, because for Him all things exist and He through His Spirit is the sovereign Creator of faith and new life.

On the whole, however, there are two groups to be distinguished in the positive theology of the present day. The members of the one group are followers of Hofmann and Frank of Erlangen; that is, they are those who support the view of Divine redemption from personal experience of regeneration: the other group, among the older members of which is M. Kähler, take a firm stand on the Bible and desire to utilize its rich contents for personal faith. But on both sides a rapprochement has been made. The 'subjectivists' of Erlangen have learned to lay greater stress on the significance of objective Revelation, while the 'biblicists' recognize on their side the necessity of the inner experience of Scriptural truth. The former no longer seek to derive from personal Christian experience the certainty of the acts of salvation declared in the Bible and in dogma, but give more and more importance to the Bible, in which the revelation of God to man appears, and endeavour to exhaust the whole store of information regarding revelation contained in it. The 'biblicists,' on the other hand, have given up the old method of biblicism, by which the Scriptures were taken as the standard for measuring all doctrine, and Biblical theology was turned into dogmatics; it is now admitted that the Scriptures are effectual only through religious experience. The Bible and revelation are not now accepted as simply identical. But there is an effort to make the contents of Scripture as fruitful for dogmatics as possible. Personal faith, as well as the faith of the Church, is more and more regulated by the Bible, and it is not so much doctrine as historical and personal life that forms the centre of interest.

Of the Erlangen school, the first in importance is L. Ihmels. Special consideration should be taken of his works, *Die christliche Wahrheitsgewissheit, ihr letzter Grund und ihre Entstehung*[2], 1908, and *Zentralfragen der Dogmatik in der Gegenwart*, 1912. Ihmels represents the view, so common at the present day in positive theology, that certainty about Christian truth is found within the limits of personal experience, *i.e.* it is individual certainty. The Bible, as the record of Revelation, furnishes its material in a dogmatic form. The important point, however, is that, by the way in which all new knowledge is disposed in order in the central declaration of faith, the impression is assured that faith necessarily depends on the evidence of Scripture. It is one of the fundamental tendencies of Ihmels' theology to let the word of God come to its own. At the same time dogmatics as a science has to satisfy the demand for unity of knowledge. The separate results, worked out by the various theological branches, must be brought together to build up a unified conception of Christianity, and that by bringing out the unity which is as a matter of fact already present in faith. The knowledge of faith, along with the entire scientific knowledge of truth, must be proved to Christians to be a unity. The conclusions of Ihmels' dogmatics approach fairly near to Church doctrine.

Further, we may mention A. W. Hunzinger, who has written for the most part apologetic works, e.g. *Probleme und Aufgaben der gegenwärtigen systematischen Theologie*, 1909; *Das Christentum in Weltanschauungskampfe der Gegenwart*, 1909; *Die religiöse Krisis der Gegenwart*, 1911; *Das Wunder: Eine dogmatisch-apologetische Studie*, 1912; *Theologie und Kirche*, 1912. Hunzinger desires to strengthen the relation to the Church, and to maintain the conformability to the Confession of Faith and the 'biblicity' of theology in the midst of all

the demands of modern life which have been called forth by the present position of science. He also strives to reconcile the extreme schools on a scientific-theological basis. He is strongly of opinion that to our age has God given the right and the duty, the task and the means, of making new settings for the gem of Christian faith, and he founds his opinion on a genuine and deeply religious faith in history, on the certainty that God works in and through history. In his work on miracles Hunzinger has made an exhaustive investigation of this fundamental dogmatic doctrine; he has laid bare in a most thorough manner the nature and meaning of miracles; and he has given a comprehensive exposition of the Christian faith in miracles in its relation to the natural and historical sciences of the present day.

We may also regard as belonging to the Erlangen group, R. Seeberg, who began in Erlangen, and R. H. Grützmacher, who was called a short time ago to fill Frank's chair there. Of Seeberg's writings we may mention *Grundwahrheiten der christlichen Religion*[5], 1910; 'Der evangelische Glaube und die Tatsachen der Heilsgeschichte' in *Neue Kirchliche Zeitschrift*, 1908, p. 405 ff.; *Offenbarung und Inspiration*, 1908; *Religion und Geschichte*, 1906 and 1909, 2 vols.; *Die Kirche Deutschlands im 19 Jahrhundert*[3], 1910. The most important works of Grützmacher in this direction are *Studien zur systematischen Theologie*, vol. i.; *Die Quelle und das Prinzip der theologischen Ethik im christlichen Charakter*, 1898, vol. ii.; *Hauptprobleme der gegenwärtigen Dogmatik: Die Forderung einer modern-positiven Theologie*, 1905, vol. iii.; *Eigenart und Probleme der positiven Theologie*, 1909; *Modern-positive Vorträge*, 1906; *Gegen den religiösen Rückschritt*, 1910.

Seeberg has stated that the difference between his view and that of 'Modern Theology' lies in this, that for him the development of religious history is not purely immanent, but is conditioned by transcendent factors, and that religious experience takes place through the influence of God conjointly with the present Christ. Or, as he otherwise expresses it, Christianity for him is not only a psychological reflex of history, but the working of Almighty God; the series of facts of Revelation is not only a stimulus, but a means of establishing a new relationship between God and man. The connexion of evangelical faith with the facts of the gospel narrative he understands thus: our faith fixes for us the reality of the narrative, but is itself at the same time founded upon it. Revelation is for him the sum of all Divine deeds and acts which have led men to salvation and the knowledge of salvation, while the Scriptures are the literary means of making those deeds and this knowledge known to us.

Grützmacher, in establishing Christian certainty, has followed Frank in so far as to hold that this certainty, which is allied in the first place to the fact of regeneration, comprises also the factors which bring it about. He attributes to historical revelation the character of progressive development, and to the question Where lies the object of this development? he replies, In establishing the authority of the Scriptures. The act which fixes the limit of revelation by the creation of documents describing it is inspiration. In this interest he has made an inquiry into the validity of the idea of the canon. With regard to the principles of the theory of knowledge he demands a return to the premises of Old Positive and Old Liberal dogmatics. If Seeberg utilizes his own religious experience on behalf of the authority of the Bible and of dogma in order to make a new structure which shall contain the essential elements of Christian dogma, so Grützmacher on his side aims at a similar result. It is characteristic that both have—like the theologically allied Kropatscheck and Schäder—handled in great detail the subject of the Christian doctrine of the Trinity, and each seeks in his own way to keep hold of the main substance of dogmatic teaching.

Among the biblicists, the first to be mentioned is the venerable Martin Kähler of Halle. We would call special attention to the following works of his: *Die Wissenschaft der christlichen Lehre*[3], 1905; *Dogmatische Zeitfragen*[2], vol. i.; *Zur Bibelfrage*, 1907, vol. ii.; *Angewandte Dogmen*, 1908; *Der sogenannte historische Jesus und der geschichtliche, biblische Christus*[2], 1896. The peculiarity of this theologian is that he emphasizes, without failing to recognize the right of historical research, the 'super-historical' contents of the Bible, and in particular the presence of the whole Biblical Christ. Scripture is the means of a true and direct Divine experience which brings about faith in us. That the Scriptures are able in this way to bring us into close connexion with God is the ever-repeated sovereign act of God, the 'super-historical' aspect of the Bible. We experience God in the words of

the Bible, when we experience the Christ belonging to Him, the historical Christ of the past, raised to His super-historical present state of being. Kähler's theology is Bible-theology, into which he introduces, it is true, the whole wealth of the historical activity of Christ, but it is at the same time Faith-theology. In personal experience the Biblical Christ becomes a reality to individual men. In his biblicism he has adopted a good many of the elements of Hofmann's conception of gospel narrative.

Another who belongs to the Bible-theologians is A. Schlatter. He has collected his views in the work *Das christliche Dogma*, 1911. Schlatter also represents a theology of certainty, and that on the basis of a religious anthropology. According to him, we need a doctrine of the person as the revelation of the Divine life, of nature as the revelation of Divine power, of society and the kingdom of God, of knowledge and the Divine truth, of feeling and Divine blessedness, of will and Divine love, of the worship of God and the community of God with us, of sin and Divine justice. Only then can we talk of the knowledge of God, when He reveals Himself to us through His working in us. We know God only through God Himself. If we ask for God, we ask for His revelation. The dogmatic question is, Where and how do we experience events which become for us a revelation of God? The Bible is, in Schlatter's opinion, not in the first place a means of gaining knowledge, but a means of changing our natural condition. Through the Bible God produces history, and through history He works on us so that our future history runs its course in communication with Him. This history worked out by God unfolds itself in the Christian community. The individuals are forged into this great chain of tradition and formed by this communal life. If any one understands the Scriptures in this connexion, he obtains knowledge. Through the religious life worked out in him man is raised to a divinely-induced independence of action. This is really surrender to the will of Almighty God, service of God in the highest sense of the word, but not indeed in the sense of absolute uniformity in every part of life; the resources and independence of the personal character must be observed. It is an essential characteristic of Christian dogma, that it recognizes the manifold diversity of the types which can come out of the relationship to Christ, and allocates to each one its place within the community.

Among those named we have taken into consideration the representatives of modern positive theology so far as they have in a wider connexion touched upon dogmatic questions. The work done by them has not been without result for dogmatic research as a whole. It may indeed be maintained that it was they who had the chief success in connexion with the attempt of Tröltsch of Heidelberg to fix the philosophic principles of the religious-historical method. For it was they who showed that all the results which Tröltsch thought he had obtained from objective and general philosophic considerations on behalf of religion or Christianity, were really anchored in his own subjective, personal attitude to religion, and that Tröltsch's psychology of religion was a psychology of faith. Religious experience is not the necessary complement of a religious *a priori*, nor can historical supernaturalism and the recognition of miracles as the transcendent operation of the Godhead upon men's intellectual life be deduced from the philosophy of history with scientific evidence.

The lecture of Stephan, already mentioned, which he gave to the 'Friends of the Christian World,' *i.e.* to theologians who sprang from the school of Ritschl, is characteristic. He earnestly invites his friends—with all restraint in the recognition of the positive results of conservative theology—to learn from their opponents, whose work had called attention to some defects in their theology. In two points, in the opinion of their opponents, his friends had not succeeded in making Christian religion comprehensible in its deepest motives and thoughts: (1) with regard to the conception of faith as Divine experience or Divine emotion; (2) with regard to the method of their dogmatic judgments.

With reference to the first point, it was recognized that the decisive question was the one about the position of the historic Jesus. But here modern theology had only insufficiently solved the problems which had cropped up. For in the transition from the dogmatic to the historic Jesus, a gap had been opened up both between God and Jesus and between Jesus and man, and thus a great difficulty had been introduced into the experience of God through Jesus. Men like J. Kaftan and W. Herrmann had, it is true, continued to confess the Divinity of Christ, but their formulas had not done what they should have done. Still less had the weakened formulas attained this object by

calling Jesus Lord and Messiah, or the Son of God, or the representative of God. For all these designations were mere garlands of honour, which were hung on the person of the historic Jesus as a sign of His unique relation to God, or they were simply a distinguishing mark of man's inferiority to the historic Jesus. But it was necessary that expression should be given to the fact that this historical personality placed man in direct living communication with his God, that in this personality God at length won full power over us, and was in a more intimate and central way directly present to us. His friends, Stephan remarked, were still far from finding the true scientific designation for such experience. That was shown by the lack of impression made upon educated laymen by this part of their work. Here indeed positive theology may lay claim to having learned to consider the character of the person of Jesus more deeply, more fully, and in greater harmony with Biblical evidence.

With regard to the second point, the method of dogmatic judgments, Stephan recognized that the more modern conservative dogmatists combine in an inseparable way the fight for the immediacy, certainty, and fulness of the Divine experience and for the Biblical or dogmatic ideas of faith, especially for the Biblical or dogmatic judgment of Jesus. The conservative dogmatist sees, back through the history of mankind, a very close connexion between the present time and the earthly ministry of Christ; God has all the while been systematically exercising His powers, and working out His ideas of redemption according to His plan. Even ideas with regard to faith, confessions, and dogmas have their part in this divinely executed plan. They have the prejudice in their favour that their chief substance is eternal and may stand as the expression of our conviction of faith. This point of view is taken up by Ihmels, but more especially by Kähler. Kähler thinks the believer is always closely attached to the great course of Church History, but as a matter of fact the believer at his highest shows a triumphant faith in the 'full Biblical Christ' and in the Scriptures as a whole. The more completely the individual man strives to become a part of Him, the better he learns to appreciate the evidence of the Bible on revelation as truth.

Stephan warned his friends not to undervalue the power and the importance of this motive. Here there was, spiritualized and recast in an evangelical mould, something of what appeared with greater force, but also with more superficiality, in the Catholic and Anglican valuation of Church unity and uninterrupted connexion with the whole history of Christianity.

He proclaimed, too, that modern theology had an absolutely personal view of Christian evangelical faith. The chief point was to place man over against the historical reality which according to the evidence of innumerable pious men was the intermediary between us and the Revelation of God. But only such motives and thoughts as developed organically from such a procedure had a right to be embodied in faith. Where possible each separate Christian was to be thrown on his own resources, so as to preserve the truth and the personally practical character of his faith. The believer was to be closely bound to Christ and God. All other history sank back into the unreal land of the past. Logically considered, the sacrifice of the historical community meant also that of the Church of to-day. Now Stephan asks if, in view of this, conservative Dogmatics is not preserving justifiable interests, and he gives this answer: Through the stress laid upon personal individual faith two things are pushed into the background—(1) the consciousness that the building up of our faith and its ideas is at the same time a work of history and of the religious community upon us; (2) the consciousness that individual faith as such is one-sided and limited.

The unfathomably deep and particularized dependence of individual faith on history and the community, and the need of perfecting and deepening individual faith through the realities which appear in history and in the community of the Church, appeared to the conservative theologians to be lessened in modern theology, and gave the impression that this position with regard to the Bible dogma and the Church was unhistorical, subjectivistic, inwardly poor and insufficiently provided with organs through which the manifestation of God might be more and more profoundly and perfectly felt. Therefore an attempt must be made to give to the individualistic and historical character of faith a different dogmatic stamp from what was now the rule with his friends.

Such a testimony, however, recognizes not only the energetic progress but also the scientific justification of the course followed by positive theology. Even those who are scientifically opposed to it cannot deny the importance of the work done by present-day conservative theology.

Literature.

THUMB.[1]

THAT the Greek language has had a continuous history for three thousand years, and that it is a living language to-day, are propositions which do not need to be argued at present. We no longer think of Greek history as a history which ended with the conquests of Alexander the Great, nor do we think of Hellenism as something which ended with the classical period of Greek life. On the contrary, Hellenism attained to a wider influence than ever before, and under the Roman Empire became the main element in the culture of the world. No doubt the Greek language and Greek thought lost something when it was transferred to the wider area, and yet it remained distinctively Greek. If it lost something of the distinctive purity of the classical period, it gained something also. With all changes, it remained the unequalled instrument of the expression of the thought and life of the world.

It is easy for the student nowadays to follow the evolution of the Greek language from the dawn of history downwards to the present time. Not to speak of the grammars and dictionaries illustrative of the classical period, the English student has in his own language many works which will help him to follow the flow of change through the ages. For translation Greek he has Thackeray's excellent *Grammar of the Old Testament Greek*, which will enable him to see how Greek lent itself to a use hitherto strange to it, and how it was still able to retain its native character. Moulton, in the *Grammar of New Testament Greek*, will help him to see what modifications and changes Greek underwent when it became a wide-world speech, and the medium of intercourse among peoples of different tongues. Many other works might be mentioned illustrative of the character of the Koine, or the common Greek of the peoples of the early Roman Empire. The works of Deissmann, Blass, and others will readily occur to every one.

[1] *Handbook of the Modern Greek Vernacular: Grammar, Texts, Glossary.* By Albert Thumb, Professor of Comparative Philology in Strassburg University, sometime Professor in the University of Marburg. Translated from the Second and Enlarged German Edition by S. Angus, M.A., Ph.D. Edinburgh: T. & T. Clark. 12s. net.

While in all these works reference is made to inscriptions, papyri, and to other sources, reference is made constantly to the usages of Modern Greek. We are told that in Modern Greek we can see the outcome of tendencies which can be traced in the Koine. In the works of Moulton and Deissmann these references to Modern Greek abound. And the student of these works longed intensely for a treatise on Modern Greek which would enable him to verify those references. The name of Thumb became familiar from these references. If the student knew German, the course was easy. He had simply to obtain Thumb. But if German was to him an unfamiliar tongue, what then?

To such a student the translation of the Grammar of Thumb is of great advantage. He can follow on from Thackeray, Blass, Deissmann, Moulton, and Radermacher, to the work of Thumb, and note the goal towards which the evolution of thousands of years tended. He can do this in a translation which renders worthily into English one of the greatest grammars of our time. Of the translation Professor Thumb says: 'Dr. Angus has performed his task with great ability and with a perfect understanding of the subject.' This is true, and one who uses the translation is altogether unconscious that it is a translation. The original has been put into our mother-tongue in such a way as to make one feel that the material has been thought over by the translator till it became his own, and he has rendered it into our mother-tongue as if it was originally thought out in it.

The translation has been made from the second edition, and it contains all the additions which were made to the second edition, and all the changes which the author made on the text from his further reflexion, or from the criticisms made by others. In the foreword to the first German edition the author says: 'There exists no text-book that can supply reliable and to some extent ample information upon the facts of the modern Greek popular language. An adequate text-book should be expected not only to introduce every scholar to an understanding of the abundant treasures of the modern Greek national and vernacular literature, but also to make the linguist and the philologist familiar with the principles of the growth of the language. To fill this breach is the object of my

handbook.' Right well has the breach been filled. Especially is this the case in the edition here translated. A fairly complete view has been given of the structure of Modern Greek. For, as the author observes, 'a modern Greek syntax is at least as imperatively needed as phonetics or morphology for the interest with which the Koine studies are being at present studied.'

The handbook deals exhaustively and in a most interesting and instructive fashion with phonetics, morphology, and with syntax. One reads with interest the clear statement on phonetics, the character, the pronunciation, the phonetic system, and the accents of Modern Greek. Then the facts and principles of phonetic change are given. As one reads, many things are recalled; and as one ponders over the lucid statements one feels that behind them is the wide knowledge of one to whom many languages are familiar. Professor Thumb ranks with the foremost philologists of the age. And his power of lucid exposition is as remarkable as his knowledge. The morphology ranges over the whole system of grammatical form, and it is instructive to compare the successive statements with the corresponding parts of classical grammars. Much might be said on the syntax. It will be a work of pleasure to compare this part of the handbook with the corresponding part of Blass's great grammar on New Testament Greek, or with the forthcoming part of Moulton's work. But for all students of Greek, and especially for the student of the N.T., this book will be of the highest service. The texts extend over a hundred pages and contain specimens of folk literature, of artistic literature, and specimens of dialect. A copious glossary is appended, and there is a full bibliography of the literature of the subject.

JAMES IVERACH.

Aberdeen.

PAPALISM.

In that strange and sad experience through which Newman passed in his middle life, the failure of the Dublin University scheme, the strangest and saddest part is his faith in the Pope. 'In the midst of our difficulties,' he said, as he undertook the work, 'I have one ground of hope, just one stay, but, as I think, a sufficient one, which serves me in the stead of all other argument whatever, which hardens me against criticism, which supports me if I begin to despond, and to which I ever come round, when the question of the possible and the expedient is brought into discussion. It is the decision of the Holy See; St. Peter has spoken, it is he who has enjoined that which seems to us so unpromising. He has spoken and has a claim on us to trust him. He is no recluse, no solitary student, no dreamer about the past, no doter about the dead and gone, no projector of the visionary. He for eighteen hundred years has lived in the world; he has seen all fortunes, he has encountered all adversaries, he has shaped himself for all emergencies. If ever there was a power on earth who had an eye for the times, who has confined himself to the practicable, and has been happy in his anticipations, whose words have been facts, and whose commands prophecies, such is he in the history of ages, who sits from generation to generation in the Chair of the Apostles, as the Vicar of Christ, and the Doctor of His Church.'

'These,' he adds, 'are not words of rhetoric, gentlemen, but of history.' Yet that scheme was an utter failure. And yet—this is the wonder—Newman's faith in the Pope remained unquenched after all the heart-breaking disappointment. What does this mean?

The Pope and his power is the subject of a great book which Messrs. Rivingtons have published under the title of *Papalism* (21s. net). It is further described as 'A Treatise on the Claims of the Papacy as set forth in the Encyclical *Satis Cognitum*.' The author is Mr. Edward Denny, M.A.

Of the Encyclical *Satis Cognitum* Mr. Denny says: 'It is impossible for any one who has read this momentous document to be ignorant of the terms on which the Pope was labouring to bring about his heart's desire. They are simplicity itself—unconditional submission to the supreme authority of the Pope. Further, there is no possibility of any doubt remaining in the minds of any that the position of the Pope as carefully set forth in the *Encyclical* is claimed to be *jure divino* and not *jure ecclesiastico*, and an essential part of the Divine Constitution of the Church, so that the Papal office necessarily existed from the beginning of the Christian religion, its occupants ever discharging the duties of this tremendous position upon which the stability of the Church, its perpetuation, and the maintenance of its unity depend.'

He has therefore investigated the history of the papacy, and now he has written his book to show

that these claims are without historical or any other valid basis. The conclusion which he reaches is that 'the monarchical position claimed in the *Satis Cognitum* for the Bishops of Rome *jure divino* is in absolute contradiction to the testimony of the Holy Scriptures, the witness of the Fathers and Councils, and the evidence afforded by the history of the first age of the Church, and consequently cannot be part of the institution of Christ.'

Mr. Denny writes in this way without hesitation simply because he finds himself driven to it by the facts of the case. But it costs him pain. For he longs greatly for the unity of the Church of Christ, and his sympathy with the Church of Rome, as a branch of the Church of Christ, is insuppressible.

The value of the book lies in its thoroughness. There is no line of evidence which Mr. Denny has neglected, and his exposition, whether of Scripture or of Decree, is faultless in scholarship. The force is felt only when the book is steadily read through-out. To the convinced Protestant not a little will seem to be unnecessary; but the more one rests on Scripture for life and doctrine, the more will those great sections appeal which discuss the texts on which the primacy and other claims of the Pope are based. After all that has been written on the words, 'Thou art Peter, and on this rock I will build my church,' let no one neglect to study the interpretation of them which is contained in the second chapter of Mr. Denny's book.

EUCKEN.

There will soon be little left of Eucken for the English translator. And when all the old books are rendered into English, how many translators will be ready for every new book! If Eucken or his German publishers had only known how popular he would be in English, they might have saved us some bewilderment. But the translator of the book most recently translated has been good enough to compare his translation with the English translations of other books so as to bring his terminology into line with them.

The latest book to be translated is the *Geistige Strömungen der Gegenwart.* The translation has been made from the fourth edition (1909), by Meyrick Booth, B.Sc., Ph.D. (Jena). It is published by Mr. Fisher Unwin, under the title of *Main Currents of Modern Thought* (12s. 6d. net).

The translator describes the exact position of this book among Eucken's writings in this way: 'Eucken's earlier writings were historical, his constructive works being of comparatively recent date. *The Main Currents of Modern Thought* forms a link between the two periods; it starts from a broad historical basis and presses forward to positive construction. Here we may follow the growth of Eucken's philosophy, from its roots, lying far back in the historical work, to its full flower, as seen in the positive philosophy itself. While the Jena professor's other recent works concern themselves in the main with the general exposition of his convictions, the present study reveals in detail the extensive groundwork upon which these convictions have been built up, and in particular it illustrates the various steps by which the author has been led to adopt the concept of *the spiritual life* as the basis of his whole philosophy.'

What is 'the spiritual life' in the philosophy of Eucken? To answer the question we shall quote again from the translator's Introduction. The quotation is lengthy, but it is very much to the point.

'This concept is the key to Eucken's whole philosophy, and it is of the utmost importance that it should be clearly understood. The matter is perhaps best approached through a consideration of the most popular philosophy of the present day, namely, that general view of life which (whether it be called agnosticism, positivism, empiricism, materialism, or naturalism) declares that we know only that which is revealed to us through the senses, that man is not essentially anything more than a higher animal, and that there is no *spirit* (man's entire psychic life being regarded as no more than a mere product of natural forces); the higher is thus made entirely dependent upon the lower. Far different is the aspect of affairs when looked at from Eucken's point of view: the living spirit (or the spiritual life) now stands at the very centre of the universe, and is itself the most central and positive reality of which humanity can have any knowledge: "a spiritual life transcending all human life forms the ultimate basis of reality." This life is more primary than matter itself (the concept of matter being, in reality, one of the vaguest and most uncertain in the whole realm of thought). The recognition of an independent spiritual life is the

first step towards all further knowledge and the first necessity of any adequate view of life as a whole. The spiritual life is not derived from any natural basis. It is not a product of evolution. It is superior to all time and to all change: "change (and with it evolution) is absolutely out of the question as far as the substance of spiritual life is concerned." It is entirely distinct from the whole realm of natural phenomena, and, as Eucken himself says, in spiritual life we have to do "with something essentially different from any process following natural laws." The spiritual life works within the natural sphere, but it works as an independent reality; it is itself superior to the whole mechanism of nature. This life must be conceived of as something quite distinct from the human intellect and from every kind of merely human psychic life. The spiritual life is itself the foundation of truth and knowledge. It is cosmic, absolute and eternal.'

Little more need be said. The quotations made give a good idea of the translator's style. For the rest, the reading of the book is recommended. Its five great divisions are these: (A) The Fundamental Concept of Spiritual Life; (B) The Problem of Knowledge; (C) The World-Problem; (D) The Problems of Human Life; and (E) Ultimate Problems. The division of most immediate value to the theologian (though he must not drop down upon it without the preparation of the preceding divisions) is the fourth—The Problems of Human Life. They are (1) Civilisation (or Human Culture); (2) History; (3) Society and the Individual (Socialism); (4) Morality; (5) Personality and Character; (6) The Freedom of the Will.

ENGLISH PROSE RHYTHM.

Professor George Saintsbury, whose industry enables him to undertake the exploration of every corner of the great field of English Literature, and whose enthusiasm enables him to write the indispensable book on it, has now surpassed all his previous records by writing a book of nearly five hundred large octavo pages—not on English prose, not on English prose style—but merely on English prose rhythm, and so entertainingly as well as instructively that the libraries will possibly experience a 'run' on it. The title is *A History of English Prose Rhythm* (Macmillan; 14s. net).

The book, we say, is not on English style; Professor Saintsbury himself says so, and rather emphatically. But if rhythm is not style, it is an essential element in a good style. And the study of English prose rhythm must be undertaken seriously by any man or woman who wishes to write acceptable English—that is to say, if such man or woman does not already and by favour of nativity possess the gift of writing rhythmically. For it is not to be acquired in that perfection (so largely due to unconsciousness) in which the born prose writer has it. We have heard it questioned, indeed, if Professor Saintsbury himself can write rhythmically. And it is not altogether in fun that he ends his preface with two quotations which, he says, 'I made thirty-six years ago when touching, for the first time, the subject of Prose Style generally.' One is Nicholas Breton's warning to somebody 'not to talk too much of it, having so little of it'; and the other, Diderot's epigram on Beccaria's 'ouvrage sur le style où il n'y a point de style.' But if that is so, if it is true, and he knows it, that his English style is not an unmistakable gift of nature, it is the more profitable for us. For so he has been driven to the study of English Prose Rhythm and the production of this great book.

But let us examine his style for ourselves, at the same time examining his book. At the opening of the sixth chapter he has come in his history of English Prose Rhythm to the Authorized Version of the Bible. He says: 'One of the highest points of English prose is probably reached in the Authorised Version of the sixtieth chapter of *Isaiah*. So utterly magnificent is the rendering that even those dolefullest of creatures—the very Ziim and Ochim and Iim of the fauna of our literature—the Revisers of 1870–1885, hardly dared to touch it at all. To compare it with the same passage in other languages is a liberal education in despising and discarding the idle predominance of "the subject." The subject is the same in all, and the magnificence of the imagery can hardly be obscured by any.'

He then writes out the first three verses of this sixtieth chapter of Isaiah, so as to exhibit its rhythmical structure:

'Ărīse, | shīne; | fŏr thў lĭght | ĭs cōme, | ănd thĕ glōrў | ŏf thĕ Lōrd | ĭs rīsĕn ŭpōn thĕe. || Fŏr, bĕhōld, | thĕ dārknĕss | shăll cōvĕr | thĕ eārth, | ănd grōss | dārknĕss | thĕ pēoplĕ; | bŭt thĕ Lōrd |

shăll ărīse | ŭpōn thĕe, | ănd hĭs glōrў | shăll bĕ sēen | ŭpōn thĕe. || Ănd thĕ Gēntilĕs | shăll cōme | tŏ thў lĭght, | ănd kĭngs | tŏ thĕ brĭghtnĕss | ŏf thў rīsĭng.'

He quotes also the Septuagint and the Vulgate renderings of the Hebrew, and discusses their merits. 'The Greek of the Septuagint,' he says, 'has not quite lost the glory of the most glorious of all languages, and has in places even acquired a certain additional uncanny witchery from its eastern associations; while as for the Vulgate Latin "there is no mistake about *that*." But we can meet and beat them both.'

He goes on, 'In the very opening we have the benefit of that glorious vowel *i* which, in perfection (though the Germans have something of it in their *ei*), belongs only to English. Its clarion sound is thrice repeated in five words ("thy" has it slightly modified and muffled in note) with indifferent consonants preceding and following in each case, and contrasted in the strongest and most euphonious manner possible with the long *o*'s of "Glory of the Lord," while the vigour of the contrast shades off into the duller resonances of "risen upon thee."'

One difficulty with the ordinary 'unborn' prose writer is to write rhythmically and avoid writing in verse. Professor Saintsbury commends the study of this very passage in Isaiah, 'The opening clause, "Arise, shine; for thy light is come," is a possible verse; but it is not an obtrusive one, and any suggestion of it being verse at all is at once quenched by the cadence of the second half. It is the same with the next, and throughout; that inevitable nisus towards metre which the ancient critics had noticed being invariably counteracted, neutralised, and turned into "the other harmony" by succeeding phrases which achieve the prose suggestion and negative the poetic.'

It has been observed that Professor Saintsbury has little respect for the Revised Version. Is he always just in his references to it? We can convict him of injustice in one instance. He says, 'Let us, for another example, take what is perhaps the finest passage, rhythmically, of the New Testament, as "Arise, shine" is not far from being the finest of the Old—the 13th chapter of 1 Corinthians. The mess which those unfortunate Revisers made of this is notorious. Being utterly ignorant of English literature they altered "glass" to "mirror," because, I suppose, they were clever enough to know that "glass" was not used for mirrors in the Apostle's days, and not clever enough to have heard of Gascoigne's "Steel *Glass*" in the days of the "Authorised" translators themselves.'

Now we suppose Professor Saintsbury is aware that one of the New Testament Revisers was Dr. Aldis Wright. It is inconceivable that to him at least (whatever may be said of Lightfoot and Westcott) Gascoigne was unknown. But in any case he knew that 'glass' was used for 'mirror' without reference to the material in the days of the Authorized translators. For in his Bible Word-Book (of which the first edition was issued as early as 1866, and the second in 1883, that is, immediately after the issue of the Revised Version of the New Testament) he investigates the use of this very word 'glass,' and quotes from Hall—'So that I saw my chaunce as perfectely as I sawe my awne Image in a glasse'; from Shakespeare—'The glass of fashion and the mould of form'; and from Bacon—a longer quotation and much to the point. It is evident that in these examples the word 'glass' is used for mirror without consideration of the material the mirror is made of.

The 'Guild Library' volume on *Social Problems and the Church's Duty* was entrusted to the Rev. David Watson, and it has been most successful. Now it is issued as a 'Guild Text-Book' (A. & C. Black; 6d. net).

In the new volume of *The Christian World Pulpit* (James Clarke & Co.; 4s. 6d.), there is a sermon by the Rev. Archibald Alexander of Ayr, on the necessity of enriching our idea of God as we grow older. His text is St. Peter's vision upon the housetop. St. Peter learned that there is more in God than he had yet dreamed of; and from that time forth, with one short and bitter interval, he kept his mind open to the making of discoveries in God. Mr. Alexander commends St. Peter's way. For it is truer of God than of the Bible that there are yet, for all of us, many discoveries to be made there.

The volume opens, as usual, with Dr. Clifford's survey of 'The Soul of the World in 1911,' the wonderful work of a man who keeps *his* mind open. And, amongst other things that are notable in it, there are nine sermons by Dr. Jowett.

The Free Church Council has issued two books in historical nonconformity—one, *The Ejectment of 1662 and the Free Churches*, the other, *Nonconformist Disabilities, 1509–1912* (1s. net each). The 'Ejectment' volume contains six addresses or papers by Dr. Alexander Maclaren, Mr. H. Elvet Lewis, Dr. A. H. Drysdale, Mr. Henry W. Clark, Dr. W. T. Whitley, and Mr. George Eayrs. The 'Disabilities' has been written entirely by Principal W. Edwards, D.D., of Cardiff.

We do not now hear the absurd things said about the relation between faith and reason which were current coin a generation ago. We have rather more knowledge of personality, more respect for its completeness. Yet Dr. Ballard's new book, *Does Faith need Reasons?* (Kelly; 2s. net) is welcome. Dr. Ballard has an immediate object in view. There has been decrease in membership here and there among the churches; he desires to show that that is *not* due to overestimate of the intellect. He urges, and with his invariable persuasiveness, that Dr. Joseph Cook was right when he said, 'I want no religion, no philosophy, no pulpit, no dying pillow, which does not rest on rendered reasons.'

The most difficult to place of all the men whose association with the Revolution or Napoleon made them famous is Sieyès. We understand the once incomprehensible Talleyrand, and we dismiss him. But we cannot dismiss Sieyès. For contempt is out of the question, and yet there is so much that suggests the contemptible. Accordingly we receive with pleasure a monograph on *The Abbé Sieyès*, by Mr. J. H. Clapham, M.A., Fellow of King's College, Cambridge (P. S. King & Son; 8s. 6d. net).

Our pleasure is vastly increased by the discovery that the essay is one of first-rate importance. Mr. Clapham is a disciple of Lord Acton, and in that school he has learned the value of scrupulous accuracy, as well as its insufficiency for a historian. He can investigate and he can also write. What the investigation of Sieyès's career and schemes cost him we shall guess in proportion as we know the history of the period; but we can all say something of the success with which the results have been presented. The Abbé Sieyès is set before us almost as vividly as Napoleon himself. And yet there is no suspicion that facts or surmises have been suppressed to make the picture consistent.

But there is more in the book than its central figure. New light is thrown upon that marvellous procession of 'Constitutions' with which France was cursed in the days of the Revolution, and for which Sieyès himself had so much responsibility.

Messrs. Longmans have added to their 'Pocket Library' *The Life of William Morris*, by J. W. Mackail (2 vols., 4s. net). It is a most commodious biography, not a word being wasted in the writing of it, and not an ounce in the weight of it.

A new translation of *Plato's Apology and Crito* has been made by Mr. Charles L. Marson, the author of *The Psalms at Work*. The Greek is printed on the opposite page, and there is an introduction up to date. It has been published by Mr. Melrose (3s. 6d. net).

'How incomplete,' says Norris, in his *Rudiments of Theology*, 'would have been our conception of Christ's redeeming work if the Epistle to the Hebrews had never been written.' With that sentence in his mind, Mr. C. R. Cuff, LL.B., has written a book on the Epistle to the Hebrews for the purpose of showing what is peculiarly contained in it regarding the redeeming work of Christ. The title of his book is *The Great Salvation* (Methuen; 3s. 6d. net).

Mr. Cuff finds the key to the Epistle in the word translated 'draw near.' With this key he opens the three chambers of the book. The first extends from 1^1 to 4^{16}, and sets forth the personal qualifications of Jesus as 'the apostle and high priest of our profession' who has passed into the heavens, whereby we are encouraged to 'draw near with boldness.' The second chamber extends from 5^1 to 7^{28}. It establishes the eternity of His priesthood, and offers us that 'better hope' in which we may 'draw nigh unto God.' The third continues from 8^1 as far as 10^{25}, and is succeeded by various warnings and exhortations running to the end. In this third chamber of the Epistle are exhibited the nature and the perfection of Christ's high-priestly work, which once more are given as an encouragement to 'draw near with a true heart in fulness of faith.'

In accordance with this key, Mr. Cuff divides his book into three parts: (1) The Word of Salva-

tion; (2) The Work of Salvation; (3) The State of Salvation. Simple and easily appropriated, his expositions are at the same time the outcome of a sound knowledge of the language and thought of the Epistle.

Messrs. W. P. Nimmo of Edinburgh have added to their 'Edina Library' a reprint of the original *Selections from the Writings of John Ruskin* (3s. 6d.). The first edition was published by Messrs. Smith, Elder, & Co. in 1866, and so the copyright is exhausted. This issue is identical, except that the portrait is later, and there is an introductory biography by Mr. William Sinclair.

Mr. Philip Mauro, Attorney-at-Law, has published a companion to his book called *God's Gospel and God's Righteousness*, which was a simple commentary on the first four chapters of the Epistle to the Romans. The title of the new book is *God's Gift and our Response* (Glasgow: Pickering & Inglis; 1s. net). It is a simple commentary on the next four chapters of the Epistle.

There are books we should not read; there are books we are compelled to read; and there are books we delight to read. Of the last class is Mr. W. J. Dawson's *The Book of Courage* (Oliphant, Anderson & Ferrier; 3s. 6d. net). We may read it because Mr. Dawson has written it, and because he has written it with that combination of grace—literary and evangelical—which he possesses so uniquely. But it will never be set for examination. For education in this country has not yet included the study of Courage in its curriculum, however elementary and essential it may be. So if we read Mr. Dawson's book it will be for the love of it. And this he knows. He has therefore made it attractive by all the arts of illustration, by the fine flavour of good prose, by the surprise of some wonderful (and original?) poems. Let all careful parents anticipate the Education Department and place this Book of Courage in their boys' hands.

A volume of short stories written by Mark Guy Pearse, Charles Aver, Frank Ballard, and others, receives the title of *Wounds of the World* (Ouseley; 3s. 6d. net).

Dr. J. Wilbur Chapman has added a chapter to his book entitled *Received ye the Holy Ghost?* and reissued it with the new title of *Power* (Revell; 1s. 6d. net). It is a way with books that should not be encouraged, for if it does not bring disappointment to the buyer, it is pretty sure to be the occasion of unnecessary annoyance to the librarian.

To the 'Notre Dame' series of Lives of the Saints has been added the life of *St. Augustine, Bishop of Hippo* (Sands; 3s. 6d. net). The author, being unnamed, loses the credit of wide reading and good judgment. His very style is notable. But it is part of the policy of the Roman Church to encourage talent to hide itself.

An original and in every way competent investigation into *The Christology of St. Paul* has been made by the Rev. S. Nowell Rostron, M.A., late Principal of St. John's Hall, Durham (Robert Scott; 5s. net). The book has grown out of a Hulsean Prize Essay, having dropped by the way any amateurishness that the Essay may have had in its first form. Mr. Rostron has read up his subject thoroughly, the literature of the Epistles and the Epistles themselves. And now we shall find in this substantial book as easy an introduction to the Pauline doctrine of the Person of Christ as we are likely to find anywhere. We shall also find stimulus to send us searching further into its illimitable yet ever-alluring mystery.

The most astonishing feature of present-day preaching is undoubtedly its reticence regarding the life to come. That reticence cannot be maintained much longer. And that as few mistakes as possible may be made when it is broken, let preachers prepare themselves by studying the right books. One of the best and simplest is *The Life Hereafter*, by Edward Hicks, D.D., D.C.L., Fellow of King's College, London, and Vicar of Fairfield, Liverpool (Robert Scott; 2s. net). Its strongest feature is its soundness on the Doctrine of God. In that Doctrine lies the key to the position.

Snapshots in India is the title which Mr. John Wear Burton has given to his sketches of life in the chief Indian cities (Elliot Stock; 5s. net). The title is directly applicable to the photographs, which are the chief feature of the book, and indirectly to the mental impressions which are as rapidly made. Life-likeness has been aimed at.

The Rev. Leonard Ashby, M.A., never prepares a sermon without considering what he hopes to accomplish by it. This compels him to see that it is true to the Word of God and intelligible to his hearers. To secure fidelity to God's Word he reads carefully and compares Scripture with Scripture. To make sure that his sermon is intelligible he writes logically and illustrates freely. Being once a foreign missionary, Mr. Ashby finds most of his illustrations in missions and missionary literature. And he shows us once for all how fertile that field is, and how feebly it has been worked hitherto. The title of his book is *To whom shall we go?* (Elliot Stock; 2s. net).

Mr. Arthur H. Stockwell has published the first volume of *The Weekly Pulpit* (4s. 6d. net). It is a volume of more than six hundred pages. It contains new sermons by such distinguished preachers as Dr. P. T. Forsyth, Dr. Charles Brown, Dr. W. L. Watkinson, Dr. J. H. Jowett, and Dr. Alexander Whyte; original children's sermons by Mr. J. D. Jones and others; Bible Studies, Devotional Studies, Condensed Sermons, Anecdotes, and other good things—all for the advantage of the pew just as much as the pulpit.

One of the easiest and safest ways of following the course of religious thought is to read all the writings of the Rev. Henry D. A. Major, M.A., Vice-Principal of Ripon Clergy College. For Mr. Major is himself in touch with all the great movements, and he writes with clearness. He has just gathered some of his magazine articles into a volume under the title of *The Gospel of Freedom* (Fisher Unwin; 2s. 6d. net).

Recent Biblical and Oriental Archaeology.

By the Rev. A. H. Sayce, D.D., LL.D., Litt.D., Professor of Assyriology in the University of Oxford.

The Transmission of Religious Texts in the Ancient Oriental World.

We have long been accustomed to believe that the Hebrew text of the Old Testament is either in so corrupt a state, or so changed from its primitive form, that we are at liberty to 'emend' it whenever we choose. The belief is not unnatural. The Greek and Latin texts of classical antiquity have come down to us in a faulty condition, and a considerable part of the Hebrew text of the Old Testament is ungrammatical or unintelligible as it stands. Moreover, a comparison of it with the Septuagint proves that it is extensively 'corrupt,' and the letters of the Phœnician alphabet in which it was written lend themselves readily, like those of the Greek alphabet, to errors in transcription.

The older the document, the more numerous, we are apt to think, will be the chances of error. It has been assumed that texts that are as recent even as the age of the Exile, will not only exhibit the usual signs of textual corruption, but will be full of interpolations and omissions. Such changes, partly unconscious and partly intentional, will, it is assumed, be largely increased the farther back we go, and a considerable part of the moden criticism of the Hebrew Scriptures is built on the assumption that they are a literary mosaic consisting of fragments, additions, and modifications more or less unskilfully pieced together.

We now at last possess the means of testing these beliefs. The religious literature of Babylonia was of greater extent even than that of Israel, and much of it is now in our hands. The Assyrians and Babylonians were Semites like the Israelities, and their fundamental religious conceptions and prejudices were much the same. But whereas we have to depend on very late Hebrew MSS. for our knowledge of the Old Testament text, we now have the actual copies of the religious texts of Babylonia that were made in the time of Khammu-rabi, that is to say, in the Abrahamic age, as well as in the earlier age of the dynasty of Ur. In some instances it has been found that the texts are fortunately the same as those which were edited for the library of Nineveh nearly 1500 or 2000 years later, and we are therefore in a position to determine how much alteration a religious text may be expected to have under-

gone among a Semitic people in the course of centuries.

In the twenty-ninth volume of *The Babylonian Expedition of the University of Pennsylvania* (Pt. I., 1911), Dr. Radau has published a Sumerian hymn to Nin-ib, of which we have a Neo-Babylonian copy, with a Semitic translation, that was 'written about 2500 years later than the Nippur texts.' When we compare the two editions, which are thus separated by a space of between two and three thousand years, the differences in the respective versions amount to almost nothing. In one or two cases there are variations of spelling or of equivalent grammatical forms—*i* for *e*, *gar* for *gur*, *mi* for its equivalent *bi*, etc.—in one instance the word *en*, 'lord,' has been inserted; that is all.

Now let us turn to the texts which were from the outset in Semitic. One of these has recently been published by Dr. Langdon in the *Proceedings of the Society of Biblical Archæology*, xxxiv. 4, and is a prayer to Ellil. It was written for the library of Nippur about 2100 B.C., and Dr. Langdon has compared it with a copy of the same text made for the library of Nineveh about 650 B.C. As he remarks, the only important change made in the Assyrian version 'is an insertion of three lines to adapt the prayer for the penitential service of the king at the dark of the moon.' In Assyria, it must be remembered, the king took the place of the priest in Babylonia. Otherwise the differences between the two versions are of the slightest. There are, again, a few variations in spelling—*ma* for *mu*, *i* for *e*, *ku* for *ka*, *ameri* for *amiru*, and *balta* for *basta*, where, as Dr. Langdon says, 'the Assyrian scribe deliberately changed the original to make the word conform to Assyrian usage,' the Assyrian form being *balta* and not *basta*. Two unimportant words are omitted in the Assyrian copy, neither of them being needed for the sense, and in two instances an equivalent word is substituted for its homonym. One line has been omitted, apparently by oversight, and at the end of the text the concluding formula is replaced by another which is equally common ('in thy supreme command which cannot be altered, and in thine everlasting grace which changeth not,' whereas the Babylonian original has, to quote Dr. Langdon's translation: 'May the gods adore thee, may the goddesses seek thee. And I thy servant would live, would prosper. Thy greatness I would glorify, thy praises I would sing').

It will be impossible in future to assume the corruption of the Hebrew text with the same confidence as formerly, or to have such reckless recourse to conjectural emendation. The very fact that a text was sacred or semi-sacred, ensured its accurate transmission. Its efficacy depended on the words themselves being preserved and properly pronounced. Moreover, as we now know, the scribes who were employed in copying and re-editing the texts collected in the libraries of Babylonia and other parts of Western Asia, were extraordinarily conscientious. When a scribe could not make out the meaning or form of a character, he wrote, 'I do not know it,' or gave the varying forms between which he was unable to choose. If characters or words were obliterated and broken, he wrote 'wanting,' and never attempted to supply their place. The early Babylonian originals of late Assyrian texts have shown us how conscientiously this word *khibi*, 'wanting,' was applied.

It is true that all this accuracy of transcription belongs to the cuneiform texts which were written upon clay. We cannot expect the same amount of accuracy in texts which were written on papyrus or vellum in the letters of the Phœnician alphabet. But the difference will be one of degree rather than of kind. The old tradition of scribal accuracy in the copying of religious documents must have survived in Palestine. And a good test case is the fourteenth chapter of Genesis. We know the date of the events which are there recorded, about 2100 B.C. We also know the Babylonian forms of the names which occur in it. They are names which would have sounded strangely in the ears of a late Jewish scribe, unlike anything with which he was acquainted. Nevertheless they have been handed down to us with extraordinary fidelity. In one instance where Ellasar has been substituted for *al Larsa*, there has been a metathesis of the letters; otherwise the transcription is scrupulously accurate. In the case of Amraphel, indeed, the cuneiform character which has the variant values of *pil* and *pi* has been read *pil* instead of *pi*; but, on the other hand, the name of the Amorite prince is written more correctly than it is in Babylonian, where the Amorite Ammu-rapi is transformed into Khammurabi. And the title given to Tid'al or Tudghula has come down to us with quite astonishing accuracy. He was leader of the Manda or

Northern 'Hordes,' a title the signification of which had been forgotten in the age of the Exile and confounded with the name of the Medes. Doubtless the fourteenth chapter of Genesis was long preserved in cuneiform script, but between the time when it was translated into Hebrew and the age of the Septuagint translation a long interval must have elapsed, and the little change undergone by the proper names is a fair measure of the general trustworthiness of the Hebrew text.

The Origin of the Hebrew *Cohen*.

The Hebrew word *kôhên*, 'priest,' has no known Semitic etymology; the corresponding Arabic and Aramaic words are borrowed from it, and there is no verbal root to which it can be referred. On the other hand, the word is found in Asia Minor. According to Hesychius, κοίης or κόης meant a 'priest of the Kabeiri who purified a murderer,' and among the Pisidian names met with in Greek inscriptions is Koias, which appears as Kouas in Cilicia, with the usual Hittite interchange of *u* and *i*. One of the founders of Sinope was Koos, which Greek writers naturally explained as signifying 'the Coan.' The statement that the *koiês* or priest of the Kabeiri 'purified a murderer' is noteworthy, since the institution of *asyla*, or cities of refuge, had its origin in Asia Minor, from whence it passed to the Semitic world.

In Greek inscriptions recently discovered by the American excavators at Sardes, the word καύειν is used in the sense of 'priest.' *Kauein* is evidently the Lydian form of the *koiês* of Hesychius, with the same termination as that of the Lydian word for 'king,' κοάλμειν (as we must correct the reading of the MSS. ΚΟΑΛΔΔΕΙΝ). *Koalmein*, it may be noted, must be an earlier form of πάλμυν, which is also given as a (Lydian) word for 'king,' and claims relationship with the Karian γέλαν and Phrygian βαλήν, 'king.' The original form would have been *kwalmein*.

To return, however, to *kôhên*. There is no corresponding word in Assyrian, which suggests that we should look westward for its origin. Now in an inscription in Aramaic letters found by Dr. von Luschan at Ordek-burnu, near Sinjerli, and recently published by Dr. Lidzbarski, the word כין more than once occurs as a title with the name of a god following it. The inscription is not in a Semitic language, and is presumably Hittite. כין would correspond with κοίην, the older form being כון, the Lydian καύειν. In the Hittite hieroglyphic texts the word takes the form of *kani(s)*, also written *kaini(s)*. The *h* of *kôhên* has the same merely graphic origin as in *hêkâl*, 'palace,' from the Assyrian *ekallu*, Sumerian *ê-gal*, or Abraham from Aba-ramu; on this see Hommel, *Ancient Hebrew Tradition*, pp. 276–277.

Nimrod.

The name of Nimrod has not yet been found in the cuneiform inscriptions, but recent discoveries in Babylonian archæology are beginning to clear away the mystery that surrounded his figure. Various identifications, all of them unsatisfactory, have been proposed for him, and it has generally been assumed that his name is corrupt. Such was also my belief; but the belief turns out to have been unfounded.

Among the proper names of the Khammu-rabi era are Namram-Sarur and Namram-Serum, also written Namra-Sarur and Nawiram-Sarur (Thureau-Dangin, *Lettres et Contrats*, p. 37). The formation of the names is similar to that of an Amorite name found in tablets of the Khammu-rabi age, Abam-ramu or Aba-ramu, the Biblical Abram, except that *ramu* seems to be a participle rather than a divine name, whereas Sarur and Serum are the names of the Sunrise and the Dawn. The signification of the names is difficult to determine, since *namram* or *namra* is an adjective meaning 'bright' in the accusative case, so that Dr. Ranke's translation 'Sherum is brilliant' is contrary to the rules of Babylonian grammar. Perhaps the form of the name is Amorite; in this case Abam-ramu would be 'a father is Ramu,' corresponding with the Assyrian Abi-ramu (earlier Abum-râmum).

However this may be, a parallel name to Namram-Serum is Namram-Uddu or Namra-Uddu, 'brilliant is the Daylight.' The Daylight deity appears also in the name of Uddu-sunámir, 'the Daylight illuminates,' who was created by Ea in order to rescue Istar from the darkness of the under world. Now Namra-Uddu is letter for letter the Nimrod of the Old Testament.

According to the Book of Genesis, Nimrod was a son of Cush, 'a mighty hunter before Yahweh,' and one of the old heroes of Babylonia who founded an empire there. Subsequently he made his way northward to Asshur (Kalah Shergat), and built the Semitic city of Nineveh with its Rêbit-uri, or 'Broad-streets,' and Res-eni, or 'well-head' of the water-supply, as well as the adjoining suburb

of Calah. In other words, he was the leader of the Semitic conquerors who occupied what we now know to have been the Mitannian kingdom of Asshur; hence Micah (v.[6]) calls Assyria 'the land of Nimrod.'

The 'beginning' of his empire, we are told, 'was Babel and Erech and Accad and Calneh in the land of Shinar.' Erech had been the seat of the first Babylonian empire, that of Lugal-zaggisi; Accad the seat of the first Semitic empire, that of Sargon and Naram-Sin. Calneh, which is said to be 'in the land of Shinar,' in order to distinguish it from the Calneh of Northern Syria (the Assyrian Kullania), is still unidentified: from its position in the list of cities it would seem to have been the seat of an empire which was later than that of Accad.

That Babylon should be given the first place in the list of cities, points to the age of Khammu-rabi, when Babylon for the first time became an imperial city, and its god Bel-Merodach claimed to be lord of the known world. It was then that legends were modified or fabricated which made Babylon the oldest and chiefest city of the country from an immemorial past, and the two first antediluvian kings, Alorus and Alaparus of Babylon, were prefixed to the original list which began with Amelon, 'the Man' of Pantibibla or Sippara. But the primacy of Babylon in Babylonia was the work of the Amorites, and was effected by the Amorite dynasty to which Khammu-rabi belonged.

This explains the statement that the Babylonian hero was a 'hunter before Yahweh.' Yahweh, as we now know, is the Amorite Yahum or Yau (Yahu) who figures in Babylonian documents of the Khammu-rabi and Kassite periods, and who is made a synonym of *ilu*, 'god,' by the compilers of the lexical tablets. The phrase which we have in Genesis is thus of Amorite origin, and must go back to the Abrahamic era.

What the phrase means is explained by the use of the Assyrian *pâni* and *lapân*, 'before.' Nimrod did not serve in the temples or offer shew-bread (*akal panu*) or dance before Yahweh; he hunted, and the spoils of the chase were brought and offered to his god. In other words, it was in honour of Yahweh that he slaughtered the wild beasts of Babylonia.

One of the 'heroes' commonly represented on early Babylonian seals is a huntsman who either holds an animal in either hand or is engaged in mortal combat with a lion or a wild bull. Hitherto all Assyriologists, with the exception of Dr. Pinches, have assumed that the hero is intended for Gilgames; but, as Dr. Pinches points out, there is no connexion between the designs on the seals and the exploits of Gilgames. Gilgames was not a hunter, and he never struggled with lions or held slaughtered animals in his hands. I have, therefore, no longer any doubt that Dr. Pinches is right, and that in the huntsmen of the seals of the Semitic epoch of Babylonia we must see, not Gilgames, but Namra-Uddu or Nimrod. The figure of the huntsman with the wild animals in his hands made its way from Babylonia to Asia Minor: the Lydian Hermês was called Kandaulês, 'the hound-strangler,' and even in Cyprus a figure of the hero has been found with an animal in either hand.[1] In Greece representations of Hêraklês struggling with the lion were not unfrequent; they are the Western reflexion of the legend of Nimrod.

Why Nimrod should be called the son of Cush is not clear. In the Mosaic age the Tel el-Amarna tablets have shown that the Babylonians were known to their Western neighbours as the Kasi or Cush, the Kassites having been for some time the rulers of Babylonia. It is therefore possible that 'son of Cush' means merely a 'Babylonian.'

The Semitic conquest of Asshur and the foundation of Nineveh must have preceded the establishment of the Assyro-Babylonian colony at Kara Eyuk in Cappadocia, where many of the personal names were those of Semitic Assyrians, and the years were reckoned by *limmi* as in Assyria. The colony was already in existence in the time of the Babylonian dynasty of Ur (about 2500 B.C.). On the other hand, the mention of Akkad in the list of Nimrod's cities implies that it had already been the seat of empire, and the same may be said of the mention of Calneh. At present, however, we still know nothing from cuneiform sources of the period in Babylonian history which intervened between the conquest of the country by the Kurds of Gutium, twenty-six years after the fall of the dynasty of Akkad, and the rise of the dynasty of Ur. The two earliest of the high-priests of Asshur of whom we hear bear Mitannian

[1] On coins of Tarsus of the fifth century B.C. Sandan-Hêraklês appears with a lion suspended from his hand by its leg or tail, which he is striking with a club held in the other hand (Six, *Numismatic Chronicle*, 3rd ser., iv. p. 153).

names, Auspia and Kikia; the next high priest whose name has come down to us, and who was probably a contemporary of the dynasty of Ur, was Ikunum. But we have no means of gauging the length of time that elapsed between Kikia and Ikunum. This was the period, however, somewhere about B.C. 3000, to which we must assign the date of Nimrod.

In later legend he has been confounded with Etana, the hero-founder of sovereignty on earth, and has also naturally taken the place of the various individuals who on the Sumerian seals of Lagas are represented as engaged in combat with wild beasts. There is, however, nothing to show that these individuals as yet represented heroes of mythology, or that they were, in fact, anything more than pictures of real life such as meet us elsewhere on the seals of the Sumerian epoch. Perhaps there is a reference to the name Namra-Uddu in the statement of Sargon of Assyria, that Assyrian history went back to 'the age of the Moon-god.' The Moon-god was succeeded by the Sun-god; the lord of night was followed by Uddu, the god of day.

Recent Foreign Theology.

A Survey.

The Study of Religion.

PROFESSOR FOUCART of the University of Marseilles is known to the readers of the *Encyclopædia of Religion and Ethics*. His special field is the Religion of Egypt, but no one can be an authority in any department of religion without being something of an expert in every department. In his new book, however, of which the title is *Histoire des Religions et Méthode Comparative* (Paris: Picard et Fils; Fr.5), Dr. Foucart makes no pretence of describing the religion of any people or tribe. He occupies himself with the principles which underlie the study of Religion everywhere, and in illustration he uses the phenomena of Totemism, Sacrifice, Magic, Morality, and Priesthood. The last three chapters are given to a discussion of the evolution of religious practices, when Divination, Dualism, Human Sacrifice, and the like, find their place and exposition. Professor Foucart is master of the literature, but the value of his book lies rather in the refreshing freedom with which he expresses his own opinions.

A manual of the History of Religions comes from the Roman Catholic Seminary at Hastings. It is published under the startling title of *Christus* (Paris: Beauchesne). The title, after the first shock, will be supposed to be apologetic. But that is not so. Professor Joseph Huby and his collaborators describe in some measure all the religions of the world that have anything distinctive about them, and then they direct the attention of the reader upon Christianity. They believe that Christianity is *the* religion, and to that extent the book may be said to be apologetic. But it would be a most unjust judgment to condemn it as unscientific or misleading because the authors find no religion like the Christian, and no founder of a religion like the Christ. Professor Huby has not attempted to describe all the religions of the world himself. For each religion he has found a writer, sufficiently conversant with the subject and sufficiently 'Catholic.' He himself has written the chapter on Greece, and co-operated with others in the chapters on Christianity.

A series of articles appeared in the *Revue Biblique* during 1910 and 1911 on the references in Assyrian literature to the Israelites and contiguous nations. These articles have now been published under the title of *Les Pays Bibliques et l'Assyrie* (Paris: Lecoffre). The author is Professor Paul Dhorme of Jerusalem.

The interest in the Jewish colony of Elephantine is inexhaustible. Again two volumes demand notice. One is entitled *Aramäische Papyrus aus Elephantine*. Its author is Dr. Arthur Ungnad. The other is called *Der Papyrusfund von Elephantine*. It is written by Professor Eduard Meyer. Both are published by Hinrichs in Leipzig (M.3 and M.2).

From the same publishers there comes a fresh and thorough study of the condition of life of the Jews in Babylon. The author is Erich Klamroth,

Licentiate in Theology, and the title *Die Jüdischen Exulanten in Babylonien* (M.2.80).

Theology.

Messrs. Hinrichs have published a new edition, with additions, of Professor Georg Wobbermin's *Der christliche Gottesglaube* (M.2.50). They have also issued a study of the early Christian doctrine of the Lord's Supper by Franz Dibelius, under the simple title of *Das Abendmahl* (M.4.50). This essay should be read after the article on the Eucharist in the Early Church by Dr. Srawley in the *Encyclopædia of Religion and Ethics*. That article is much more comprehensive, but here there are some questions, especially of a 'religious' character, that are more elaborated.

Messrs. Hinrichs are also the publishers of a new book which Mallock's famous question, 'Is life worth living?' has suggested. The answer to the question is found in the title of the book, *Die Erlösung*. The author is Pfarrer Hans Wirz (M.3).

Zweifel und Glaube, Erlebnisse und Erfahrungen den Suchenden gewidmet, von Lic. theol. H. Martensen-Larsen, Pfarrer in Kopenhagen—such is the full title of the authorized translation into German, made by Frieda Buhl (Leipzig: Deichert; M.4.50). The translation cleverly retains the lively style of the original. Those who are trying to fight their doubts should read the book. They will not require (as they probably do not possess) an exhaustive knowledge of the German tongue.

We all know that the Pfarrer's pulpit and the Professor's chair are out of touch. How far are they out of touch? That momentous question is answered in a small pamphlet called *Theologie und Kirche*, written by Professor Hunzinger of Erlangen, and published by Messrs. Deichert in Leipzig (M.2).

The same publishers have issued three lectures by Professor Erich Schaeder of Kiel, with the title *Zur Trinitätsfrage* (M.1), and a still smaller pamphlet by Professor Ihmels on *Fides Implicita und der evangelische Heilsglaube* (M.0.90).

If we are still in doubt as to the personality of the Judaizers and the pressure of Judaizing, let us set our doubts for ever at rest by reading *La Loi et la Foi*, by M. A. de Boysson, Directeur au Séminaire de Saint-Sulpice (Paris: Bloud et Cie; Fr.3.50). We shall see that it is a greater fact than we had esteemed it, that, in short, it would have strangled the Church in its infancy, had not the infant Church been Hercules enough to strangle it. M. de Boysson has time to tell us much of the true nature of justification, and to open the way for the return of dogmatic theology to place and favour.

Messrs. Bloud also publish a large book with the title of *Lettres à un Étudiant sur la Sainte Eucharistie*, by Professor Labauche of the same Seminary. It is dogmatic theology with a vengeance.

The Church and Historical Theology

A new edition has been prepared of Professor Dufourcq's *Histoire de l'Église du xi^e^ au xviii^e^ Siècle* (Paris: Bloud et Cie; Fr.3.50). It is one of the volumes of this very enterprising publisher's series on the History of Jewish-Christian Religion. The exact period covered in this volume is 1049 to 1800, and its special title is *Le Christianisme et l'Organisation féodale*.

Du Luthéranisme au Protestantisme is the curious title of a book by Dr. Léon Cristiani (Bloud; Fr.7.50). It has the further sub-title of 'Évolution de Luther de 1517 à 1528,' which enables us to see something of what the title means. It means that Dr. Cristiani, 'by a rigorous and complete analysis of the sources, has tried to explain the astounding contradiction, which shows Luther, the author of a religion of liberty, establishing that oppressive and inflexible religion which is known as the "Protestantism of the sixteenth century."' The analysis of sources is undoubtedly done thoroughly. But one gathers the impression that the author of the book has in his mind a certain conception of Protestantism before he begins to write his book, and probably before he begins to investigate his sources, and that he succeeds in making that conception good.

A new and cheap series of selections from Luther's Works is about to appear, under the editorship of Otto Clemen, and from the publishing house of Weber in Bonn. The first volume (M.5, bound) has a distinctly popular and even popularly German appearance, but it is well printed and admirably edited. The title is *Luthers Werke in Auswahl*.

A fine example of that form of investigation which the German scholar is popularly understood to delight in comes from Paderborn. Its title is simply *Sphragis* (Schöningh; M.6.40). It belongs

to the series entitled 'Studien zur Geschichte und Kultur des Altertums,' edited by Drerup, Grimme, and Kirsch. The author is Dr. Franz J. Dölger, Lecturer in Dogmatics in Würzburg. The volume is entirely occupied with an investigation into the meaning of the Greek word translated 'seal.' Its field is early Christian literature, but it wanders beyond that and into any pasture that may seem inviting. There are collateral topics touched also, such as the Stigmata and the Phylacteries.

A beautiful edition of the *Sancti Benedicti Regula Monachorum*, edited by Dom Cuthbert Butler, has been published by Mr. B. Herder of Freiburg and London (3s. 3d. net; cloth, 4s. net).

The same publisher has issued an *Enchiridion Patristicum*, edited by M. J. Rouët de Journel, S.J. (11s. in cloth). Like the Regula, it is beautifully printed; and, so far as we have examined it, the editing is done as carefully as even Dom Butler's work. It is a volume of nearly 900 pages. The passages selected run from the Didache to John of Damascus in the seventh century. It is easy to make selections, but there is no haphazard selecting here; every passage is chosen with the teacher's needs in mind, which is another way of saying that the passages are chosen for the purpose of giving the student a taste of all that is best in the literature of the first seven centuries. Where the original is in Greek, a Latin translation is given on every page. Some of our professors and teachers of Church History and Literature will certainly complain of the bulk of the book. But the completeness of the prospect is an important part of the editor's plan, and we are not sure that we should advise him to publish the book in parts.

Under the title of *Tabulae Fontium Traditionis Christianae* (1s. 6d.), Mr. Herder has published a useful companion to the Enchiridion, and it is none the less useful that it carries the lists to the year 1563. The author is Dr. J. Creusen, S.J. The Tables show us at a glance the relation in time between (1) Popes, (2) Heresies and Councils, (3) Western Writers, (4) Eastern Writers.

Editions of three early Christian writings, in the editing of which Constantin Diobouniotis has had the chief hand, are published by Messrs. Hinrichs of Leipzig. *Hippolyts Schrift über die Segnungen Jakobs* is edited by him in collaboration with N. Beïs; and *Hippolyts Danielcommentar* by him alone, though Bonwetsch writes a 'foreword.' These appear in one volume (M.2.50). Then, in company with Harnack, Diobouniotis edits *Der Scholien-Kommentar des Origenes zur Apokalypse Johannis*, in one volume (M.3). Both volumes belong to the 'Texte und Untersuchungen.'

Dr. August Bill has written an Introduction to the first book of Tertullian's treatise against Marcion. The title is *Zur Erklärung und Textkritik des I. Buches Tertullians "Adversus Marcionem"* (Hinrichs; M.3.50). The Introduction proper occupies only eleven pages; the rest of the volume is taken up with excursus and notes, the chief of which are (1) On the Evidence for Monotheism; (2) On the Revelation of God; (3) On the Attributes of God. A final note gathers together all the fragments of Marcion which Tertullian has quoted in his first book.

Professor Edgar J. Goodspeed of the University of Chicago has given the famous Hinrichs firm in Leipzig the honour of publishing his magnificent *Index Apologeticus* (M.7). He had already published his *Index Patristicus* through the same firm. The *Index Apologeticus* is a list of all the Greek words used by the leading Apologists of the early Church, with the references to the passages in which the words are found. It is not a lexicon, but an index; the words are not explained, they are simply recorded, and there is a separate record of every form (tense, person, case, etc.). The labour must have been enormous, but it must also have been a labour of love. The Apologists indexed are these: Quadratus (fragmentum Eusebianum), Aristides (Apologiae fragmenta Graeca), Iustinus (Apologia, Appendix), Iustinus (Dialogus cum Tryphone), Tatianus (Oratio ad Graecos), Melito (fragmenta Eusebiana), Athenagoras (Supplicatio pro Christianis).

Another volume has been added to the series of 'Greek Christian Writers of the First Three Centuries.' It is the fifth volume of Eusebius. Its title is *Die Chronik des Eusebius* aus dem Armenischen übersetzt (Hinrichs; M.15). The editor is Dr. Josef Karst, Privatdozent in the University of Strassburg. As the volumes of this great series proceed, they steadily consign to the antiquarian dealer all earlier editions. It is astonishing that as yet not a single failure has had to be recorded. This shows the wealth of scholarship in early Christian literature that exists in Germany at the present time. And it also proves that the editors of this series have taken their task seriously. The

work is done not only by scholars, but also for scholars. Is there Armenian in the original? The Armenian is quoted wherever it is wanted. No respect is paid to ignorance, and no attempt is made, by paying that respect, to increase the circulation of the volumes.

Durand de Troarn et les Origines de l'Hérésie bérengarienne, par Raoul Heurtevent, Docteur en Théologie, Vicaire à Notre-Dame de Vire (Calvados). Such is the whole title of this addition to the Études de Théologie Historique, published by Messrs. Beauchesne of Paris under the direction of the Professors of Theology in the Institut Catholique there (Fr.5). Durand of Troarn's 'Book of the Body and Blood of Christ,' written against Berengar, is one of the sources for our knowledge of that interesting heretic (who was born about 1000 A.D.) and his obscure heresy. Dr. Heurtevent's purpose is to throw light on the heresy by a description of all the circumstances of life into which both Berengar and Durand were thrown, and the legacy of thought and controversy to which they were born. Among other things which he does make clearer is the reason why Ratramn's treatise 'On the Body and Blood of the Lord' was so confidently attributed to Erigena.

There is another addition to the same series. Protestants have long ceased to be moved by the thought of future punishment; to Roman Catholics it has still a serious bearing on the question of how they will direct their lives. Dr. Achille Lehaut turns for light to Augustine. The title of his book is *L'Éternité des Peines de l'Enfer dans Saint Augustin* (Beauchesne; Fr.5).

Dr. Adolf Rücker calls his essay on *Die Lukas-Homilien des Cyrill von Alexandrien* an exercise in exegesis (Breslau: Goerlich & Coch; M.3.20). He has studied the Homilies, and he has studied the literature on them (of which he has discovered an extraordinary amount). In the end of his volume he prints the Syriac text, with German translation from Cod. Sachau, 220.

Mr. Alfred Töpelmann of Giessen is the publisher of 'Studien zur praktischen Theologie,' which are managed by three editors, Professor Karl Eger of Friedberg, Professor Martin Schian of Giessen, and Professor Carl Clemen of Bonn. One division of the series deals with the evangelical churches of other lands, and of that division the third volume is given to Scotland. The title is *Das kirchliche Leben Schottlands*. The author is Lic. Dr. Otto Dibelius (M.7). Dr. Dibelius obeys his instructions. He is strictly practical. But he is too wise to believe in statistics. Numbers are of little interest to him. He has no columns of figures to add. He enters into the heart of his subject, and that with no little penetration, and tells us what he has found in the churches of Scotland that deserves to be called life. He speaks quite frankly, for he speaks objectively. It is much to him the honour Christ receives; it is nothing the honour one church receives more than another. He writes for German readers, and steadily makes things clear by reference to German ways. Yet for its very objectivity and unconsciousness the book is well worth the attention of Scotsmen. Once and again they will get a surprise that some custom should give this observant foreigner a surprise.

Contributions and Comments.

The Widow of Fourscore and Four Years.

There is nothing unnatural in the statement that a certain woman 'was' or 'had been' a widow 'of about' or 'even for' 'fourscore and four years' (Lk 2^{37} A.V. and R.V.). And yet there may be a hidden sense in this number. According to the *Pirqe de Rabbi Eliezer*, 84 years are *one hour* with God. 'After 3 rotations of the sun, or 4 of the moon, or 84 years, which are one hour of the day of the Holy One, blessed be He, moon and sun are in equality.' One *day* of God is therefore = 1008 years of men, or = 1000 years in round figure (Ps 90^4). 1008 is also the Period of the God Nergal (= $14 \times 72 = 12 \times 84$). See more on curious numerical speculations in a paper entitled 'Götterzahlen und Weltzeitaller' (Figures of the Gods and Cosmic Periods), by Friedrich Röck (*Orientalistische Literaturzeitung*, 1912, No. 7).

Eb. Nestle.

Maulbronn.

Matthew v. 3.

'Blessed are the poor in spirit.'

THERE are several difficulties in the phrase 'the poor in spirit,' οἱ πτωχοὶ τῷ πνεύματι. (1) It is not clear what the words mean. The LXX use πτωχός to translate the Hebrew עָנִי, or דַּל, or אֶבְיוֹן, all of which mean 'poor' in the literal sense. Some five times it answers to עָנָו, 'meek,' but this is because the LXX read עני in these passages. No doubt עָנִי, or its Aramaic equivalent עֲנִי, was the word used by Jesus. In regard to πνεῦμα, its Hebrew or Aramaic equivalent is, of course, רוּחַ, and this word, Dalman states, means, unless qualified by some adjunct, 'a spirit' or 'wind' (*Words of Jesus*, translated by Professor Kay, p. 203). (2) There is no corresponding expression in the O.T., nor, apparently, in later Hebrew or Aramaic. The nearest in the O.T. seem to be שְׁפַל־רוּחַ ('humble in spirit,' Pr 29^{23}, etc.) and דַּכְּאֵי רוּחַ ('such as be of a contrite spirit,' Ps 34^{18}), but neither of these is rendered in Greek οἱ πτωχοὶ τῷ πνεύματι. (3) If the phrase mean 'poor in spiritual things,' that is just the opposite of the sense required. On the other hand, if it denote 'poor in spirit,' then it is synonymous with 'meek' in v.^{5}, and so tautological. (4) The parallel passage in Lk 6^{20} reads 'the poor' simply, omitting the qualification 'in spirit.'

The explanations of these variant readings (of Mt. and Lk.) is to be sought by going back to the Hebrew or Aramaic archetype which lies behind both. This document or oral tradition had apparently the word עֲנִיִּים 'poor,' which was rendered correctly by Luke. In the first century, however, the Hebrew letters *vāv* and *yōd* were indistinguishable in writing. In the O.T. they are often confused, even in this very word, the *Qrê* having one letter, and the *Kthibh* the other (Pr 14^{21}, and often). Accordingly Matthew appears to have read the word עֲנָוִים 'meek.' The natural Greek equivalent of this word would have been πραΰς. This, however, was required for v.^{5} (which in some MSS. comes next to v.^{3}), which is simply a quotation from Ps 37^{11}, where the LXX (36^{11}) render ענוים by πραεῖς. The translator or author of the first Gospel, accordingly, preferred another rendering in this verse, and chose the one in the text—'poor in spirit.' In Aramaic the words for 'poor' and 'meek' are easily distinguishable in writing, but the difference in meaning seems largely to have been lost, so that the words are almost synonymous. In the O.T. also there is the feeling that the poor and the meek are one.

The original Hebrew or Aramaic expression represented in the text of both Gospels will thus have been the same, and this holds good of the other words in the verse. 'Blessed,' μακάριος, which occurs in both texts, corresponds, not to בָּרוּךְ or בָּרִיךְ, but to אַשְׁרֵי or טוּבֵי, and so means not 'blessed' in a religious sense, but simply 'happy' in the ordinary meaning of the word. 'Kingdom of heaven' (Mt.) and 'kingdom of God' (Lk. and Mk.) are alternative renderings of an original מַלְכוּת שָׁמַיִם or מַלְכוּתָא דִשְׁמַיָּא, for 'Heaven' in later Hebrew and in Aramaic is a metonymy for 'God' (Dn 4^{23}: Pirqê Abhôth, i. 3, and often. Cf. Dalman, *op. cit.* p. 91 ff.). The difference of person, Mt. having the third, Lk. the second, is due to a not uncommon misreading of a single letter. The original Hebrew of both would thus run:

אַשְׁרֵי הֶעֲנִיִּים כִּי לָהֶם (לכם Lk.) מַלְכוּת שָׁמַיִם׃

'Happy are the poor, for to them belongs the divine kingdom' (in contrast to the possession of this world).

By thus retranslating into the original Hebrew or Aramaic, many parallel verses even in the same Gospel are brought closer together. Thus Lk 6^{23c}, 'for in like manner did their fathers unto the prophets,' becomes identical with v.^{26b}, both προφήτης and ψευδοπροφήτης being used by the LXX to render the Hebrew נָבִיא (Jer 6^{13}, etc.).

T. H. WEIR.

Glasgow University.

Romans i. 4.

IN his new and most suggestive book, *The Christ of the Gospels*, Professor Holdsworth interprets this verse to mean that our Lord was 'definitely declared to be what He already was,' Son of God. And in a note Mr. Holdsworth adds: 'The whole phrase should be rendered "Declared with power to be Son of God."'

1. But does ὁρισθέντος mean 'declared to be' in the sense of 'manifested,' 'demonstrated'? Olshausen says that no trace of such meaning can be found. Why not give it the usual interpreta-

tion of 'designated,' 'determined,' 'defined' (cf. Ac 10^{42} 17^{31}).

2. And in what sense could the resurrection 'declare' Him to be 'what He already was,' Son of God?

3. Is it not more natural to keep the phrase ἐν δυνάμει in close association with υἱοῦ Θεοῦ instead of removing it so as to become adverbial to ὁρισθέντος?

4. Is not the Apostle already introducing his characteristic thought of the δύναμις of the gospel by showing that Christ by the resurrection was designated Son of God *for the purpose of bestowing power* on us? He was Son of God before, but then and thereby He was 'designated' the Fount and Source of *power* for all who receive Him. Crucified in weakness, He lives by the power of God (2 Co 13^4), to become the 'First-born among many brethren,' to whom He communicates the same life-giving power by which He was raised from the dead (Eph $1^{19.20}$).

I read this interpretation several years ago in Forbes, and have often wondered whether it is tenable.

W. H. Griffith Thomas.

Wycliffe College, Toronto.

Isaiah xxxiv. 5.

The meaning of the word רְוִיתָה in this verse has given a great deal of perplexity to the commentators. Originally the word רוה in Hebrew, as it is in Arabic, means 'to drink,' 'to be saturated,' 'to be watered.' For example, in Is 45^{10} it is used for the rain watering the earth. 'As the rain *watereth* the earth . . . .' It has also sometimes been used with a spiritual or an allegorical meaning, as in Jer 31^{25}, where it means the refreshing of the weary soul. 'I have *satiated* the weary soul.' Again, sometimes it is used in connexion with a sword. It is a very commonplace thing in Semitic literature to speak of a sword drinking blood, signifying a great slaughter. It is in that sense that Jer 46^{10} reads, 'and the sword shall devour and be satiate, and *shall drink* of their blood.' But here, in Is 34^5, the word stands alone and has not an object, and Professor Kent is right in saying that it makes no sense as it stands. The A.V. translates it as 'For my sword shall be bathed in heaven; behold, it shall come down upon Idumea.' Skinner favours the reading 'is drunk,' and adds, as an explanation, 'not with blood (which suggests an idea foreign to this passage), but with fury, in preparation for its work, which is on earth.' Delitzsch takes it as 'drunk with wrath in heaven, and coming down in raging drunkenness upon Edom.' The R.V. puts it down almost literally, and reads, 'For thy sword has drunk its fill in heaven." Cheyne translates it as

> For already drunken with His wrath,
> Is Jehovah's sword in heaven;
> Behold, upon Edom it comes down,
> And upon the people of His ban, for judgement.

And in the notes he adds, 'Here two favourite figures seem to be combined: (*a*) the divine anger as an intoxicating liquid, and (*b*) the agency of the divine anger as a sword.' Kent, following the suggestions of Duhm and Cheyne, reads, 'For drunk with his fury, is Jehovah's sword in the heavens.'

It seems that most of the critics are inclined to explain this word in this passage as meaning 'drunken or intoxicated with divine fury.' This involves the restoration of the text by an emendation which is not found in any of the MSS. or early translations. Besides, even so emended and restored, it does not make satisfactory sense. It may be very natural to make the people of a city drink the cup of divine fury, but it is not so appropriate to make a sword drunken with fury. Also, this explanation does not correspond well with the original and real meaning of the word רוה, which is 'to drink,' 'to saturate,' 'to fill with water.'

In Is 49^{26}, for people drunken with blood, and in Dt 32^{42}, for arrows drunken with blood, the word שכר is used, and not רוה. Also it is very interesting to note that this word רוותה is used again in v.[7] of this same chapter, but not in the sense of drunkenness:

> Their land shall be watered with blood,
> And their dust shall be made greasy with fat.

The parallelism in this passage shows very clearly that what the prophet wants to say is not that 'their land shall be drunken with blood,' but that it shall be watered with streams of blood, that it shall flow with blood. Else, an intoxicated land would be almost meaningless.

But there is a better suggestion for our text.

In certain languages the word 'to give water' has another meaning when it is used of a sword. It means 'tempering.' In Arabic, in Persian, in Turkish, in Armenian, it has this signification. If one would visit to-day in Syria a common blacksmith or a sword-maker in his shop, and say to him, 'This sword or axe, or knife, is not watered well,' the Syrian would immediately understand it in the sense that 'it is not tempered well.' To give water to a sword means to temper it. For a parallel to this usage of the word, we may take the English word *tempered*, which is itself borrowed from the French; now, in the French there is the allied form *tremper*, 'to soak,' which is from the same root as *temperer*. Thus, in French, a *tempered* sword is actually a *bathed* sword. I think this meaning of the word רוה makes our case very simple. What the prophet wants to say here is simply this, that the sword of Jehovah is tempered in heaven, that it is not a common human sword made on earth, but a strong divine sword made in heaven. Taken in this way, our text gives good sense as it stands, and it also fits in very well with the strong Apocalyptic tone of the whole passage. LOOTFY LEVONIAN.

Woodbrooke Settlement, Selly Oak, Birmingham.

'Found in Him.'

IN Ph $3^{8.9}$ Paul writes, ἵνα Χριστὸν κερδήσω καὶ εὑρεθῶ ἐν αὐτῷ. The latter phrase carries with it the suggestion of finality. What 'finds' Paul, what shows he is ἐν Χριστῷ, relying on faith and not in personal achievements? Is it the successive trials of life, or the end of life? Probably the latter. I have come upon a passage in Epictetus which seems to throw some light upon the popular use of εὑρίσκεσθαι in this connexion. It occurs in the fifth chapter of the third book of the Dissertations. 'Don't you know,' says Epictetus, 'that disease and death are bound to overtake (or, surprise) us doing something? . . . Now what would you like to be doing when you are overtaken (καταληφθῆναι)? For my part, may I be overtaken when I am attending to nothing else than my own will, seeking to be imperturbable, unhindered, uncompelled, free! I want to be found (εὑρεθῆναι) practising this, so that I may be able to say to God, ". . . I have been ill, when it was Thy will; so have others, but I was willing it should be so (ἀλλ' ἐγὼ ἐκών). I became poor, at Thy will, but I rejoiced in it (ἀλλὰ χαίρων) . . . Now it is Thy will that I depart from the assembly of men; I go, giving all thanks to Thee that Thou hast counted me worthy to join in this assembly of Thine and to behold Thy works and to follow Thy governing providence." May death overtake me when I am thinking of this when I am writing, reading about this!' I have quoted the closing sentences as an interesting parallel to Paul's language in Ph 4^{11-13}, but it is the use of εὑρίσκεσθαι in the earlier sentence that is the chief point. Epictetus, it will be noted, uses the verb of a man being surprised by death in some undertaking. 'I want,' says the philosopher, 'to be *found* in right thoughts of God.' May not this be the meaning of εὑρεθῶ in Paul's aspiration? All my life long, he says, I act so as to win Christ, to maintain and secure my fellowship with Him, and—when death comes—to be *found* in Him. Epictetus tells his pupil that the way to prepare for death is to be engrossed in thoughts and actions worthy of God, with a life behind one which has been in cheerful submission to His will. Paul, if we take this interpretation of εὑρίσκεσθαι, declares that he hopes to be *found* by death ἐν Χριστῷ, in the Christ whom all along he has endeavoured to serve and follow.

Epictetus uses καταληφθῆναι as a synonym for εὑρεθῆναι here. Paul, immediately afterwards, employs it in a different sense—εἰ καὶ καταλάβω ἐφ' ᾧ καὶ κατελήμφθην ὑπὸ Χριστοῦ Ἰησοῦ. But elsewhere, in 1 Th 5^{4}, the eschatological meaning occurs οὐκ ἐστὲ ἐν σκότει, ἵνα ἡ ἡμέρα ὑμᾶς ὡς κλέπτης καταλάβῃ.

P.S.—A later passage makes this quite explicit, 4^{10-12}: ἐπεὶ γὰρ δεῖ πάντως ἀποθανεῖν, ἀνάγκη τί ποτε ποιοῦντα εὑρεθῆναι . . . τὶ οὖν θέλεις ποιῶν εὑρεθῆναι ὑπὸ τοῦ θανάτου; this, I take it, is also the meaning of LXX, Gn 5^{24}, καὶ οὐχ ηὑρίσκετο (Enoch), διότι μετέθηκεν αὐτὸν ὁ θεός.

JAMES MOFFATT.

Mansfield College, Oxford.

1 Peter iii. 21.

Ἐπερώτημα.

DR. BIGG in his commentary on this Epistle ('International Critical Commentary,' p. 165) rejects

the common rendering which links this word with the immediately following εἰς Θεόν, specifying as untenable translations 'prayer to God from a good conscience, or prayer to God for a good conscience, or inquiry of a good conscience after God.' He connects εἰς Θεόν with σώζειν, and finds in συνειδήσεως ἀγαθῆς ἐπερώτημα an allusion to the Baptismal 'question' or 'demand,' the demand for repentance and faith. This suggestion of the solemn question put to the candidate for baptism receives support from the following considerations.

In another passage generally taken to refer to Baptism (Ro 10^{10}), St. Paul seems to use the word ὁμολογεῖν of the candidate's answer (στόματι δὲ ὁμολογεῖται εἰς σωτηρίαν): now a common legal phrase from the third century onwards in contracts, sales, and agreements is ἐπερωτηθεὶς ὁμολογῶ (-εῖ) . . . ἐπερωτηθέντες ὡμολόγησαν . . .; in *Ox. Pap.*, vols. iii.–ix., it occurs in 21 documents, of which one belongs to the second, and eight to the third century; sometimes it is expanded (e.g. *Ox. Pap.* 1209, ll. 28–30, περὶ δὲ τοῦ ταῦτα καλῶς γεγενῆσθαι [ἐπηρώτη]σεν ὁ ὠνούμενος ὡμολόγησεν [ὁ ἀποδόμενος]).

In a note on *Ox. Pap.* 905, l. 19 (a marriage-contract between two inhabitants of the Oxyrhynchite village Psobthis, dated 170 A.D.), Drs. Grenfell and Hunt say: 'This is a remarkably early example of the use in Egypt of the stipulatory formula, which only becomes common in the third century. In fact we are unable to refer to another instance from the second century, apart from those in which Roman citizens are concerned.' The editors give no example of the special use just mentioned; and the formula may not have arisen till the second century; but the collocation of the words with the significance of a solemn and formal question and answer would probably precede the crystallization of the phrase into a legal form; in such a case the legal phrase of the second century may be cited in support of the particular meaning of a word in a letter written a century before; and if this interpretation be correct, St. Peter and St. Paul supply in combination the two sides of an essential part of Baptism, the ἐπερώτησις (-μα) and the ὁμολογία.

M. Linton Smith.

The Vicarage, Blundellsands.

'Thy Ornament' in Psalm ciii. 5.

So far as I know, no versions, except the Danish (and, paraphrastically, the Swedish), have adopted Ibn Ezra's suggestion that *'edyek* here denotes the soul as the ornament of the body. Other versions are merely variations of the Targum 'thine old age,' the LXX 'thy desire,' or the Syriac 'thy body.' Yet the meaning 'thy ornament' is fully established for the Hebrew word, while the other renderings are either mere conjectures from the context, or else are based on quite uncertain etymological derivations.

Now if we accept the rendering 'thy ornament' as established, the phrase could scarcely refer to anything but the soul, which elsewhere is addressed as 'my honour' (Gn 49^{6}), 'my darling' (Ps 22^{20}), and 'my noble one' (Job 30^{15}). It is no objection that this would be the only place in which the soul is described as an ornament, for in only a single passage is it addressed as 'my darling' (or 'my only one').

Moreover, the soul would naturally be referred to, if there were any question of the feeling of pleasure, and especially of the pleasure arising from eating and drinking. Thus in Pr 23^{2} 'the owner of a soul' means a man given to over-indulgence in eating; and we may also cf. Ec 2^{24} (where the phrasing strikingly resembles Ps 10^{35}), Pr 6^{30} 27^{7}, Is 29^{8}, La 1^{11}, and Lk 12^{19}. It is not too much to say that any writer in the Old Testament, on reading the phrase 'who satisfieth thy . . . with good things,' would unhesitatingly, and almost instinctively, have recognized that 'soul' was the missing word. He would not have thought of connecting pleasure and satisfaction with the body or the mouth.

The objection is, indeed, raised that the soul is directly addressed in the first two verses of the Psalm, and that, therefore, 'thy ornament' must denote some attribute of the soul and not the soul itself. The objection appears to possess little force. Similar changes of address are met with elsewhere in the Old Testament, and in this case the change would be facilitated by the fact that 'soul' is the Hebrew equivalent of the English 'person' (Gn 46^{26} 12^{5}, 1 S 18^{1}, Ps 49^{18}), and that 'thy soul' often simply means 'thy self.' In Ps 103^{5} the Swedish version freely, but quite correctly, translates *'edyek* (thy ornament) by 'thee.'

The Rectory, Barrow. H. H. B. Ayles.

Entre Nous.

Index to The Expository Times.

A volume has been prepared containing Indexes to the first twenty volumes of THE EXPOSITORY TIMES. It contains—

(1) A complete List of the Authors who have contributed to THE EXPOSITORY TIMES during these years, and the titles of their contributions.

(2) A complete Index to the Subjects dealt with.

(3) A selected (but very full) List of Books reviewed—making a valuable bibliography of twenty years' theological literature.

(4) All the Hebrew and Greek words whose meaning has been discussed or upon which some light has been cast from Assyriology and other studies.

(5) An Index to the Texts of Scripture.

These Indexes have been most carefully prepared and verified. The Indexes to the separate volumes have not been used; the whole work has been done afresh from the pages of THE EXPOSITORY TIMES. The author of the volume is the Rev. James Donald, M.A., D.D., Aberdeen.

The volume will be published early in 1913. It will range in size with the volumes of THE EXPOSITORY TIMES. *Only as many copies will be printed as have been ordered at the time of going to press, and when they are sold the book will not be reprinted.*

The price of the volume will be 6s. net.

The Great Text Commentary.

The best illustration this month has been found by the Rev. John Waddell, The Manse, Bangor, Down.

Illustrations of the Great Text for November must be received by the 1st of October. The text is Ro 15^{13}.

The Great Text for December is Jn 6^{35}—'Jesus said unto them, I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst.' A copy of Welch's *The Religion of Israel under the Kingdom*, or of Coats's *Types of English Piety*, or of Gem's *An Anglo-Saxon Abbot*, will be given for the best illustration sent.

The Great Text for January is 2 Ch 6^{8}—'But the Lord said unto David my father, Whereas it was in thine heart to build an house for my name, thou didst well that it was in thine heart.' A copy of Wheeler Robinson's *Christian Doctrine of Man*, or any volume of the 'Scholar as Preacher' series, will be given for the best illustration sent.

The Great Text for February is Dt 18^{15}—'The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken.' A copy of Lewis's *Philocalia of Origen*, or of Agnew's *Life's Christ Places*, or of Welch's *Religion of Israel under the Kingdom*, will be given for the best illustration sent.

The Great Text for March is 1 Co 10^{13}—'There hath no temptation taken you but such as man can bear.' A copy of Coats's *Types of English Piety*, or any two volumes of the 'Short Course' series, will be given for the best illustration sent.

Those who send illustrations should at the same time name the books they wish sent them if successful. More than one illustration may be sent by one person for the same text. Illustrations to be sent to the Editor, Kings Gate, Aberdeen, Scotland.

Printed by MORRISON & GIBB LIMITED, Tanfield Works, and Published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, Kings Gate, Aberdeen, Scotland.

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

'We talk thoughtlessly of the "simplicity of the Gospel."' And it is the idea of the simplicity of the Gospel, says Mr. Gamble, that makes our present-day preaching so unsatisfactory. Sermons, he says, are universally required. Their omission is resented as the abandonment by the clergy of their most useful and their most difficult function. Yet the sermons we preach are rarely found to be satisfactory. They often miss the mark. And the reason of their frequent and pathetic missing of the mark is due, he says, to the thoughtless way in which we speak of the 'simplicity of the Gospel.'

The Rev. John Gamble, B.D., Vicar of St. Mary's, Leigh Woods, Bristol, has published a volume of sermons under the title of *Christian Faith and Worship* (Macmillan; 5s. net). And he has written a preface to the volume. For the sermons which make up this volume are not thrown together at random. Mr. Gamble has a definite idea of what a sermon ought to be. In this volume he has arranged his sermons so as to bring out his idea. And what the idea is he tells us in the preface.

The idea is 'to begin at the beginning.' That lucid expositor, Professor Huxley, said that he made it his invariable practice in his discourses to begin at the beginning. Mr. Gamble begins at the beginning also. He assumes little or no knowledge of the subject on the part of his hearers. For he is convinced that we deceive ourselves when we say that owing to the simplicity of the Gospel we may begin wherever we please.

But what is the beginning? The beginning is God. 'In the beginning God' is an excellent text for the preacher to keep in mind even though it may be only half a sentence. We take our text and we make our sermon, and throughout the sermon we speak of God as if the people who are hearing us knew as much about Him as we do. They do not know so much. They know very little. We say God is this and God does that, and all the while the God they have in their mind is a wholly different Being from the God we have in our mind. When Mr. Gamble is about to preach a sermon in which he is to speak about God, he sees to it first of all that his hearers and he have the same God in their mind.

Again, if his sermon is to be about Jesus Christ, Mr. Gamble begins at the beginning. For he has discovered that quite a host of ambiguities cluster round the name of Jesus Christ. 'What do we mean when we say that God was made man? How shall we bridge the interval between the close of St. Mark's Gospel and the opening paragraph of the Epistle to the Ephesians?' Mr.

GAMBLE does not ignore the 'things hard to be understood' which the author of 2 Peter found in the Pauline letters. But he takes care not to enter upon them abruptly. He begins at the beginning.

And he begins at the beginning when he preaches about the life to come. 'Ruskin, it will be remembered, said in one of his prefaces, that he did not know, in addressing his countrymen, whether he should regard them as believers or disbelievers in a life beyond the grave. There is, indeed, perhaps no point within the scope of religion on which real and avowed belief differ more markedly than they do here. The disappearance of the old conceptions of heaven and hell, the quickened sense of the vastness of the universe, the weakening of all external authority in matters of religion, whether it be that of the Church or the Bible—these have combined with other and less obvious influences to shut out many from what will ever be the most consoling of human visions.'

And for these reasons, when he preaches on the life to come, Mr. GAMBLE begins at the beginning. He is careful that his thoughts meet the thoughts of his hearers. He makes no assumptions which they do not admit. He appeals to no motives to which they do not respond. He presents the hope of immortality in such a way that 'it will again move the imagination and kindle the heart.'

At the Oxford University Press there has been published a book in two volumes written by the Rev. H. F. HAMILTON, D.D., formerly Professor of Pastoral Theology in the University of Bishop's College, Lennoxville, Canada, and entitled *The People of God* (18s. net).

We say purposely 'a book in two volumes.' For although the first volume deals with the authority of the Old Testament and its Religion, and the second with the origin of the Church and the Ministry, the two volumes make one book.

Dr. HAMILTON has written one book because he has one interest. That interest is the reunion of the Churches. If the Churches are to reunite it can be accomplished, he sees, only by each individual Church conceding to the rest all that it can conscientiously concede. He himself is an Anglican. The most serious obstacle to reunion on the side of the Anglican Church is Apostolic Succession. Can the Anglican Church give up Apostolic Succession? He writes his book to show that it can not.

He begins with the authority of the Old Testament and its Religion. For Christianity is Judaism plus the Messiah. It is necessary therefore to know what is Judaism before it is possible to know what is Christianity. And, more than that, the authority of the gospel preached by the Apostles is the same as the authority of the message proclaimed by the Prophets—again with the significant addition of the Messiah. The Messiah did not alter the message of the prophets. He simply added two elements to it. He extended its scope to include the Gentiles, and He gave His messengers authority to remit men's sins. If therefore we are to understand who the Apostles were and what is meant by their Succession, we must understand the authority which the Old Testament prophets and preachers had when Christ came.

Now Dr. HAMILTON'S argument is that to the Twelve, and to the Twelve only, was the authority of the Old Testament prophets transferred and the new authority added. How does he make good his argument? He says that the commission which carried all authority was given on the day of Pentecost, that it was given by the descent of the Holy Spirit, and that the Holy Spirit descended only on the Twelve.

Of these propositions the last is the first that is likely to be challenged. What proof does Dr. HAMILTON offer that the Holy Spirit descended only on the Twelve?

First of all, he sees in the election of Matthias in the room of Judas Iscariot the necessity for twelve apostles, and no more than twelve. The apostles were chosen to be witnesses. Matthias was chosen to fill the place of Judas because he had been with Jesus, and, like the rest, had seen the things that he was to bear witness to. But what is to hinder any one else who has been with Jesus from witnessing? What is to hinder Joseph Barsabbas, for example, on whom the lot did not fall? There is nothing to hinder him. There must therefore have been something, says Dr. HAMILTON, in the witness of Matthias which was not in the witness of Barsabbas. That something must have been the authority conferred upon it by the descent of the Holy Spirit on the Day of Pentecost.

But there is another proof. It is said (Ac 2^{14}) that 'Peter, standing up with the eleven, lifted up his voice.' From this Dr. HAMILTON concludes that only Peter and the eleven *could* address the multitude, because only they could speak with tongues. And if only they could speak with tongues, only upon them had the Holy Spirit fallen.

Is MAETERLINCK a mystic? He claims to be. And Mr. Paul Revere FROTHINGHAM, who writes an article on 'The Mysticism of Maeterlinck' in *The Harvard Theological Review*, admits the claim. But how can a man be a mystic who has not found God?

'Mysticism,' says Mr. FROTHINGHAM, 'is one of the many paths in life which lead to God.' Not only is it a path which leads to God, 'it is the straightest path.' According to those in every age who have found it out and gone that way, 'it leads directly into the presence of the Holy and Divine.' But Maurice MAETERLINCK has never been led to God. If 'Holy' and 'Divine' are spelt with capitals, as Mr. FROTHINGHAM spells them, MAETERLINCK has never been in the presence of the Holy and Divine. How then can he be called a mystic?

MAETERLINCK is interested in himself. He is occupied with his own heart and mind, his own experience of life. He holds to the necessity of trusting instinct and honouring emotion. He believes in the supreme guidance of the 'inner light.' 'While the naturalist looks without, he peers within. While the man of science studies the phenomena of outward nature, he is absorbed with the phenomena of human nature.' Does that make him a mystic? If he has not found God, clearly not. For 'the true mystic pursues this inward path with one great end in view; and because of the *gaining* of that end,' says Mr. FROTHINGHAM, 'he has secured the attention of the world. That end is the consciousness of the Divine, and a conviction that God is the great Reality.' But MAETERLINCK is not conscious of the Divine.

Yet, says Mr. FROTHINGHAM, 'there cannot be the slightest doubt that Maeterlinck is a mystic.' He says, 'In all his leanings toward the shadow-land of Self, in all his love for things unseen, in all his praise of silence, and his perception of the treasures that the humble hold, Maeterlinck is undoubtedly a mystic.' And again, 'He follows in the footsteps of those seers and solemn prophets of the soul who have declared, since the earliest time of human thought, that "within is the fountain of life,"—that within is to be found the secret of contentment and the soul of truth.' And that is all both true and fine—but it does not make MAETERLINCK a mystic.

How can Mr. FROTHINGHAM say that he is a mystic? He says he is a mystic that has not arrived at the goal. 'So far as arriving at the goal which the mystics of all ages have felt convinced that they reached—he distinctly and definitely fails.' These are Mr. FROTHINGHAM'S words. But it is arrival at the goal that makes the mystic. 'The old story tells us'—these again are words of Mr. FROTHINGHAM,—'the old story tells us that the Magdalene went down to the dew-swept garden in the early morning light and found

one waiting for her at the gate whom she took at first to be the gardener, but who turned out to be the very Saviour of her soul. And so it has been throughout the centuries with the men and women whom we speak about as mystics. Their distinction has been always this,—that the way they went has brought them to the very presence of the Highest. With MAETERLINCK, however, although his "thoughts all gravitate in a visionary way to the Eternal, to the Absolute," he yet never finds, nor feels, himself face to face with a Supreme and Eternal Being who is both creator and inspirer of life.' And therefore MAETERLINCK is no mystic, and Mr. FROTHINGHAM has altogether made a mistake.

Why is MAETERLINCK not a mystic? Why has he not arrived? In the half-modern, half-ancient town of Ghent, Maurice MAETERLINCK was born in 1862; and to those who are familiar with his writings, it is evident that his early surroundings laid firm hold upon his thoughts. The son of Roman Catholic parents, he was sent for his education to the local Jesuit college. It was hoped that his steps would be guided towards the priesthood. Of the eighteen boys in his special class, eleven followed the traditional course. *But MAETERLINCK revolted.*

There is only one heresy since Christ came, the denial of the divinity of Jesus. For 'he that denieth the Son the same hath not the Father'; and when heresy involves atheism there is no room for any other heresy beside it.

Therefore it is that the study of the Person of Christ is the first study to engage in. Is He God, or is He not? Until we have found out that we have found out nothing. We may read our Bible, and love our neighbour, and live our life in all its outward activities. But we have not found ourselves. The man that is in us has not attained his manhood.

And so it comes to pass that the volume which Professor Hugh MACKINTOSH of the New College in Edinburgh has contributed to the 'International Theological Library' is the central volume of that series. Its title is *The Doctrine of the Person of Jesus Christ* (T. & T. Clark; 10s. 6d.). Round it all the other volumes take their place. They are interpreted by it. Their worth depends upon it. If the Person of Christ Jesus is not divine, not one of them need have been written.

Scotland and the New College may well be proud that the volume on the Doctrine of the Person of Jesus Christ was offered to Professor MACKINTOSH. They may well be proud of the way in which he has written it. That he was fitted for this, beyond most men, was evident enough to those who knew him; and especially for this reason, that it was certain he would follow the lines of human experience. In a singularly faultless preface he makes apology for 'the more or less speculative tone of the concluding chapters.' Their speculativeness was inevitable. There is no possibility of carrying the proof along the lines of experience and stopping abruptly where experience ends. There are things beyond our experience which we, as well as the angels, 'desire to look into.' But he is right if he means that the value of his book is not in its concluding chapters. Its value lies in this, that it reaches the divinity of Jesus in the same way as the divinity of Jesus was reached by the first disciples.

Working then, as the disciples did, upon the humanity of Jesus, Professor MACKINTOSH singles out three aspects of that humanity which appear to him, as they appeared to them, to be unique, and which, when given the value that it is evident they possess, lead at last to the mighty assertion of His Godhead. These three aspects are His sinlessness, His special Sonship, His transcendent risen life.

His sinlessness. Now we may freely confess that no proof of the sinlessness of Jesus, and no argument from it, has ever seemed to us satisfactory. Simply because it is a negative. We

have no sympathy, certainly, with the notion that you cannot prove a negative. A negative is the only thing that you can prove. All other things you have to take on faith. But if the absence of sin were the best that the disciples perceived in Jesus, they need not have risen to any idea of His Person higher than the astonishment of the multitude when they saw that the wind and the waves obeyed Him. It is a convenient word, no doubt. And when it is used, as Professor MACKINTOSH uses it, to express all that positive attitude to evil which the disciples discerned in Jesus, the objection to it nearly disappears.

The sinlessness of Jesus in the use which Professor MACKINTOSH makes of it is the presence in Him of a nature akin to God's. It is the presence in Him of God—so rapidly as that does the evidence work. For to the rest of us, without exception, without conceivable exception now, so large has been the experience and so long, sin is present before we are aware of it. It is present to us, it is ours, before we know it as sin, before we can set ourselves over against it in conscious antagonism. Professor MACKINTOSH goes so far as to say that it 'may be described as a thing of nature.' Be that as it may—and there never is the least occasion to debate that—this is certain, that the attitude of Jesus to sin was positively antagonistic from the first. In other words, 'there was that in Him from the first which offered a completely effective resistance to the corrupt influence of environment, obviated the disturbance of His perfect spiritual growth, and secured the inner fount of subsequent feeling and will from all defilement.'

Now this, we perceive—and the disciples perceived it, for it is still experience—this can come only from some inward and essential relationship to God which does not belong to any other; which, as we have already said, cannot now even be conceived as belonging to any other. Is that not Godhead? If it is not Godhead, what is it?

Next, His special Sonship. This is a very different word from sinlessness. Sinlessness is no word of Christ's using. This is His favourite word, and it was filled by Him with a fulness which makes it to many the one original idea that He has contributed! But these many do not see that the use of Son, as Jesus used it, means more than a revelation of God's Fatherhood. It means, and that on every occasion on which He used it, a special and quite solitary relationship of Himself to the Father.

Where does He use it? Not in the Fourth Gospel only; in the Synoptics also. And there as uniquely as anywhere. For it is in St. Matthew that we have what Professor MACKINTOSH calls 'the greatest Christological passage in the New Testament.' What does He say? He says, 'No one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him.'

'In spite of attempts to rewrite these verses, we are justified,' says Dr. MACKINTOSH, 'in saying that the knowledge of God professed by Jesus is conceived exclusively as given in and with His filial consciousness.' And what is the knowledge? It is identity of will with God. In no lower sense does He ever use knowledge of Himself. For until we have reached the will we have not touched 'the ultimate and central reality of things.' Jesus knows God and God knows Jesus only in one sense that is adequate to the statement, namely, that the will of Jesus is the will of God. Experience, the experience of the disciples, our experience, has found it so. Not once have we discovered one little rift within the lute. And Christ's own consciousness confirms our experience. And what is identity of will with God? It is Godhead.

Last of all, the risen Life. This is the least to us; to the early disciples it was first and most. For their experience of Jesus, whatever it led them to in their conversation about Him and in their

own hearts, received a shock when the crucifixion took place, almost an eclipse when the burial was over. Then when He rose from the dead their recovery was joy unspeakable, and they could not make enough of the fact that occasioned it.

But the restoration of Jesus to life would have meant little to them, and it would mean nothing to us, but for the circumstance that by the resurrection from the dead He resumed the place which belonged to the Son. That He did so, the disciples could be in no doubt. For He claimed that place. His death and burial seemed to empty the claim of its reality. But the resurrection filled it again. It was a resurrection in power, not at all because it was the reanimation of a dead body, but because it placed Jesus in that position of power at the right hand of the Father which was His by claim. And it was not long before the disciples recognized the risen life in its results. 'He hath shed forth this which ye now see and hear.'

And so, as there is but One who has come out of the temptations that are in the world with white garments; as there is but One who has felt and shown that unity of will with God which means Sonship; as there is but One who has made it manifest both by the consistency of His claim with His conduct and by the unbroken experience of all the saints, that He has returned to the glory which He had with the Father before the world was; for these reasons—how much more fully and persuasively expressed by Professor MACKINTOSH—for these reasons and for others, when we say *Jesus* we do not hesitate to mean *God*.

Recent Biblical and Oriental Archaeology.

BY THE REV. A. H. SAYCE, D.D., LL.D., LITT.D., PROFESSOR OF ASSYRIOLOGY IN THE UNIVERSITY OF OXFORD.

I HAVE been greatly attracted by a book recently published by Professor A. S. Zerbe, which he calls *The Antiquity of Hebrew Writing and Literature, or Problems in Pentateuchal Criticism* (Cleveland, Ohio, 1911). Professor Zerbe is neither an Assyriologist nor an Egyptologist, but he is a good Hebrew scholar, well acquainted with the latest books on the Old Testament, and thoroughly up to date in the matter of Oriental archæology. His book is written with a candour and openness of judgment that is unfortunately rare, and the arguments and conclusions of those from whom he differs are given in their own words. I am one of the latter so far as his chief contention is concerned, as he seeks to prove that the Phœnician alphabet was known as early as the Mosaic age, and was, in fact, used by Moses himself. Hence he contests the view of myself and other Assyriologists, that a considerable part of the Pentateuch was originally written in the Babylonian script and language.

Personally, I do not think he has been successful in this portion of his work. On the one hand, it is difficult to get over the archæological testimony, which is—at all events, at present—dead against the use of the Phœnician alphabet in Palestine before the time of David. On the other hand, he does not seem to me to have met the numerous and multiform evidences of a cuneiform original in the Book of Genesis, which I have pointed out in the pages of this journal, by the statement that similar phenomena are exhibited in the Books of Kings and Chronicles. No Assyriologist would admit anything of the kind. Even the writings of the Prophets are free from 'Babylonianisms.' And Dr. Zerbe allows that 'the foreign correspondence of Israel (in 1400–600 B.C.) was probably carried on in the Assyrian language and script.'

Like so many other recent writers, Dr. Zerbe is conservative in his views as to the age and composition of the Pentateuch. After a very searching and fair-minded examination of the theories of the modern critical school, he concludes (1) that most of the matter in J and E originated 'in the Moses-Joshua period'; (2) that 'some editor in

the age of Joshua, or not much later, wrote out Deuteronomy in substantially its present form'; (3) that the Priest-code 'in its essentials was drawn up at an early date on the basis of sources going back to the Mosaic age.'

Another book attacking the Grafian position, but from a purely philological point of view, has also just appeared, *Wider den Bann dei Quellenscheidung*, by W. Möller (Gütersloh, 1912). The book is an elaborate analysis of Genesis, and controverts the whole critical hypothesis, arriving finally at the conclusion that the Pentateuch is substantially the work of a single lawgiver, Moses. Dr. Möller has little difficulty in disposing of that convenient fiction, a Redactor, or of showing how the 'critical analysis' logically ends in an almost infinite subdivision of 'sources.' He has equally little difficulty in showing that its method, if applied to Goethe's *Faust*, would divide that work among as many authors as have been discovered in the Pentateuch.

His careful examination of the use of *Elohim* and *Yahveh* in Genesis certainly makes it clear that the occurrence of the two names forms a very slender basis for the documentary theory. In fact, it does not harmonize with the present development of the latter, and Dr. Möller is justified in believing that his own explanation of the use of the two divine names is at least as good as that of Astruc. But it must be remembered that both Dr. Möller and his opponents alike rest their arguments upon the Masoretic text, and that we have no reason for thinking that this text is in any way an original one. Indeed, it is possible that the text which the Septuagint translators had before them differed considerably from it, and the very fact that it represents so uniform a phase in the history of the Hebrew language implies that it has been modernized at a period subsequent to the Exile. It is probable that the history of the text of the Pentateuch, if not of the larger part of the Old Testament, was similar to the history of the text of the Homeric Poems. And if the older parts of the Pentateuch were originally written in the cuneiform script and the Babylonian language, no conclusions whatever can be drawn from a philological analysis of the Hebrew text as it at present exists, except in so far as they relate to its translation from the cuneiform original. All that we can do is to distinguish between such portions of the work as are translations and such as are not.

All students of Assyriology should read Professor Fossey's *Présages assyriens tirés des Naissances* (Paris: Geuthner, 1912), which throws a considerable amount of light on the philology and meaning of that curious pseudo-science of prediction which flourished so abundantly in ancient Babylon. The tablets containing the omens derived from the births of men and animals are those which are translated by Professor Fossey, who has succeeded in placing full and reliable translations of them before the reader. Every possible and impossible kind of birth is enumerated in the texts, it being assumed that an occurrence that had been observed to follow a particular birth would follow it again should the same kind of birth recur. Babylonian science had not advanced, in fact, beyond the formula, 'post hoc, ergo propter hoc.' The omens, however, are full of other interests besides a philological one. They show evident signs of having been a compilation which must have extended through numerous centuries. The fundamental part of the work was composed in the time of Sargon of Akḳad and his son Naram-Sin (3800 B.C.), but there are also references to the kings of the dynasty of Ur, who reigned a thousand years later. Some of the references to the Sargon period are historically interesting. One of them, which takes the highly improbable form: 'If a woman bears a pig, a woman will seize the throne,' evidently relates to queen Azag-Bau, who, as we have lately learnt from the important chronological tablet discovered and published by Professor Scheil, was the founder of the imperial dynasty of Kis. The presage is followed by two others equally improbable: 'If a woman bears an ox, the king of multitudes (*kissati*) will remain at home; if a woman bears an ass, the king of multitudes will remain at home.' Between *sar kissati*, 'the king of multitudes,' a title assumed by the kings of the Sargon dynasty and in later ages revived by the kings of Assyria and Van, and *sar Kis*, 'king of Kis,' the compiler of the omens seems to have seen a connexion.[1]

The *Cornell Expedition to Asia Minor* is publishing the results of its work, under the title of *Travels*

[1] The word ES-TU, which Professor Fossey leaves untranslated, means 'supremacy'; thus we have: 'If a woman conceives and (the child) has a serpent's head, . . . supreme is Gilgames, who will rule the land while the king of multitudes remains at home'; '[If a sheep bears a lion and] it has the head of a fox, supreme is Sargon.'

and Studies in the Nearer East, and the second part of the first volume, containing the Hittite Inscriptions (Ithaca, New York, 1911), has now appeared, under the editorship of Messrs. Olmstead, Charles, and Wrench. With few exceptions the inscriptions are already known, and in some cases the photographs we already possess of them are better than those obtained by the Expedition. Every effort was made, however, to secure accuracy, hand-copies being taken while the squeeze was lying upon the stone, and a photograph made immediately afterwards, though it may be questioned whether a photograph from the stone itself would not have been better. 'When the inscription was of special difficulty, the squeeze was taken off a character at a time, so that the original rock and each side of the squeeze could be examined together.' We now, therefore, have the best reproductions that can be made of a considerable number of the Hittite inscriptions of Asia Minor. What is wanted is an expert, thoroughly acquainted with the forms and combinations of the Hittite script, who can examine and copy the originals themselves. Where the surface of the stone is worn, none but the experienced expert can copy them correctly. The photograph, for example, given in the present work of the Hittite inscription at Aleppo is as poor and misleading as the other photographs of it which I have seen, and the hand-copy of it is accordingly far from accurate; and yet the original is perfectly clear and legible to any one who has made a study of the Hittite characters, as I found to my surprise when I visited the monument last year.

The Expedition, however, has made two most welcome additions to our reading of the texts. The photograph of the longer Gurun inscription is, with the exception of a shadow over the left portion of the last line, a very good one, and at least enables us to read the text. But it is a pity that the hand-copy made from it was not revised by an expert, as there are a good many mistakes in it. Thus in the last line the characters *Guran-na-yas-s*, 'belonging to Gurun,' which are written *Guran-ya-s* in a Mer'ash inscription, appear under the most fantastic shapes. The two inscriptions of Gurun, by the way, were inscribed by a king of Carchemish, Khattu-kanis, and show that the power of Carchemish once extended thus far to the north. The other welcome addition to our knowledge is furnished by the photographs of the Nishan Tash, or Beacon Stone, at Boghaz-Keui, which set at rest all question as to its having been once covered with Hittite hieroglyphs. Unfortunately, the stone is so weathered that little can be made out of them at present; whether an examination of the original by a 'Hittitological' expert would produce better results, I do not know. My visit to Boghaz-Keui the year before last was prevented by the snow. That the hieroglyphs were in use at the capital of the Hittite empire at the same time as the cuneiform characters, is proved by the fragment of a tablet which I hope to publish shortly: it contained an inventory in cuneiform of the furniture of the palace of Arnuwandas, the last king of the empire, and has a docket attached to it in Hittite hieroglyphs.

The Great Text Commentary.

THE GREAT TEXTS OF ROMANS.

Romans xv. 13.

Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, in the power of the Holy Ghost.

This ideal cannot have been an easy one for the Church at Rome to realize. In the public and private life of the city there was, it need not be said, nothing to purify heart and life, nothing to lift man up, nothing to bring him nearer to God. The first chapter in the letter gives a picture of the state of society in the heathen world at large, and its lowest depth was touched in the imperial city. On the throne was a monster, whose name has been a synonym for brutal cruelty. The people had lost all the robustness of character and simplicity of life which once gave Rome character and strength. They refused to include God in their knowledge, and they were given up to a reprobate mind. The ghastly realism of this picture, which, even in its restraint, is sufficiently appalling, is corroborated in every particular by

the poets, satirists, and historians of the empire. It was a period of moral decadence, of unbridled luxury, unrestrained passion, and unabashed vice.

It was to a little remnant, dwelling in the midst of this corruption, breathing this fetid atmosphere, subject to the taint of this evil public opinion, that St. Paul was writing. It must not be forgotten, too, that they had not behind them a long period of Christian training and influence, nor were they sustained by the sympathy of a class which, while not prepared to identify itself with them by open profession, admired their ideal, and whose members half wished that they could be Christians themselves. They were a small company, and as obscure as they were feeble. Among them were a few even of Cæsar's household and the Prætorian guard, but the Church was chiefly composed of the humbler class. Society in Rome hardly knew that there were such people as Christians, or, if it thought of them at all, thought of them only as an extreme faction of the Jews, to be even more despised and detested than the majority of that hateful people.

Moreover, when St. Paul wrote these words, there were among the believers at Rome two parties—the Jewish party and the Gentile party, the former converted Jews, and the latter Gentiles brought in from among the heathen. Between these two parties there was much strife and discord. This, of course, made the Apostle very unhappy, and he sought, with all the power of his eloquence and of his influence, to bring about a change. So, in the last chapters of the Epistle to the Romans, we find an earnest appeal to mutual forbearance and charity, based upon the argument that all, Jews and Gentiles, are one and alike in the sight of God—that God has accepted all in Jesus Christ.

Now turn to the text itself. The verse contains a prayer. There is, first, the substance of the prayer—the Christian graces of Joy, Peace, and Hope, which the Apostle prays may be bestowed upon the converts at Rome. And, secondly, there is the benediction—the graces are gifts which come from God through the power of the Holy Spirit. We may conveniently study the subject under two aspects.

i. *The Gifts.*

ii. *How to retain the Gifts.*

I.

The Gifts.

There are three gifts spoken of in the text—joy, peace, and hope. The joy and peace which Christ imparts rest on faith (ἐν τῷ πιστεύειν). Hence they are the joy and peace especially flowing from justification and acceptance with God. St. Paul in this passage makes hope take the precedence of the other two gifts. The reason why he does this is apparently because joy and peace not only result from hope, but they also themselves give rise to a fuller hope. In proportion as joy and peace increase in the Christian believer, he approaches to the state of abounding in hope, to which the Apostle prays that he may attain. Hope, then, St. Paul regards both as the spring and the outcome of peace and joy.

1. *Joy and peace.*—These two Christian graces are closely allied in the experience of believers. Coming to Christ, there is 'rest for the weary and joy for the sad.' The joy of pardon is the companion of peace with God. And the joy of the Lord is possible even in self-denial. And if man can give pleasure by self-denial, may we not conclude that God is blessed in giving peace and joy to believers? He pours His sunshine and rain upon the evil and the good without respect of persons. But it is only those who have emptied Self out of the heart that He promises to fill, through His Spirit, with peace and joy.

Why is it, then, that so many people realize so little of this joy and peace in life? Why is it that they are always looking on the dark side of the picture?

(1) The first great reason of this want of joy and peace in life is that many leave religion out of their lives altogether, there is no such thing with them as really believing. They live without God in the world; there is no fear of Him in their hearts. Satan and his bondage is to them pleasant, a worldly life seems to them to be the real life, the best life.

They reject God because to religion, as well as to life, there is a dark side and a bright side, and they will look only on the dark side. And so it seems to them that religion will only make life worse than it is, that it will curtail their liberty, and if they become religious, they will have to give up much that pleases them, and get nothing in return. Religion looks all black to them,

'believing' can shed no ray of joy and peace upon their already dark and blighted lives.

(2) There are others who have very little joy and peace in their lives, because, though they believe, they never get further than the mere fact of believing, never advance further than the very beginning of a religious life. At first, when they began to believe, when the truth first flashed upon them, they seemed to have the very thing which they had so long desired. It all seemed so easy, all so simple. Christ had done all for them, and very little was required of them to do. But then, as they went on, and their enthusiasm cooled, and when they found that there was much that they must do, and a cross that they must bear, they had not the courage to go on. They were disappointed, religion was not what they had expected; it had not brought them any joy or peace in their lives. They were still troubled, discontented, and they blamed religion and not themselves, and while keeping up a show of it, never got any of the real good out of it.

(3) Then there are others, truly religious persons, who make use of all the means of grace, who do all they can to make their believing real, who long for the joy and peace which they know for certain that religion has for them, and who have not found it yet. It is their own infirmity. They are probably still young, they will find more of the joy and peace as they grow older; they have not yet overcome their natural infirmities; the besetting sin is yet strong, they must have patience and courage.

Going to a country appointment the other day, when nearing the village I saw one of the members coming towards me. He was totally blind, and had lost his right arm. He guided himself by tapping the hedge with his stick, and was humming a tune. 'Good afternoon,' I said; and having heard me preach two or three times, he said he easily recognized my voice. In a few words he told me of the terrible gunpowder explosion in a quarry which had blinded him and blown off his arm.

'Is it your belief now,' I said, 'that God compensates His children who meet with such calamities in life?' 'I am as sure of it as that I am living,' he replied. 'Why, I can read the Bible with my fingers; I can remember sermons so well I could preach them; and I can see spiritual things as never before.' We walked back together towards the village. Children coming from school spoke to him, and he answered, 'Hallo, love.' Not a collier met us but called him by his Christian name, and he replied with the cheerfulness of a lark.

'Ah,' he said, 'God had to blind me before I could see; and now I am full of His light. The other day I thought of the word Joy. First letter J stands for Jesus, which means that He must have first place. Second letter O stands for Others, which means that other people take second place. Third letter Y stands for Yourself, which means that self must come last. Then you get *Joy*. Turn the letters round, as you are always tempted to do, and you get joy's opposite, which is sorrow. God keeps showing me things like these.'[1]

2. *Hope.*—Joy and peace are present gifts, and do not reach the future. Yet hope and joy are bound up the one with the other. However bright the present, it could never satisfy the soul, if it were to lead to nothing but a dark, dreary, hopeless end. But the man of God may rejoice in hope. Even though all were to fail him here, he has a home, and a certain one, awaiting him in heaven. We need not be afraid of death, for we know we shall rise again. We need not be heart-broken even in separation, for we know that Christ is coming, and that when He comes all His saints will be gathered into His presence.

(1) *Hope must have a foundation.*—God is the foundation of our hope. We are apt to think that hope is fixed beyond our choice, that some people are hopeful, others not. Some are hopeful because they have had no real experience; others because they cannot be taught; they have such liveliness that they go on hoping. That is not St. Paul's way of speaking. His hope is neither a youthfulness nor a weakness, nor a happy accident, but a gift of God meant for use, and not confined to those to whom it comes naturally. He begins by putting the highest honour on hope: the '*God* of hope' he says. So also, at the opening of this chapter, after speaking of 'patience and comfort of the Scriptures,' he goes on to speak of the 'God of patience and consolation.' There he began by patience and comfort of the *Scriptures*. All things were written aforetime for that purpose. The experience of the past is to give courage and gladness for the future. Yet he showed that that virtue of the Scriptures came from God, and that He is the eternal Giver of patience and comfort, using the Scriptures to enlighten His ways. Just so here: he is speaking of 'the root of Jesse' that should 'rise to reign over the Gentiles': in Him should the Gentiles *trust* or *hope*. First there had been the word spoken aforetime, God's council long before, including all the earth. Now His providence has wrought what His counsel planned. The Gentiles had been brought to know Him, and so to hope in One who had made provision

[1] *Methodist Recorder*, September 19, 1912.

for them so long before. Hence, none were so outcast but that they might know Him, and know that He was caring for them. What He had done He would do again. And so He is Himself the God of Hope, in two senses: as One in whom we hope, and still more as the Giver of Hope, so that the more He is known and loved, the more hope is possible.

The God of hope. Thank God for that precious word of His Apostle. It is a common hope of which the Apostle speaks as well as a common joy and peace, which all should share, and in which all should increase under the energy of the common Spirit. It is the hope of the Church, the hope of the faith, the developed and continued hope of Israel, and of the Church of the old covenant that he desires for them. Christian hope should be the same in kind, but greater in degree, than the hope of the fathers. Greater in degree, richer in content, intenser in quality, and wider in area, because of Divine promises fulfilled, and Divine character revealed, and new Divine hopes opened out. The future is ours, for it is Christ's. To adapt the words of R. Browning—

> One who never turned his back, but marched breast forward,
> Never doubted clouds would break,
> Never dreamed, though right were worsted, wrong would triumph.
> Held we fall to rise, are baffled to fight better,
> Sleep to wake.[1]

(2) *Hope shall be overflowing.*—Observe the fulness of our hope. We are not to be satisfied with a few drops from the edge of a shower, but we are to look for that which may fill the soul. And when we reach our hope, and see, in faith, the coming Saviour, the fulness should overflow, the vessel should run over, and we should abound (or overflow) in hope, to the glory and praise of God.

To 'abound in hope' means, as I take it, to 'have the sanguine temperament.' It expresses, not so much the idea of intensity as the thought of pervasiveness—an atmosphere of hope. The startling thing is to hear a sanguine temperament spoken of as a gift of the Spirit. We are apt to look upon it with rather a patronizing eye. We think of it as the attribute of a child, of a boy, of a *little* nature. We can see how *faith* should be a gift of the Spirit; we can see how love should be a gift of the Spirit; but hope seems too lowly a flower for such a planting. And yet I think it requires a greater exercise of Divine power to inspire with habitual hope than to inspire either with habitual faith or with habitual love. Faith and love both get a training in this world. The child is taught to trust his parents; the man is bound to his brother by the ties of friendship. But hope gets no training in this world. There are no materials for its training. Its gleams are too few and fleeting to influence the eye; its effects are too transient to mould the heart. If there *is* to be a training for hope, it must come from another world—from God's world. There must be sights which eye hath not seen, sounds which ear hath not heard, thoughts which heart hath not conceived. We have all some object whom we can *trust* for ever; we have all some object whom we can love for ever; but we have no earthly object whom we can see for ever in the sunshine. The source of perpetual hope is God alone.[2]

> At dawn she sent him a bird
> Which lured from slope up to slope,
> Such singing never was heard!
> The bird was Hope—
> Hope was the bird.
>
> A star at twilight she sent,
> Which shone, and filled from afar
> His soul with peace and content.
> Hope was the star—
> The star was Hope.[3]

II.

How to Retain the Gifts.

The gifts are ours. We have joy, peace, and hope; and see what a richness there is about it all. They are not given with a grudging hand. The prayer is, that we may be filled with all joy and peace. 'All,' that is, of every kind: joy in present blessings; joy in the coming hope; joy in what we see; joy in what we know without seeing; joy in the gifts which God bestows; and, above all, joy in the Lord Himself, the Giver of them all.

There are two ways mentioned in the text in which these gifts are to be retained and increased in us. The first refers to *the exercise of our faith*, 'in believing.' The second refers to our *absolute dependence on God*, 'in the power of the Holy Ghost.'

1. *The exercise of our faith.*—Note well the words '*in believing*.' The Lord will do His part, in His own way. Let us, in His grace, do our part, which is, to believe; that is to say, to take His word, and rest upon it, and live in the spirit of men assured. It is not our dream, but His Word. Ponder it, repose upon it, and then from it look upward, and look forward. What is hope, hope in the Scripture sense of the word, but faith looking forward, an expectation warranted by the trusted Promiser? Such be our happy hope, and, indeed, it will make life happy all over.

[1] J. F. Vallings, *The Holy Spirit of Promise*, 140.

[2] George Matheson, *Rests by the River*, 38.

[3] William Canton.

Earth is brighten'd when that gleam
Falls on flower and rock and stream;
Life is brighten'd when that ray
Falls upon its darkest day.[1]

2. *Our absolute dependence on God.*—(1) It is important that we should recognize our indebtedness for these gifts. It is the 'God of hope' who bestows them, it is 'in the power of the Holy Ghost' that we shall be made to 'abound' in them. You will find the sacred doctrine of the Trinity lying at the foundation of the whole.

First, we find that these gifts are given by God the Father. He is here described as the author, the source, or origin of the gift. Thus we constantly find everything traced to the purpose of God the Father, as the great originator. In His boundless love He gave the Son to die for us. Through the same love we are made heirs of an inheritance. And now, in the same love, He breathes forth joy, peace, and hope into the souls of His people.

But, while He is described in this passage as the author, God the Holy Ghost is represented as the applyer. It is His loving work to apply to the individual the purpose of the Father. It is He that calls, that imparts the new birth, that quickens, that purifies, that leads, that comforts, that bears witness that we are the children of God. In other words, it is He that comes into personal contact with each heart, so that He was described at Pentecost as lighting on each of them; and the God of hope is described in this passage as bestowing hope through the power of the Holy Ghost.

And while God the Father is the author, God the Holy Ghost the applyer, God the Son is the one object of the faith. We see, then, that in this text the great doctrine of the Trinity in Unity lies at the foundation of the joy and peace, and is the great secret of the abounding hope.

I have been told that the effort to send a wireless message across the Atlantic represents the exertion of 500 horse-power, but the amount of power requisite to receive that message is contained in such an accumulator as a motor car carries. The omnipotent God is the great transmitter of Hope, while our faith, although no larger than a grain of mustard seed, is yet sufficient to receive that hope which, proceeding from Him, is transmitted by the medium of His Spirit.[2]

[1] H. C. G. Moule.
[2] C. Copeland Smith.

(2) 'In the power of the Holy Spirit.'—The first and most needful step for us is to believe, but we cannot even *believe* without the help of the Holy Spirit. This is itself God's gift. Our inclination is to trust only to what we see, to think lightly of the help which is above, to live as if it were not there. We have to believe that He is, and that He is the rewarder of them that diligently seek Him. But belief sometimes is full of darkness and terror. When we see Him through the mists of our evil hearts, a horror often comes over us; we see that He executes judgment, and we shrink away from it. If He has made us prize hope, then we see a brightness beyond the storm clouds. He puts joy and peace into our belief. He gives us power to rejoice even in the sufferings and trials that befall us and others, if they may lead to purification. He gives us power to have peace in ourselves, towards each other, towards Himself.

For us hope may not come at first, but, when we believe, and then rejoice and are at peace, hope comes at last, and in an overflowing tide. It does not come from brighter prospects without or from thoughtlessness within, but from trust in the God of Hope, and willingness to believe that He is working all things to glorious ends. The worst hopelessness is that about ourselves. It seems so useless to try to mend, we feel tied and bound. Yet He is not hopeless about us; His fatherly judgments teach us that by hoping in His judgments, and submitting to His Holy Spirit, we shall find the dull cloud upon us breaking, and His heavenly glory shining upon us.

Several years ago passengers on the ferry steamers that run from Liverpool to Birkenhead and back would see on a bright warm day a crippled boy. His body was grown almost to a man's size, but his limbs were withered and helpless, and not bigger than the limbs of a child. He used to wheel himself about in a small carriage, like those which boys use in their play. He had a little concertina, and on this he used to play some sweet simple tunes. 'How is it, Walter,' a gentleman asked one day, 'when you cannot walk, that your shoes get so worn?' A blush came over the boy's pale face, and, after hesitating a moment, he said 'My mother has younger children, sir; and while she is out washing I amuse them by creeping about on the floor and playing.' 'Poor boy!' said a lady standing near, not loud enough, as she thought, to be overheard, 'what a life to lead! what has he in the future to look forward to?' The tear started in his eye, and the bright smile that chased it away showed that he did hear. As she passed by him to step on shore, he said in a low voice, but with a smile, 'I am looking forward to having wings some day, lady.'

What were the Churches of Galatia?

By Sir William M. Ramsay, LL.D., D.D., D.C.L., Emeritus Professor of Humanity in the University of Aberdeen.

II.

I. The Alternative.—The general question has in the lapse of years narrowed itself down to this: Were the churches of Galatia, to which Paul wrote and which he mentioned as an example and model to the Corinthians (1 Co 16^{1}), the four churches in South Galatia which were converted and organized on his first journey (Ac 13 and 14), or certain other churches in the territory of the three Gaulish tribes who dwelt around Ancyra, Pessinus, and Tavium? If the latter view is correct, then either the formation of those churches is not mentioned in the Acts, or it is briefly alluded to in Ac 16^{6a}, 'he traversed the Phrygian and Galatic region,' though the formation of churches is there not described. The discussions from many sides of this general question show indisputably that there is no other alternative.

Zahn argues that these words do not imply, but actually exclude the supposition, that the formation and organization of new churches took place on this part of the journey. It is difficult to find fault with his reasoning. In order to estimate fairly the meaning of 16^{6a} take a parallel case. The same Greek expression occurs in 14^{24}, *διῆλθον τὴν Πισιδίαν*. I have always been accustomed to infer that any preaching in this final stage of the first journey was quite ineffective: there was no 'open door.' So far as I am aware, every scholar and commentator agrees. The contrast between the full description of the four new churches and the brief allusion to the progress through Pisidia does away with all doubt. If a theory were proposed that Paul at this time founded a group of churches in Pisidia, and continued afterwards to take a warm interest in them, and addressed to them the so-called letter to the Ephesians (whose destination remains an enigma), the suggestion would be regarded as ridiculous; and at the very least it would be obvious that the author of the Acts either esteemed the Pisidian churches as of no account or was ignorant of their existence; and therefore the same applies to churches whose foundation has been supposed to fall under 16^{6}.

Yet, while *διελθεῖν* never implies the foundation of churches, it seems regularly to imply preaching and teaching in the country whose name is added to the accusative; and the context sometimes specifies what took place. So, for example, in 15^{3} the progress through Phœnice and Samaria was a matter of some consequence, and its nature is described; but the foundation of new churches is excluded. Paul visited and taught the disciples who were already there; but he did not form new churches. Similarly in 18^{23}.

The fact is that the foundation of a new church was a matter which needed time, teaching and training of officials, proper organization, etc. We are not justified by anything recorded in Acts in believing that the formation of a church was the result of a whirlwind mission and nothing else. The evangelization of Antioch was truly a whirlwind mission: Paul came, spoke, and had the city at his feet. I failed in earlier books to appreciate this fully; but the evidence of Galatians and Acts is coincident and conclusive (*The Cities of St. Paul*, p. 310 ff.). The effect produced on the city was attained in a few days and two Sabbaths. That, however, did not make the church. Zahn seems to distinguish rightly the conversion of disciples from the formation of a church. The church at Antioch was the result of a much longer residence, during which the new disciples were taught and disciplined; and even then the sudden attack which was made on Paul and Barnabas expelled them before they had properly organized the disciples, and they had to return later ($14^{22f.}$) and complete the constitution of the church (as described there, v.^{22} 'disciples,' v.^{23} 'church').

We find, therefore, that in Ac 16^{6a} Luke can hardly have attached any importance to churches formed in this way and at this time; for he does not employ the term 'traversed' (*διελθεῖν* with accusative of the region) to describe the foundation of new churches, such as those which Paul speaks about and to which he wrote. It is, of course, quite possible, by the supposition that the

author of the Acts wrote inaccurately, carelessly, or ignorantly, to make his language in 16^6 compatible with a prolonged and successful missionary tour, but this can be done only at the sacrifice of the author's claim to be regarded as a good and trustworthy narrator, whose language can be pressed to the full limit of its natural force and meaning.

But this negative argument is not likely to convince any one whose mind is swayed in the North-Galatian direction by other reasons. I propose to collect and examine the geographical and topographical evidence that can be gathered from Luke and Paul, and to show that this is decisive. Historical evidence has been emphasized enough elsewhere by others, and I shall not devote any attention to it at present.

II. The Region Pisidia.—It is clear from the comparison of Ac 14^{24} with 13^{14} that Antioch the Pisidian—such is the best text: 'Antioch of Pisidia' is a corruption perhaps later than 295 A.D.,[1] about which time Antioch was made the capital of a newly instituted province Pisidia—was not a city of Pisidia. After leaving Antioch on his way home to Syria, Paul traversed Pisidia and came to Pamphylia. Luke therefore regarded Antioch as outside of a region which he calls Pisidia. His view agrees exactly with that of Strabo, who in 19 A.D. describes Antioch as a city 'towards Pisidia,' but not in Pisidia; compare his words quoted above about Phrygian Ancyra 'towards Lydia.' In fact, Strabo treats it as a city of Phrygia. It is clear that both Luke and Strabo regarded it as near, though outside of, the Pisidian frontier. The epithet 'Pisidian' was derived from this situation, and from the fact that the city was a garrison to defend the plain from the incursions of the mountaineers (Strabo, p. 576). Both these authorities knew a region Pisidia, and outside of this region a city Antioch 'towards Pisidia' or 'the Pisidian.'

Some epithet was needed in common use to distinguish this from the numerous other cities of the same name; but, if so, why not call it Phrygian Antioch? That epithet was unsuitable, because there was another Antioch on the south-west frontier of Phrygia, reckoned by some as Phrygian, but by Strabo probably as in Caria. The expression 'Phrygian Antioch,' therefore, would be obscure, because it might readily be understood as Antioch on the Mæander, close to the entrance from the west into the land of Phrygia.[2]

The testimony of the best authorities, Luke and Strabo, that Antioch the Pisidian was not in Pisidia but only a guard against Pisidia, is clear. Local evidence, however, may reasonably be desiderated In an unpublished inscription found at Antioch in 1911, Sagalassos is styled 'First of Pisidia.' That title occurs on its coins about 260 A.D., and corresponds to its importance at that period,[3] provided that Antioch be reckoned as outside of Pisidia. If, however, Antioch was in Pisidia, then beyond all doubt or question, Antioch, not Sagalassos, was 'First of Pisidia.' There were, of course, many cases in which several cities claimed the title of 'First' in their province or region (see examples in section vii.). But in such cases the rivalry was real and strong. Nicomedia would not have admitted to a public place within its walls an inscription in which Nicæa claimed to be 'first of Bithynia.' But here Antioch admits the claim of Sagalassos to be 'first of Pisidia,' and therefore was not a claimant of that honour.

Moreover, an important double inscription on two sides of one large basis at Antioch has long been known, but the correct text was first published in the present writer's *First Christian Century*, p. 160. The inscription on one side calls Antioch a metropolis, and implies that it was metropolis of a *Regio*. In the inscription on the other side, the Region joins in honouring the same person; and the name of the region is given as Mygdonia, a poetic term for Phrygia.

Marquardt rightly speaks of Antioch as a city of that Phrygian district which was included in the province Galatia (*Stadtsverwaltung*, i. p. 359); but G. Hirschfeld, in Pauly-Wissowa, *Real-Encyclop.*, wrongly describes it as a city of Pisidia.[4]

III. The Two Regions.—From the text of Luke it is evident, as we shall now show, that on

[1] This is a mere *obiter dictum*, and has no bearing on the Galatian question. There is still much investigation to do regarding Pisidia, before an opinion can be safely stated about date.

[2] *Cities and Bish. of Phrygia*, chap. i. 'The Gate of Phrygia.'

[3] According to Strabo, p. 569, Selge was the greatest Pisidian city about the time of Christ; and it had a rich old coinage; but it sank to secondary rank.

[4] Ptolemy (in one of his references) and Pliny speak of Antioch as in Pisidia. They are inadequate authorities. After 74 A.D. there was a tendency to make the diminished regions Phrygia and Pisidia into one.

this first journey Paul confined his personal work to four cities in two distinct regions, though he produced great effect also throughout the whole of the first or western region. He did not similarly affect the second region (the eastern) outside its two cities. The reason for this narrower range of influence will become apparent through the statement of the facts in the two cases. In the first region, besides the capital Antioch, there were several other cities (of which Paul visited one, viz. Iconium). In the second or Lycaonian region there were two cities, neither of which was a capital. Paul visited both cities; but in the villages which composed the remainder of the region there was no population suited to comprehend his message: even in Lystra the rude Lycaonian plebs seems to have been beyond his influence. It was in the more educated cities that he found a large audience suited to hear him.

During the second journey Paul's visit to the eastern region is described in some detail (16^{1-5}), while his visit to the western or Antiochian or, as Strabo says, Phrygian region is passed over in a word (16^{6}).

On the third journey Paul visited both regions, and influenced all the disciples individually (18^{23}); in this case the two regions are mentioned with sharp brevity, and both with the same emphasis; and the fact that there are two, and only two, regions, is now made perfectly clear. On the other two journeys it is only by careful reading that the division into two regions is observed, though it becomes quite clear as soon as the regions are pointed out.

Thus Luke (13^{14}–14^{24a}) describes a large district containing three regions (χώρας): of these regions Pisidia was twice traversed (Ac 13^{14} 14^{24}), but in it no churches were founded; in each of the other two regions two churches were constituted. This is a matter of geography, and the facts will be reviewed and made definite in the following sections.

Correction. On p. 21 I have said that Harnack held the North-Galatian view. So I had fancied. What ground there was for this thought I do not remember. It seems, however, from the note in the second edition of his *Mission und Ausbreitung*, ii. p. 387, that he has not committed himself to a definite opinion, though he inclines rather to the South-Galatian view: this footnote is different from and much longer than the footnote in the first edition.[1] The plan on which the following series of articles were written was, after showing the true meaning of Luke's narrative in detail, to work from the principle laid down in sharp and explicit terms by Harnack (see p. 21 and section xii.) regarding Paul's use of the Roman provincial divisions. This principle, fundamental in the South-Galatian view, was treated in my argument as accepted by the greatest of modern Church historians, even though he did not apply it to the Galatian question.

Since, however, the principle is stated by one who appears to be rather inclined to the South-Galatian view (though not at all committed to it), it loses its value for my present purpose, though its positive strength remains the same in the eyes of the world. I cannot, however, now rewrite the argument; but I will emphasize more than I have done a remarkable fact. Three early Christians speak about Iconium after having personally visited it: the first is Paul through the mouth of Luke; the second is Hierax the martyr in 163, a slave from Iconium; the third is Firmilian, bishop of Cæsarea, who was present at a Council held in Iconium: witnesses respectively of the first, the second, and the third centuries. All of them speak of Iconium as being in Phrygia. This term Luke defines more fully as the Phrygian region of (the province) Galatia: the others knew that the same was true in their time, and we now know that positively this was so from 25 B.C. to about 295 A.D. The full meaning of this testimony will appear in the sequel of the argument.

[1] I no longer possess the first edition in German, which was the copy that I first read; hence, when I mention the first edition, it will be understood that I quote from Dr. Moffatt's excellent translation. In this the footnote simply says that the author will express no opinion on the Galatian question.

In the Study.

New Sermons and Lectures.

THE first place must be given to the 'Short Course' series. This is a series of volumes intended to offer examples of that form of preaching which now takes the place of the 'popular lecture.' It was called the popular lecture because it was addressed to the people, not because the people thronged to hear it. There was a time, no doubt, when it was popular in both ways, but after many a year it lost all its popularity, and had to be discontinued. It lost its popularity because of its monotony. The impatient modern mind would not wait until a preacher 'lectured' slowly through the whole Epistle to the Romans. But the lecture has a distinct place. And now it is tried and found very acceptable *in short courses*.

Three volumes of the 'Short Course' series have been issued. The Rev. R. H. Fisher, D.D., lectures on the Beatitudes, and *The Beatitudes* is his title. Professor John E. McFadyen, D.D., gives us the message of the Book of Amos. His title is *A Cry for Justice*. The Rev. John Adams, B.D., the energetic and accomplished editor of the whole series, expounds Psalms 6, 32, 38, 51, 102, 130, and 143, and calls his book *The Lenten Psalms*. The volumes are issued in a new and very effective form by Messrs. T. & T. Clark, at 2s. net each.

The three volumes at once cover the variety that may be looked for in such a series. Dr. Fisher is theological; Professor McFadyen is practical; Mr. Adams is homiletical. Mr. Adams has written his book for the pulpit; Professor McFadyen has written his book for the pew; Dr. Fisher has written his book for the man in the street.

How can a man who writes theologically write for the man in the street? In Dr. Fisher's way. Dr. Fisher does not delight in theology. He has no reverence and very little respect for it. But he never gets away from it. Up against it he comes at every turn of the road, and once more he has to explain it out of his way. Is not this to preach to the man in the street? Most humanly and with a strong impression of reality Dr. Fisher handles the Beatitudes. And if he were less theological he would undoubtedly be less acceptable to the man to whom it is his deep desire to commend the Beatitudes for everyday living.

Of Professor McFadyen and of Mr. Adams we have left no room to speak. Let them speak for themselves. The trifle spent upon them will be well spent.

The Rev. Ramsden Balmforth has been in the habit of discoursing to his congregation in Cape Town on Sunday evenings on *The Ethical and Religious Value of the Novel*. These discourses he has now published under that title (George Allen; 5s. net). He is the very man to preach on the Novel, for he believes in it. He believes in its ethical and religious value. And one thing he has discovered about it. People say, 'Art for art's sake'; but he has discovered that the greatest artists, at least the greatest literary artists, do not write for art's sake. Dickens did not, Thackeray did not, George Eliot did not, Meredith did not. They write to do good by means of their writing. They write because there is something which they want to argue or laugh out of existence, something they want to argue or laugh into existence in its stead. Mr. Balmforth deals with eight novels: (1) George Eliot's *Adam Bede* and the supreme Moral Law; (2) Hawthorne's *The Scarlet Letter* and the Law of Retribution; (3) Victor Hugo's *Les Misérables* and the Law of Atonement; (4) Mrs. Lynn Lynton's *The True History of Joshua Davidson* and the Law of Sacrifice; (5) Dickens's *Hard Times* and the Law of Service; (6) Oliver Wendell Holmes's *Elsie Venner* and the Law of Heredity; (7) Mrs. Humphry Ward's *Robert Elsmere* and the New Conception of Christ; (8) James Lane Allen's *The Increasing Purpose* and the Law of Development.

In the Time of Harvest is the title of a volume of sermons contributed by Canon Scott Holland, the Ven. E. E. Holmes, the Rev. W. S. Swayne, and other eight Church of England preachers. The volume is published by Mr. Allenson (2s. net).

The editor of *The Christian World Pulpit*, Mr. H. Jeffs, is already an author. But he has never offered us anything so substantial in appearance,

or for that matter so appetizing, in topic as the volume of studies in practical ethics which he has called *Concerning Conscience* (James Clarke & Co.; 3s. 6d. net). That the things which concern the conscience are a frequent cause of perplexity is made very clear by the correspondence columns of the newspapers. And it is exactly as if he were the conductor of a correspondence column that Mr. Jeffs writes. Only he has the immense advantage of being able to lay a good foundation of ethical principles, and even discuss the qualifications of the conscience, before he brings his cases forward. More than that, he has freedom to introduce his 'cases' as he pleases, and he does not offer them on a string, but lets them rise naturally out of the narrative, so as to preserve the interest of his book to the end. One thing more: he has courage. He has the courage to speak, and he has the greater courage to refrain from speaking when questions of sexuality arise, saying, as he ought to say, that only a disciplined and responsible physician must handle such things whether at school, at home, or in the conflict of life.

Sermons to young men are ever in demand, and sermons to young women occasionally. The Rev. John Reid, M.A., in his new volume, *The Uplifting of Life* (James Clarke & Co.; 2s. 6d. net), has given examples of both. For the most part, he has spoken to young men and young women together; sometimes he has kept them (at least in his own mind) apart. In either case he has spoken sincerely, courageously, wisely, memorably. It is scarcely conceivable that any young man or woman could listen to one of these sermons and depart unblessed.

But they are not for youth alone. Middle age and old age will find encouragement in them. They are built on Christ; they are gold, silver, precious stones. Mr. Reid's teaching will stand the test of the Fire.

How many volumes of sermons are there in Everyman's Library? There is at least one volume. And it is notable. Who knows the sermons of the Rev. George Wade Robinson? Every man will know them now. The title is *The Philosophy of the Atonement, and Other Sermons* (Dent; 1s. net).

A volume of College Sermons delivered by George Lansing Raymond, Professor of Esthetics in George Washington University, has been published by Messrs. Funk & Wagnalls under the title of *Suggestions for the Spiritual Life* (6s. net). By their title, and still more by the sermons themselves, we are offered a welcome change from the 'mere morality' sermon which young men and women are drenched with. Professor Raymond has had precisely the experience which Chalmers had. His rejection of the sermon which bids us be good is due to bitter experience of its failure. Now in greater variety and with surer touch he brings goodness out of the life which is hid with Christ in God.

The Silent Hour Booklets (Hodder & Stoughton; 1s. net each) are charming small quarto volumes, each containing one or two sermons. The authors of the eight volumes issued are Professor W. M. Clow, Dr. George Matheson, 'Ralph Connor,' Dr. Len G. Broughton, Mr. G. H. Morrison, and Mr. G. H. Knight.

It is inevitable that titles should recall titles; perhaps it is inevitable that they should repeat them. The title which the Rev. Henry Bickersteth Durrant, M.A., Principal of St. John's College, Agra, has given to his volume of sermons on First Corinthians, *The Mind of a Master-Builder* (Hodder & Stoughton; 2s. 6d. net), is evidently a recollection of Professor Lock's *St. Paul the Master-Builder*. And it is quite fit to be associated with that successful book. The selection of texts shows that the Epistle as a whole is clearly before the preacher's mind, not a verse being chosen that is not momentous in itself and illustrative of the Apostle's argument.

Canon Hensley Henson always (in newspaper English) 'keeps his finger on the pulse of time.' When the 250th anniversary of the Ejectment came near, he resolved to preach about it. For he considered it 'the meanest persecution which Christian History records'; and yet he was anxious that no use should be made of the anniversary 'to raise the temper of modern discussions, or to suggest a polemic for modern controversialists.' With that desire and that decided opinion he gave his six lectures in Westminster Abbey on Friday afternoons during Lent. And

now, issuing the lectures exactly as they were delivered, he adds three sermons on the same general subject and calls his book *Puritanism in England* (Hodder & Stoughton; 5s. net).

The Yale lectures on Preaching are a great succession. The latest lecturer is the Rev. J. H. Jowett, M.A., D.D. His book is published by Messrs. Hodder & Stoughton under the title of *The Preacher: His Life and Work* (5s.).

It is a book one can read through in a short autumn evening; but that is partly owing to its extreme lucidity. Its characteristics are simplicity and modesty. Dr. Jowett speaks out of his own experience as a preacher, and not once is there a hint of self-advertisement. There are anecdotes, which come when they should and as they should, to illustrate and be forgotten. His own illustrations are, as he says illustrations should be, 'like street-lamps, scarcely noticed, but throwing floods of light upon the road.' Dr. Jowett seems to cover the whole of the preacher's experience—the Preacher's call, the Perils of the Preacher, the Preacher's Themes, the Preacher in his Study, the Preacher in the Pulpit, the Preacher in the Home, the Preacher as a Man of Affairs.

Perhaps there is nothing in all the book that will come home more closely to the preacher who has done some preaching than the advice to let the sermon stand a little. 'When my grandmother was making cider she used to let it stand for long seasons in the sunlight "to give it a soul!" And I think that many of our sermons, when the preliminary work has been done, should be laid aside for a while before they are offered to our congregations. There are subconscious powers in the life that seem to continue the ripening process when our active judgments are engaged elsewhere. The subject "gets a soul," the sediment settles down, and in its lucidity it becomes like "the river of water of life, clear as crystal." Every preacher of experience will tell you that he has some sermons that have been "standing in the sun" for years, slowly maturing and clarifying, but not yet ready to offer to the people. One of my congregation in Birmingham once asked Dr. Dale to preach upon a certain text in the Epistle to the Romans, and he said he would seriously think about it. Long afterwards she reminded him of his promise, and she asked him when the sermon was coming. Dr. Dale answered her with great seriousness: "It is not ready yet!" At another time he was asked by another of his people to preach a course of sermons on some of the great evangelical chapters in the book of the prophecies of Isaiah. He made the same reply: "I am not ready yet."'

The Rev. David Fyffe, M.A., has separated what to him are *The Essentials of Christian Belief*, and written a discourse on each essential (Hodder & Stoughton; 3s. 6d. net). He has no crop-eared creed. It is full and rich. It touches every part of our personality. And, what is best of all, he shows that his creed, and every part of it, has rooted itself in his own life and been his making.

Have you come across any of the books of the Rev. Henry Howard? His little volume on *The Shepherd Psalm* was our first discovery, and it was evidence enough of a genuine exegetical gift. Since then, however, that impression has been deepened by the reading of *The Summits of the Soul* and *The Raiment of the Soul.* The new book is *The Conning-Tower of the Soul* (Kelly; 3s. 6d.). The conning-tower of the soul is the conscience; and in introducing his subject Mr. Howard uses Dr. Way's striking translation of 1 Ti 1^{19}, 'Keeping fast your hold on faith and a good conscience. Some there are who have thrown the latter overboard, and so have in shipwreck lost the former.'

The publishers of the Rev. Percy C. Ainsworth's books are happy in being able to publish another. It contains two series of papers which he contributed to *The Methodist Times*, one on the Silences of our Lord, the other on the thirteenth chapter of First Corinthians. Its title therefore is *The Silences of Jesus and St. Paul's Hymn to Love* (Kelly; 3s. 6d. net). There is not in these papers the riches of exegetical suggestion which his more elaborate sermons possess, there is not room for it; but the same felicitous hand is here both in the word and in the thought.

The first thing that will strike the reader of *Signs of the Times* (Macmillan; 2s. 6d. net) is the

statement in the prefatory note that three of the four sermons 'were preached without manuscript or note.' Where were they preached? In St. Mary's Church, Oxford. The Rev. E. M. Walker, Fellow and Tutor of Queen's College, was Select Preacher in 1911–12, and he spoke to the undergraduates face to face 'without note or manuscript.'

The next arresting thing is the sense of responsibility for his brother which this preacher feels. He uses the past for illustrations, and uses it freely and tellingly, but his whole soul is occupied with the pressure of the present. He has made this discovery, that 'few things are more permanent than the subtle influence of impressions formed in an early stage of one's intellectual development.' He therefore seeks to forestall Mr. Bernard Shaw and all his company.

What has he to forestall Mr. Bernard Shaw with? He has the belief and the life of Frederick Robertson of Brighton. That is the subject of the fourth sermon; that is the inspiration and standard of them all.

'Every Christian's Library' is becoming a considerable collection. The new volume is Dr. A. T. Schofield's *The Knowledge of God* (Pickering & Inglis; 1s. net).

Cura Curarum.

'Cura curarum, cura animarum.'

'A charge of souls does not mean helping the strong but the weak, and one must either not meddle with such work at all or give oneself wholly to it.'—St. Francis de Sales.

'Surely it is harder work to cultivate souls than the roughest, most stoney land. The highest work of all is the direction of souls. You must not meddle with it unless you are prepared for a thousand troubles and trials. St. Paul, writing to Timothy, puts long-suffering before doctrine, because naught save patience answers with those who are hard to win.'—St. Francis de Sales.

'There are no galley slaves in the Royal Vessel of Divine Love.'—St. Francis de Sales.

'During the last few days I have seen the mighty mountains covered with snow and ice, and the inhabitants of the neighbouring valley told me that one of their shepherds while seeking a stray heifer had fallen into a fissure and was killed. "O my God," said I to myself, "this poor shepherd sought his missing heifer with an ardour which the ice could not chill while he lived. Wherefore then am I so cold in seeking my sheep? My heart was deeply moved, and melted within me."'—St. Francis de Sales.

'In all that concerned spiritual government Francis sought to deal with souls as God and His holy angels deal with them, by means of inspirations, suggestions, illuminations, remonstrances, prayers, entreaty. He stood with the Bridegroom at the heart's door knocking and gently urging that it might be opened; if successful, he entered joyfully; if entrance was denied, he waited patiently.'—Jean Pierre Camus.

'Be it ours
. . . to ask for that calm frame
Of spirit, in which we know and deeply feel
How little is the most which we can do,
Yet leave not so that little unfulfilled.'—
R. C. Trench.

'For we must share, if we would keep,
That good thing from above;
Ceasing to give we cease to have—
Such is the law of Love.'—R. C. Trench.

Virginibus Puerisque.

The Rev. John A. Hamilton owes his reputation as a preacher to children to his recognition of the imagination. We must all be ready to be fools for Christ's sake: Mr. Hamilton is always ready to be as foolish as a child. His make-believe is often very daring, but so is the make-believe of all healthy-minded children. He has published another volume of children's sermons with the title of *The Giant and the Caterpillar* (Allenson; 3s. 6d.). The same publishers have also issued a new edition of *Sermons for Children* by John Mason Neale (2s. 6d. net), which is welcome, for the book had become difficult to find. But it is Mr. Hamilton that we shall take our example from.

The Insurrection of the Animals.

A Story of the Future.

In the year 19— an old man wandered about West Cornwall, whose strange doings were a frequent theme of tale and jest. He sat for hours on some out-jutting rock of the coast, surrounded by sea-birds; he roamed about the pastures, attended by the cattle, apparently on the best of terms with fierce old bulls; he stood in a field with horses gathered about him, as if in friendly converse. The old fellow seemed to have an understanding with all the beasts and birds of the countryside, both tame and wild. No one knew where the man had his home or how he lived. It was generally believed that he was a lunatic, but as he did no harm and gave no trouble he was not molested. The country-folk spoke of him as the 'Wanderer.'

Early in March 19— the inhabitants of Penzance were surprised by the appearance of placards on the hoardings, announcing that a strike of domestic animals would shortly take place, and that those who wished for further information on the subject might obtain it by attendance at a certain hall on the evening of that day. The printer of the bills stated, in answer to inquiries, that he had been employed by a person who resembled the Wanderer. Curiosity and some expectation drew a large audience at the time appointed, and the queer old man appeared on the platform to address the assembly. At the beginning, there was nothing like fun, for the Wanderer spoke of the sufferings endured by the animals which assist the labours, contribute to the support, or minister to the pleasure of mankind. His low but penetrating voice, his spare form and wrinkled weather-beaten face, his evidently intense feeling, were anything rather than comical, and the speech was intensely earnest. Common things took a new aspect as he described them. The audience listened while he spoke of slow torture of a bird caught in a trap, and its helpless, hopeless struggle for many hours. When the man said that he had in mercy killed outright hundreds of birds and beasts in such condition, the hearers felt something like relief and gratitude. When he told the tale of the daily endurance of a half-starved donkey under the power of a brutal owner, the man stirred everybody to sympathy. His way of putting the ordinary case of a 'pet' bird forgotten and dying of hunger and thirst made the flesh creep. When he related the sufferings of cattle on board ship, the audience cried 'Shame, shame!' vehemently. His account of what men inflict on horses, overloading, over-driving, flogging them, roused the people to a great pitch of excitement. He produced a handful of stones. 'See,' he said, 'these were taken from the intestines of a horse which a man whipped and kicked until the beast fell down dead. Think of the agony endured by the dumb creature! Think of the dulness and cruelty of the wretch who added blows and kicks to the inward pain!' And the speaker's frame quivered as though the pain were his own.

But the mood of the audience suddenly changed when the man went on to say that, despairing of any effectual remedy for the evil from the justice or compassion of mankind, he had for years been engaged in the work of instructing the animals how to secure some amelioration of their lot by their own efforts. Laughter long and loud greeted this announcement. When the laughter had subsided the speaker continued. He stated that he had acquired the power of communication with several species and of receiving communications from them, and was now in a position to direct a combination of animals. This statement encountered more derision than the former one. But the man waited patiently until the audience had quieted down, and then proceeded to declare that the bulk of domestic animals in the country, as well as many of the wild creatures, had resolved to strike a blow for their own emancipation. They did not seek revenge for past wrongs, nor did they intend to exert all their strength at first, but they had determined to give proof of their power in one district, that of West Cornwall, in the hope that the human inhabitants would meet them in a fair and reasonable spirit. This was too much for the gravity and patience of the folk. Laughter, hooting, mewing as of cats, yelping as of dogs, all sorts of noises imitative of those of animals mingled in a furious hubbub. The man disappeared, and the crowd dispersed. Everyone agreed that the Wanderer was mad, some lamenting that his wits had been overthrown by long brooding on the subject of animal woes, some immensely amused by the novelty and extravagance of his madness.

On the next day there was a little head-shaking and tongue-wagging in the streets, for nearly every dog and cat had disappeared from the town. Men

remarked that the occurrence was very odd, and wondered whether the old madman had anything to do with it. During the next evening and night the rats and mice grew extremely bold, as though they were aware of the absence of Pussie and Carlo. Housekeepers complained bitterly of the ravages done in larder and pantry, and mothers declared that they feared for their babies. A good many thefts and some burglaries were reported.

On the second morning there was a scarcity of milk, and the dairy farmers were in trouble. Quite old cows had taken to kicking. Many a pail of milk had been kicked over just as it had been filled. Several labourers had been gored by beasts hitherto perfectly gentle. Bulls and heifers had broken bounds and gone no one knew whither. The farm-dogs had left their homes, so the recovery of the stray cattle seemed the more difficult. Curiously enough, a silence had fallen on fields and woods. Not a caw or a chip could be heard. The rookeries were deserted. Certainly, the matter was of no great importance, people said, but it seemed queer. Could that crazy fellow influence beasts and birds in some way? Wise men answered that it was absurd to imagine anything of the kind. The coincidence was odd, and it might be that a human being who had lived among the lower animals was able to discern signs and tokens of disturbance such as would escape the notice of more civilized mortals, but the pretensions made by the Wanderer were simply ridiculous.

The third day brought a more remarkable development. When the grooms and carters went to harness their horses, every beast was vicious. Some of the men were severely bitten; some were lamed by kicks. Most of the horses escaped from the stable-yards and galloped madly along the streets, attacking everyone they met, until they gathered into one great herd, and scampered about the outlying district, breaking through hedges, devouring and trampling down the standing crops. In the course of the day it became known that all the horses in the villages and hamlets had mutinied like those of the town. Business came almost to a standstill. Building operations were suspended for want of horses to bring material. Provision merchants were obliged to send small supplies to their customers on hand-carts. The coal-dealers could not execute their orders, and the consequent inconvenience to many households, especially where some members of the family were in feeble health, became privation and even danger of life. Vessels entering the port could not be unloaded; vessels outward bound could not complete cargo. There was a block at the railway station. Letters to and from the rural post-offices were delayed. Country produce failed for the needs of the town. The toils of the fishermen were thrown away, as their 'take' could not be conveyed to the railway. Urged by necessity, men attempted to drag or push heavy loads, but their strength soon gave out. Traction engines were engaged, but there were not many in the neighbourhood, and they proved inadequate to the work. In a single day, the loss and trouble and hardship involved in the mutiny of the horses were appalling. Before evening all doubt of the Wanderer's complicity had gone, and angry men vowed that they would lynch the scoundrel if they had the chance. In a few days the anger had risen to frenzy, for the situation became worse every hour. Horses and cattle imported into the town from a distance either joined the insurgent animals, or, if they could not do that, refused to work. No severity availed to compel them. They might be tortured, but they stubbornly resisted all efforts to force them to work. Then motors were brought into action, and the use of them served to mitigate the sufferings of the people to some extent, but not nearly so much as had been hoped. And a new cause of dismay appeared with the advance of the season. Farms and market-gardens were devastated by worms and caterpillars. Parks and private gardens shared the same fate. Unchecked by the feathered tribes, the vermin increased and multiplied to a sickening and horrible degree. The whole district was threatened with ruin.

Meetings were held, editorials were written, petitions were sent to the King and to Parliament, but nothing effectual could be done. Wealthy people left the neighbourhood, and relief in the shape of provisions was sent to the necessitous, but things grew steadily worse. At first the newspapers outside the afflicted area made light of the matter, and entirely scouted the notion that the Wanderer had part or lot in the business. Sapient editors mildly censured the people of West Cornwall for a tendency to superstition, but an outbreak of animal rebellion in East Kent, which had been predicted in letters sent to the press—letters which had been disregarded as the effusions of a madman

—somewhat altered the tone of editorial comment, and slightly alarmed the officials at the Home Office. A reward was offered for information which would lead to the apprehension of a person of unsound mind, who was causing annoyance to the public by predictions of occurrences similar to those which had happened in West Cornwall and East Kent.

Some of the newspapers gave publicity to a letter in answer to the proclamation signed 'The Chief of the Insurrection.' The 'chief' informed the British public that to arrest him would only serve to precipitate the general rebellion of all the animals in the country, as it had been arranged that such rebellion should take place whenever he refrained from issuing directions for a period of seven days, and that it should continue until brought to a close by reasonable concession on the part of the human inhabitants or the extermination of the rebels. He pointed out that he was the sole and only possible mediator between the public and the animals, and, consequently, that it was of more importance to the public than to the animals that his life and liberty should be preserved. He asked what likelihood there was of the apprehension of one who had as protectors and informers the whole animal world. Then he predicted a third outbreak, this time on Deeside, and a fourth, in case of obduracy, in London.

There ensued a remarkable correspondence between the Home Secretary and the Chief of the Insurrection, carried on through the columns of the *Times*. The demands of the Chief astonished the public by their moderation. He stipulated that a minister of justice to animals should be appointed, and offered his services in that capacity, engaging to instruct his staff in the means of communication with the animals. Further, he required the appointment of an inspector of animals in every rural and urban district, to whom every person who employed or kept animals should apply for a licence, the licence to be revocable if the licence-holder should be guilty of ill-treating the animal or animals under his control, either in person or by deputy. Every inspector was to be a well-qualified veterinary surgeon. A lethal chamber was to be set up in every inspectorate, where alone it should be lawful to destroy the life of any animal other than those slaughtered for food, but the slaughter of such animals to be allowed only under the eye of the inspector, or by persons who had received authorization from him. In every school the pupils were to be instructed in the arguments against a flesh diet and in the duty of justice to animals.

Stag-hunting, fox-hunting, coursing hares or rabbits, pigeon-shooting, and, in short, all sports involving prolonged suffering to animals, were to be prohibited. This last provision excited a good deal of clamour, but the general interest of the public was strong enough to overcome the opposition of the sections of society which took pleasure in so-called sports—'survivals of barbarism,' as they were styled by the Chief of the Insurrection.

All the demands of the insurgent animals were conceded, and the Chief became the first Minister of Justice to Animals under the British Crown, and so ended the cruel old *régime* and began the happy and harmonious understanding between man and beast, which is extending rapidly throughout the civilized world.

The Call of Elisha.

By the Rev. James Donald, D.D., Keithhall, Aberdeen.

It is difficult to explain Elijah's movements on leaving Horeb. If 'thence' (1 K 19^{10a}) means 'from Horeb,' we feel that there is something wanting in order to bring the words, 'So he departed thence and found Elisha,' into harmony with the directions which he received (1 K $19^{15.\ 16}$). It is probable that the road he took at first was the direct road from Arabia to Damascus ('the modern Pilgrim Road,' *D.B.* v. 368 and Map), and that he was pursuing his journey with the intention of anointing Hazael king over Syria. But, while on the way, he appears to have received fresh instructions as to the order in which his three commissions were to be carried into effect. At all events, we find him breaking his journey, in order to cross the Jordan (1 K 19^{19b}, 'he passed over') at some point near to where Abel-meholah lay.

On his crossing the river, a busy, cheerful scene

presented itself to view. On Shaphat's farm twelve ploughs were at work. This was a sign that the country had awakened from its torpor, now that the three years and six months of drought were over. The seasons had returned to their natural course, and the work of agriculture, the staple industry of Palestine, was come to life again. Elisha was taking full advantage of the genial weather. The whole force of the farm had turned out on the occasion, or neighbours, it may be, were lending a hand (cf. Thomson, *L.B.* 144). We are to understand from the description given (19^{19a}) that the twelve ploughs were going over the same ground one after another, and breaking it up. Elisha's 'being with the twelfth' was as it ought to be: it was the master's seeing to the work in hand being done in a complete manner. We may infer from this that he was very much in earnest in any business that he was called to undertake.

When he 'found Elisha' (cf. Jn 1^{43}), Elijah did not salute him, or come and whisper in his ear the purpose of his visit. He stood still for a moment, and then, without a word, cast his mantle upon him. Thus did the call come to Elisha in the scene of his daily activity, as to the apostles afterwards. And as the outward calling of the fishermen of the lake symbolized their being made 'fishers of men,' so may we see in Elisha's occupation a symbol pointing to the nature of his future work, which was that of the ploughman 'opening and breaking the clods of his ground' (Is 28^{24}; cf. Hos 10^{12}, Jer 4^{4}),—the soil of Israel's moral and religious life, to a large extent yet untilled,—and preparing it to receive blessing from God. There is still another analogy. There are some things in the Gospels that suggest that our Lord and His earliest apostles were previously acquainted with each other, and there are some things that suggest this also with reference to Elijah and Elisha. (*a*) Although the words of the Divine command (19^{16b}) do not prove that Elijah knew Elisha before, it is unlikely that the man designated as his successor was one whom he had never met. (*b*) The words, he 'passed over unto him' (19^{19b}), imply that Elijah crossed the Jordan to a spot where he knew that he should find Elisha,—possibly, where he had even caught sight of him at work. (*c*) When Elijah came near, he was at once recognized. (*d*) Abel-meholah (see Map, *E.B.* 1312) was in the district where 'the spirit and power of Elijah' had been conspicuously manifested. Samaria, Jezreel, Carmel were at no great distance. At the place last-mentioned, Ahab had summoned all Israel to be present (18^{20}). The presumption is that Elisha was there. And if he was there, we may take it for granted that it was not as an unconcerned spectator, or as one who was not sure on which side his sympathies lay. Elijah's audience did not consist altogether of people who 'halted between two opinions.' He must have had many sympathizers in the crowd (cf. 19^{18}). It is a probable conjecture that Elisha was both one of them, and also an active helper in preparing the sacrifice. A presentiment of his Call may have come to him there. And there Elijah may have seen in the eager, 'blooming' youth one who was well fitted to take an active part in the work of reformation. If so, the Divine command at Horeb confirmed a presentiment that Elijah also had felt.

His 'casting his mantle upon him' had a sacramental meaning. It was Elisha's 'ordination' to the prophetic ministry. When symbolical actions are recorded in Scripture, it occasionally happens that the ideas which they are intended to express are somewhat obscure; but Elijah's action spoke for itself, and required no interpreter. It darted through Elisha with the speed of an arrow that his clothing him with his mantle signified his investing him with his spiritual powers (cf. Kautzsch, *D.B.* v. 655*a*). He ran after him as he retreated, but it was not for the purpose of handing back the prophet's cloak. Elijah's continuing his journey reminds us of Another Traveller who 'made as though He would have gone further.' Did Elisha know how to detain Elijah, as the two disciples knew how to detain our Lord?

It has often been thought that what he said, on overtaking Elijah, *indicates hesitation*. 'Let me, I pray thee, kiss my father and my mother, and then I will follow thee.' Is this view correct? And does what Elijah said in return hint disappointment? Did Elisha not reciprocate so cordially as he expected?

The Revisers have left the rendering of Elijah's reply in the A.V. unaltered, and have put no note in the margin. 'Go back again; for what have I done to thee?' This conveys the impression to the reader that Elijah was disappointed. It looks as if he meant, 'You are not the kind of man I took you for.' '*Lēk, shūb*'—'Go, return to thy home if thou dost choose; for what have I done to

thee? Do not give it a second thought. Let it be as if it had never happened.' But when the recollection that Elijah was obeying a Divine command in what he did comes in, we must feel it to be most improbable that this was what he meant.

The key to the meaning of a spoken word is often found in the speaker's tone or accent, or even in his look or glance. Gentleness modulates the voice, and softens the sternness of the eye. The tone that Elijah gave to his speech, or the look that accompanied it, may have shown that its intention was not to reprove, but to put in mind and to encourage. We prefer to think that he spoke to Elisha with paternal benignity. He did not address him in the manner of one who felt dubious about him. He saw and assisted his resolve to follow him. The clause which we read in our Bibles as a question should rather be looked at in the light of *a solemn ordination charge.* 'Consider, ponder, what I have done to thee: let it sink into thy mind what a great thing I have done to thee' ('Cogita, ad quantum munus te vocaverim,' Grotius). If this be the meaning of the words, they reveal Elijah's feeling of the seriousness of the occasion, and his earnest wish that Elisha should have the same feeling. 'Go, return, thinking of the noble service to which thou art now bound; go, bearing in thy heart that this is the day on which I have invested thee with the office of a prophet of the Lord.'

The remembrance of his father and his mother struck a tender chord, it is true, in Elisha's breast. The first words he spoke on overtaking Elijah show this. They are the words of a loving son. But they indicate no moral hesitation. Even a St. Paul may 'cast one longing lingering look behind,' and at the same time do justice to the stronger attraction of 'being with Christ.' The thought of the renunciation he had forthwith to make did not shake Elisha's resolution. This is proved by what he next did. He had asked to be permitted to bid adieu to his father and his mother. But it is not recorded that he went back to his house. The short, but decisive, conversation over, 'he returned from following him' (19^{21a}), or 'turned from behind Elijah,' after whom he had run. But it was not to enter again under his father's roof, but to give the last finish to what remained to be done in order to mark his separation from the world, and his consecration to the prophet's office. We are perhaps intended to gather from the brief statement made (19^{21}), that he returned no further than a few yards from the spot where he had stood face to face with Elijah, and received his solemn charge,—only as far as the plough and the oxen; and not to put his hand again to the plough, or to urge his oxen forward, but to celebrate his act of renunciation, and his entrance upon his new vocation, by a solemn sacrificial feast, in which he was joined by the people around him. Thus he laid hold of the plough of which our Lord speaks (Lk 9^{62}). 'Then he arose, and went after Elijah, and ministered unto him.'

Such are the signs that Elisha was 'not slothful in the business' he had undertaken, when he took upon himself the 'ordination vow,' 'I will follow thee' (19^{20a}). But it may be asked, Did not Elijah's 'casting his mantle upon him' hold out the prospect of something more than his 'ministering unto him'? The answer is, it did: nevertheless the life upon which he entered was at first the life of ministering service. He did not at once begin to accomplish wonders, or to do mighty works. The spirit which he had received manifested itself in a humbler, but no less effective way. He 'travelled on life's way in cheerful godliness; and yet his heart the lowliest duties on herself did lay.' He was content to be known as the attendant who 'poured water on the hands of Elijah' (2 K 3^{11}). His devoted attachment to Elijah, whom he looked up to as his spiritual father and the defence of Israel, was shown by his refusing to hear of leaving him till he was taken up (2 K $2^{2.\ 4.\ 6.\ 12}$). This pious, submissive service was the final proof that it was no hesitating, half-hearted man whom God commanded Elijah to call unto a place in the front rank of the prophetic ministry.

Literature.

THE HOLY SPIRIT IN THE ANCIENT CHURCH.

It is not given to every man, it is not given to every scholar, to have his name identified with a particular study in such a way as to make us think of them both together. But Professor H. B. Swete of Cambridge has been able to associate his name with two distinct objects of knowledge, the Septuagint and the doctrine of the Holy Spirit.

On the doctrine of the Holy Spirit he has been at work for many years. In 1873 he published a book on *The Early History of the Doctrine of the Holy Spirit*, and followed it up in 1876 with a book *On the History of the Doctrine of the Procession.* He wrote the article 'Holy Ghost' in the *Dictionary of Christian Biography*, and the article on the 'Holy Spirit' in the *Dictionary of the Bible.* Then in the year 1909 he published a volume on *The Holy Spirit in the New Testament.* It is as a companion and successor to the last-named volume that he now issues *The Holy Spirit in the Ancient Church* (Macmillan; 8s. 6d. net).

The book is divided into three parts. In the first part Dr. Swete, beginning at the end of the first century, carries the doctrine to the end of the ante-Nicene period. In the second part he continues it to the end of the Patristic period. That is the limit he has set himself in this book. The third part is a summary. It is divided into nine sections: (1) The Godhead of the Spirit; (2) the Holy Spirit's relation to the Father and the Son, and His Function in the Life of God; (3) the Personal Life of the Spirit; (4) the Work of the Spirit in Creation; (5) the Work of the Spirit in Inspiration; (6) the Work of the Spirit in the Incarnation and the Incarnate Son; (7) the Mission of the Paraclete; (8) the Work of the Spirit in the Sacraments; (9) the Work of the Spirit in the Sanctification of Life.

At the present time, with the practical aspect of doctrine so much before us, the last section is the most attractive. About one matter of much interest this is what Dr. Swete says: 'On the sanctification of the intellect the ancient Church, and especially the ancient Eastern Church, laid great emphasis; but its teaching on this point is saved from the dangers which beset mere intellectualism by the constant recognition of the Holy Spirit as the Source of all true illumination. Even in Clement of Alexandria this note is already distinctly heard: the true Gnostic is under Divine teaching, and his intellect is the servant of the Spirit of God; he is united to the Spirit through the grace of love. And the note thus struck in the third century is sustained in the centuries that follow; intellectual life in its highest and best form is regarded by all the Greek theologians of this period as a fruit of the sanctifying grace of the Holy Spirit.'

But it is needless to make quotations, Professor Swete's historical control of his whole subject is only what we expect. It is equally needless to praise the book. In all his tasks, whatever he undertakes to do, Professor Swete does better than any one has done before him.

THE BROSS LECTURES.

Two volumes of the famous 'Bross Lectures' have been published together. One is by Professor Josiah Royce—*The Sources of Religious Insight*; the other is by Dr. Frederick Jones Bliss—*The Religions of Modern Syria and Palestine* (T. & T. Clark; 4s. 6d. net each).

The title of Professor Royce's book is certainly inviting. But what does he mean by 'insight'? That he answers at once. 'By insight, whatever the object of insight may be, one means some kind of knowledge. But the word insight has a certain richness of significance whereby we distinguish what we call insight from knowledge in general. A man knows the way to the office where he does his business. But if he is a successful man, he has insight into the nature and rules of his business and into the means whereby success is attained. A man knows the names and the faces of his acquaintances. But he has some sort of insight into the characters of his familiar friends. As these examples suggest, insight is a name for a special sort and degree of knowledge. Insight is knowledge that unites a certain breadth of range, a certain wealth of acquaintance together with a certain unity and coherence of grasp, and with a certain closeness of intimacy whereby the one who

has insight is brought into near touch with the objects of his insight.'

This is not less inviting than the title. And the book never loses the attention once caught. Not many pages further, Dr. Royce tells us plainly that 'Religious Insight' means 'insight into the need and into the way of salvation.' It is a promising and it becomes a profitable investigation for a philosopher, and after him for us all. One service is rendered finally. The idea, so sweepingly advocated by Professor James, that religious experience is a matter of pathology, is shown to be false.

Dr. Bliss is not so fortunate with his title. Yet he has hit upon a subject which is extraordinarily in need of popular exposition. Who are the present inhabitants of Syria and Palestine, and what do they believe? We are told of the unchanging East; we have an uneasy suspicion that that particular portion of the East has changed very completely in the vital matter of religious belief. Dr. Bliss knows all about it. He was born in Syria, and he has lived most of his life there. Besides, he has been occupied in exploring, coming thus in contact with the inhabitants in ways which are much more illuminating as to their religious creed than the ordinary inhabitant ever finds—not to mention the ordinary traveller. And Dr. Bliss set himself deliberately to study the religion of the people.

Both volumes will maintain the reputation of this Lectureship, high as that reputation is.

TURNER'S STUDIES.

Boswell tells us again and again, and with ever-increasing admiration, how many were the 'Dedications' which Johnson wrote, and how well he wrote them. Dedications are no longer elaborate productions. Their place is taken by the Preface. And it is just as rare to find a man who can write a Preface well as it used to be rare to find a good writer of dedications; and it is as delightful when you find him. Such a man is Mr. Cuthbert Hamilton Turner, M.A., Fellow of Magdalen College, Oxford, whose book, entitled *Studies in Early Church History*, has just appeared, and with a preface (Oxford: At the Clarendon Press; 7s. 6d. net).

But it is not of Mr. Turner's preface that we propose to speak. It is of his book. His book contains a series of papers, the most of which had been contributed to the *Church Quarterly Review*, and all of which have to do with some aspect of early Church life or literature.

Here is a list of its contents: (1) The Early Christian Ministry and the Didache; (2) Ancient and Modern Church Organization; (3) Metropolitans and their Jurisdiction in Primitive Canon Law; (4) St. Cyprian's Correspondence; (5) Early Chronicles of the Western Church; (6) St. Paul in Asia Minor; (7) St. John in Asia Minor; The Apocalypse; (8) St. Clement's Epistle and the Early Roman Church.

And then there are two appendixes, one on the Value for Textual Purposes of the Latin Version of St. Clement's Epistle, the other on Two Early Lists of St. Cyprian's Works.

Mr. Turner's name will always be associated most closely with studies in Chronology, on account of the wonderful article on the Chronology of the New Testament which he contributed to the *Dictionary of the Bible*. After that, however, he will be thought of in connexion with the ministry of the Early Church, that association being due to a chapter of equal marvel in the first volume of the *Cambridge Medieval History*. It is the readers of that chapter who will turn most eagerly to the present volume.

And of these there are not a few to whom the strongest appeal will be made by two companion articles, the one on St. Paul in Asia Minor, and the other on St. John in Asia Minor. One word on the latter. Speaking in his preface of the changes that a man finds it necessary to make on his early work when, later in life, he gathers it into a book, Mr. Turner says, 'I can no longer speak so confidently of John the son of Zebedee as author of the Gospel and Apocalypse.' But let us transcribe the note in which he records his change of opinion. It is found on page 191:

'I could not now express myself quite so positively about either the common authorship of the Johannine books or the personality of the writer or writers. But it does appear to me (1) to be reasonably certain that one of the original disciples named John, whether the apostle or another, settled in Asia Minor, wrote the Fourth Gospel there, and died about A.D. 100; (2) to be almost certain that the Apocalypse was written in the second half of the reign of Domitian. That the Apocalypse and the Gospel are by one and the same hand I still

think probable, though I admit that I cannot easily reconcile the hatred of Rome which permeates the Apocalypse with the sympathetic delineation of the Roman governor, and of the contest in him between the Roman's sense of justice and the official's desire to "carry on the king's government" at the least possible cost of friction with his turbulent provincials, in that most wonderful narrative Jn xviii 29–xix 16. I should feel minded to urge every student who wants to understand the meaning of the Roman empire in history to master two brief passages in the Bible, the story of the opening of relations by Judas Maccabaeus with Rome in 1 Maccabees viii, and the Fourth Evangelist's account of the Trial before Pilate.'

TEXTS AND STUDIES.

A volume on *The Odes of Solomon* has been added to 'Texts and Studies' (Cambridge University Press; 6s. net). The author of the volume is the Bishop of Ossory, the Right Rev. J. H. Bernard, D.D.

But are there not editions enough of the Odes of Solomon already? And especially is there not an edition, newly revised, by their discoverer, Professor J. Rendel Harris? Dr. Bernard knows it all. He is familiar with all the editions. But he is also familiar with the Odes themselves. And what he has undertaken is not another edition; it is an investigation into, and illustration of, the religious life and thought of Christian people at the time when the Odes were composed.

The Odes were composed in the second century after Christ. Dr. Bernard believes that they were composed for the use of the newly baptized. 'They are thus no longer private songs of a devout spirit, rejoicing in "the joy of the Lord," untrammelled by any fetters of dogma, but they are the hymns of the Christian community, fully developed and organized, their phrases deliberately chosen so as to illustrate the doctrines of baptism.'

And here the Bishop of Ossory says a courageous thing. It was well worth saying. He says: 'But the truth is that it is difficult for later generations of the Church to whom baptism does not constitute the *conscious* crisis of the Christian life to appreciate the heights which these Odes reach. Overpowering as are the gains of Infant Baptism, we learn here something of what is lost by it to the Christian experience. We can understand the lofty spirituality of the *Odes*, but we find it hard to associate this with the joy of the newly baptized. Yet nothing is clearer in the records of the early Eastern Church than the exalted place which was assigned to baptism as the great crisis in the history of the soul. The *Odes* do not differ in this respect from Ephraim's baptismal hymns; their distinctiveness is not in their doctrinal implications, but rather in the beauty and dignity of the language which the singer employs to express his hope and his rejoicing.'

The book will repay the reader of it. It will repay him very richly. Few of our scholars have Dr. Bernard's gift of good writing.

THE IMMANENCE OF GOD.

The book on *The Immanence of God in Rabbinical Literature* (Macmillan; 10s. net), which has been written by the Rev. J. Abelson, M.A., D.Lit., Principal of Aria College, Portsmouth, is not a treatise on the philosophical doctrine of Immanence. It is an investigation of the question whether the idea of God's immanence, or presence, in the heart and life of men, is found in the writings of the Jewish Rabbis, and, if so, to what extent it is there found.

Dr. Abelson, like other Jews of the critical and progressive school, has been confronted with a claim made for Christianity. It is the claim that until Christ came God was a distant God, the typical passage being Is 40^{22}, 'It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers'; that it was through Christ and His own direct experience of God that the experience of God as a very present help gradually found its way into the heart of His followers. Dr. Abelson denies that claim. Or at least he tells us that even if it cannot be said that the immanence of God is evident in the Old Testament, it can at least be proved that the idea did not come with Christ and is not peculiar to Christianity, for it is to be found in abundance in the Rabbinic literature.

The book is a sign of our time. Where in all the history of Judaism was Christ treated as He is treated here? Where was the New Testament quoted and accepted? But as a contribution to knowledge it is valuable chiefly on account of its exposition of the Rabbinic doctrine of the Holy Spirit. The prevalence of that doctrine in the

writings of the Rabbis and its purity will come as a surprise to many a Christian theologian.

THE BOLOKI.

To students of religion and folklore the name John H. Weeks is well known. For many years he has been a steady contributor to *Folklore* and to the *Journal of the Royal Anthropological Institute*. And his contributions have had the importance always attached to what is at once original and scientific. More than most missionaries, Mr. Weeks has given attention to the customs and beliefs of the natives among whom he has laboured. Nor has he neglected his proper work in so doing; rather has he furthered it exceedingly, his interest in the smallest and homeliest concerns of the natives making for him an entrance into their confidence.

Mr. Weeks has now published a fine volume, into which he has gathered all his knowledge of that Congo tribe called the Boloki, among whom he has been living for thirty years, and other tribes round them with whom he has had more or less intercourse. The title of his book is *Among Congo Cannibals* (Seeley, Service, & Co.; 16s. net). It is a large, well-filled volume, and it is illustrated with the publishers' well-known liberality.

Turn to the religion of the Boloki. Like almost every other tribe and people on the face of the earth, the Boloki have their belief in a Supreme Being. But He is of little use to them, He lives so far away. 'During the whole thirty years of my life in various parts of the Congo I have heard the name of the Deity used in the following four ways only: Among the Lower Congo people, when they desire to emphasize a statement or vouch for the truthfulness of their words, they use the name in an oath. When in extreme trouble they cry out: "I wish *Nzambi* had never made me!" or when in great distress: "*Nzambi*, pity me!" Also on the Lower Congo there is the phrase, *lufwa lua Nzambi* = death by God, *i.e.* a natural death as distinctive from death by witchcraft; but this view of death is not so frequently heard on the Lower Congo as among the Boloki people, where *awi na Njambe* = he died by God, *i.e.* there is no witchcraft about the death of the deceased, nor anything pointing to witchcraft about the accident that caused the death, is often heard. These are the only phrases which suppose that the Supreme Being has anything to do with the world. They are generally employed in the case of poor folk when they die, as no one wants the trouble and expense of engaging a witch-doctor to seek out the witch.'

But if they have little to do with a Supreme Being they have much to do with spirits. Says Mr. Weeks: 'The Boloki folk believe they are surrounded by spirits which try to thwart them at every twist and turn, and to harm them every hour of the day and night. The rivers and creeks are crowded with the spirits of their ancestors, and the forests and bush are full also of spirits, ever seeking to injure the living who are overtaken by night when travelling by road or canoe. I never met among them a man daring enough to go at night through the forest that divided Monsembe from the upper villages, even though a large reward was offered. Their invariable reply was: "There are too many spirits in the bush and forest."'

One service which Mr. Weeks renders, and it is not an insignificant one, is to give an account of the Boloki spirits. It is so well done that it will serve as an introduction to the study of Demons and Spirits, one of the most difficult, if at the same time most fascinating, of studies in the region of religion.

TALMAGE.

T. De Witt Talmage as I knew Him is the characteristic title which Dr. Talmage gave to his autobiography, now published by Mr. Murray at 12s. net. The book is characteristic all through. It abounds in anecdote, prominent event, free speech. Dr. Talmage had a stirring career, for he was a stirring person. He was not always appreciated or approved of; and he was not above feeling the criticism directed against him; he was not above speaking about it in his autobiography. But it was not to his self-advertisement only, it was rather to his peculiar *taste* in bill-posters that men took exception. And it must be confessed that with all allowance for diversity of taste, there are broad enough effects even in the comparatively sober pages of this autobiography. One example will be sufficient:

'But he has vanished from mortal sight. What the resurrection will do for him I cannot say. If those who have only ordinary stature and unimpressive physique in this world are at the last to have bodies resplendent and of supernal potency,

what will the unusual corporiety of William P. Corbit become? In his case the resurrection will have unusual material to start with. If a sculptor can mould a handsome form out of clay, what can he not put out of Parian marble? If the blast of the trumpet which wakes the dead rouses life-long invalidism and emaciation into athletic celestialism, what will be the transfiguration when the sound of final reanimation touches the ear of those sleeping giants among the trees and fountains of Greenwood?

'Good-bye, great and good and splendid soul! Good-bye, till we meet again! I will look around for you as soon as I come, if through the pardoning grace of Christ I am so happy as to reach the place of your destination. Meet me at the gate of the city; or under the tree of life on the bank of the river; or just inside of the door of the House of Many Mansions; or in the hall of the Temple which has no need of stellar or lunar or solar illumination, "For the Lamb is the Light thereof."'

Yet there is no doubt of Dr. Talmage's sincerity. There is no doubt that he strove always to throw his ability on the side of righteousness. He drew within the hearing of the word, and we may surely believe within the kingdom, not a few who but for him would have been without God and without hope in the world. And there was a simplicity and openness in his interest in himself and his successes which it is not very hard to forgive. 'In 1888, to my surprise and delight, my western trips had become ovations that no human being could fail to enjoy. In St. Paul, Duluth, Minneapolis, the crowds in and about the churches where I preached were estimated to be over twenty thousand.'

Certain present-day problems, all vital, some of them urgent, are handled in the 'Social Service Series,' which is issued by the American Baptist Publication Society. The pamphlets are written by members of the Social Service Commission of the Northern Baptist Convention, under the editorship of Professor Shailer Mathews, of the University of Chicago. Six pamphlets are issued together, the price in each case being 10 cents net. They are: *The Disruption of the Home*, by President George C. Chase, D.D.; *One Rest-Day in Seven*, by the Rev. O. C. Horsman; *The Housing Problem*, by John C. Kennedy; *Working-Men's Insurance*, by Professor C. R. Henderson, D.D.; *Child Labor*, by Owen R. Lovejoy; *The Church in the Country Town*, by Charles O. Bemies.

In the new number of the *Transactions of the Baptist Historical Society* (Baptist Union Publication Department; 2s. 6d. net) there is an article of wide interest by Mr. John C. Foster, on 'Early Baptist Writers of Verse.' It is a field to cultivate. Let Mr. Foster continue his labours. The first-fruits are promise of a goodly harvest.

Messrs. Bell & Sons have undertaken a series of books for which there is not only room but crying need, notwithstanding the vast multitude of series of books now publishing. Its title is 'Bell's English History Source Books.' Its object is to quote *verbatim* all the great passages which are relied on by historians when they write their histories of England, right through the whole course of that history. Two volumes are out. One is entitled *Puritanism and Liberty* (1603–1660). It is compiled by Mr. Kenneth Bell, M.A. The other is called *A Constitution in Making* (1660–1714). Its compiler is Mr. G. B. Perrett, M.A. (1s. net each).

For anecdotes and illustrations on the value of reading the Bible, turn to *More Golden than Gold*, the Report of the British and Foreign Bible Society for 1911–12.

Already the 'Cambridge Bible for Schools and Colleges' contained two books of the Apocrypha—the Wisdom of Solomon and First Maccabees. It now contains a third and much more difficult book, *Ecclesiasticus* (6s. net). The editor is the Rev. W. O. E. Oesterley, D.D.

Since the discovery of so much of the Hebrew text of this book, a new English edition has been much needed. And we may say at once that we have it now in the most convenient form and most accurate workmanship possible. Dr. Oesterley's notes are short, often no more than a record of the reading in the Hebrew, Greek, Latin, or Syriac versions. But in their shortness they are sufficient. All the literary questions about the book are discussed at length in the Introduction. In the notes we want simply the meaning of the text. And it is a particular favour that Dr. Oesterley has rendered us in omitting all record of the obvious and incontrovertible. Short as the notes are, they

contain many items that will be new to the student of apocryphal and apocalyptic literature. The Introduction is a great feast. Among its surprises is the statement (with some proof of it) that Ben-Sira kept an academy in Jerusalem.

From the Oxford University Press there comes a second and cheap edition (2s. 6d. net) of that best of all introductions to the religion of the Hindus, *A Primer of Hinduism*, by the Rev. J. N. Farquhar, M.A., Literary Secretary to the National Council of Young Men's Christian Associations in India and Ceylon.

The Minor Prophets are now covered by the 'International Critical Commentary.' The new volume contains *Haggai, Zechariah, Malachi, and Jonah* (T. & T. Clark; 12s.). The editors are Professor Hinckley G. Mitchell of Tufts College, Professor John Merlin Powis Smith of the University of Chicago, and Professor Julius A. Bewer of Union Theological Seminary, New York.

In the volumes of sermons published by the Rev. S. A. Tipple are to be found some of the prayers which preceded the preaching of the sermons. These prayers have added to the value of the volumes. Now a volume has been published containing prayers and meditations only. The title is *Spoken Words of Prayer and Praise* (James Clarke & Co.; 3s. 6d. net). At the beginning of each prayer an indication is given of its leading idea. There is the strength of reverence in them, together with the gentleness of compassion.

What is the difference between Presbyterianism and Romanism? There are many differences. The chief of them are set forth candidly by the Rev. J. Stephens Roose, M.A., in a volume of sermons entitled *Our Protestant Faith* (James Clarke & Co.; 2s. 6d. net). One thing which Mr. Roose takes particular pains to make clear is that Presbyterianism does not err by defect. There is in it a sufficient gospel for every man and woman, and for every part of a man's or woman's personality. Mariolatry supplies no want that cannot be better supplied by faith in Christ.

To the Rev. Luther Winther Caws, evolution has come as a revelation from God. For it came as a revelation of God. In evolution he sees God working on man, changing him by His own method of slow progress, but undeviating purpose, into the fulness of the stature of manhood in Christ. And to encourage man to co-operate with God in this movement, he has written a book, to which, because the end of the process is glory in the unseen, he has given this title: *The Unveiled Glory* (James Clarke & Co.; 2s. 6d. net).

The Rev. Harrington C. Lees, M.A., with his fine sense for language, has been so drawn to Dr. Weymouth's translation of 2 Co 4^4, that he has made it the text of a sermon and the title of a book. The words, according to our familiar version, are, 'The light of the glorious gospel of Christ.' Dr. Weymouth's rendering is, 'The sunshine of the good news of Christ'; and so the title of the volume of sermons is *The Sunshine of the Good News* (Robert Scott; 3s. 6d. net).

Mr. Lees has not only a feeling for words, he is an expositor. His sermons, one and all, are built on a careful study of their text. They are expository sermons. And then to that is added an application that is at once personal and modern.

Professor Knight has issued a new and greatly improved edition of his *Prayers Ancient and Modern*. The prayers are in three sections: (1) Ancient, Mediæval, and (Early) Modern Prayers; (2) Anglican Collects; (3) Modern Prayers; and (4) Another Series of Prayers for the Month. The authorship or source of the first two sections is given; we are to understand that the prayers in the third and fourth sections are of Professor Knight's own compilation. The publishers are Messrs. Dent (3s. 6d. net).

An Outline of the History of Christian Thought since Kant (Duckworth; 2s. 6d. net), written by so distinguished a scholar as Dr. Edward Caldwell Moore, Parkman Professor of Theology in Harvard University, is sure enough of one of the best places among the books of the autumn. One's only regret regarding it is that it is not three times its size. Professor Moore, however, has promised to write a longer book, in which he will treat the literature of the social question and the Modernist movement with a fulness which has not been possible within the limits of this sketch. In

that volume he will also handle the philosophy of religion and the history of religions.

Meantime this outline is a great boon. It covers the ground competently and without haste, the selection of philosopher, critic, poet, and preacher being made with the sure hand of one who is familiar with the ground.

The First International Eugenics Congress, which was held at the University of London in July 1912, created something like a sensation. It was hinted, in some of the papers read, that Government might be called upon to restrict the present liberty of the British subject in the matter of marriage, the welfare of the nation being concerned in the question whether tuberculosis and idiocy should be deliberately propagated. Now, therefore, that the official report of the Congress has been published, under the title of *Problems in Eugenics* (Eugenics Education Society, 6 York Buildings, Adelphi, W.C.; 8s. 6d. net), there is sure to be a considerable demand for it. Let us by all means encourage the demand. There are facts here, not surmises merely, which every man and woman should know—the sooner the better.

'When our Lord taught His disciples to pray, "Thy kingdom come," what did He mean?' With that sentence Dr. Albert E. Waffle opens his book *If Christ were King* (Griffith & Rowland Press; $1.25 net); and the whole volume of 350 closely printed pages is occupied with the answer to it.

Dr. Waffle understands that the kingdom of God is democratic. There are to be no aristocrats in it. There are to be no grades, castes, or classes. No one is to be called 'lord' or 'lady'; no one is to wear dress distinctive of rank or order. It is curious that Dr. Waffle puts D.D. on his title-page.

Perhaps it would not be difficult to convict Dr. Waffle of inconsistency elsewhere, and even to hold him up to ridicule; but that would be a poor return for one of the most consistently courageous efforts to realize God's kingdom on earth that have been made in recent literature.

At the Primitive Methodist Publishing House, Mr. Hammond has published *The Primitive Methodist Hymnal Supplement, with Tunes* (3s. to 14s.). Two things strike us as we run our eyes over it; first, the breadth of Christian experience touched, and next the number of little-known hymns included. These hymns will in some cases become better known now. Let the compilers of hymnals keep this volume beside them. The committee offers special thanks to Professor Peake (who has always some surprise of work well done awaiting us), and to the musical editors, Dr. G. Booth, J.P., of Chesterfield, and Mr. W. Heslop of Darlington.

To the student of literature there is no greater fascination than the poetry of the Old Testament. For why, there is no better poetry in the world. Other men have felt the fascination which Carlyle and Froude acknowledged that they succumbed to. What, then, must the poetry of the Old Testament be to those who are at once students of literature and lovers of the Lord? For the poetry of the Old Testament is all about the things of Christ. Never was that so clearly demonstrated as modern criticism has demonstrated it.

Professor Alexander R. Gordon of Montreal will find a right hearty welcome waiting his new book on *The Poets of the Old Testament* (Hodder & Stoughton; 6s. net). He is himself an enthusiastic and most accomplished Old Testament student, and to the poetry in the Old Testament he has given special attention. The book is written for all mankind. There is a little Hebrew in it, but none to hinder its acceptance. Its style is free and appropriate.

Principal P. T. Forsyth delivered a lecture on Marriage in connexion with the National Council of Public Morals. Instead of publishing the lecture, he has expanded it into a book of a hundred and fifty pages, which he has issued under the title of *Marriage, its Ethic and Religion* (Hodder & Stoughton; 2s. 6d. net). For he has become convinced, with Mrs. Humphry Ward and others, that this is the subject of most menace both to religion and to morality, both to the life of the individual and to the well-being of the State. Dr. Forsyth has come to know something of the free-love literature that is openly published and greedily read. He writes with delicacy, but with firmness.

At the head of one of the chapters of *A Chinese St. Francis* is placed the motto: 'He always impressed me as a man who was naturally weak in

his will; but an iron will seemed to work through him.' The motto is taken from the memoir of Forbes Robinson, the brother of the Dean of Wells. It is as a flash of lightning revealing the character of Brother Mao, the devoted Chinese Christian and missionary whose life and work are related with vigorous pen and grateful heart by Mr. C. Campbell Brown (Hodder & Stoughton; 2s. 6d. net).

'Father Sheerin was promoted from the position of curate in Armagh to that of parish priest in Crossmaglen. Some weeks after he left Armagh I met a Roman Catholic publican in the street. He said:

'"Good evening, your reverence."

'"Good evening," said I.

'"Trade's very slack just now, your reverence."

'"Is it?" said I.

'"It is," said he.

'"Do you help your own trade?" said I.

'"What do you mean?" said he.

'"Are you a customer of your own?" said I.

'"What do you mean?" said he.

'"I mean, do you take any drink yourself?" said I.

'"Oh no," said he.

'"Do you allow your barman to take drink?" said I.

'"Oh no, not if I know it," said he.

'"Is it not so that you men who are in the trade exact a pledge of total abstinence from your barmen?" said I.

'"Yes, if we can manage it," said he.

'"Then you want total abstinence on *your* side of the counter?" said I.

'"Certainly," said he.

'"Well, you see," said I, "*I* want total abstinence on *my* side of the counter, and that is why I am going on with the Catch-my-Pal work."

'"Well, your reverence," said he, "we all prayed earnestly that Father Sheerin might get a parish of his own as far from Armagh as he could go; and our prayers were heard, and he's gone! And now, your reverence, we are all praying that you may get a call somewhere out of Armagh, as far as you can go, and we believe you'll go too!"'

In this lively style the Rev. R. J. Patterson, LL.B., tells the story of the temperance movement known as *Catch-my-Pal*. The name of the movement is the title of the book (Hodder & Stoughton; 2s. net).

We have received another volume of Professor Charles Foster Kent's Historical Bible. It is called *The Makers and Teachers of Judaism* (Hodder & Stoughton; 5s. net). Put the emphasis on the word 'Judaism.' For it is a survey and criticism of the literature of Israel from the Exile to the time of Christ. Into that long period Professor Kent places far more of the literature of the Jews than we may expect, and the consequence is that he has had to make selections as well as cut down his comments somewhat severely. He places there the second half of the Book of Isaiah, the Book of Job, and the Psalter. And then he includes the Apocrypha and Josephus.

But even if its standpoint should be different from ours, we shall be repaid if we study it. There is no book like it in English, none that presents criticism and comments on the Old Testament with the same fulness and scholarship.

It is time for a new book on *The Psychology of the New Testament*. And with the time has come the man. Mr. M. Scott Fletcher, M.A., B.Litt., of the University of Sydney, has studied the old books on the New Testament psychology, Beck, Delitzsch, Laidlaw, and the rest; he has studied the books of the new psychologists, James, Leuba, Coe, Starbuck, and the rest; and he has studied the New Testament. His book was examined by Dr. Hastings Rashdall for the degree of B.Litt. in the University of Oxford, and Dr. Rashdall now introduces it to the public, guaranteeing its scholarship thereby. In moderate compass, it is popularly written, and altogether acceptable. The publishers are Messrs. Hodder & Stoughton (6s.).

Messrs. Hunter & Longhurst have issued *A Selected List of the Best Books* (6d.) with their prices. Its range is the Bible, Church History, Doctrine, and Religion generally. The compiler's name is not given, but, whoever he is, he knows what he is about.

The name of the editor of 'the People's Books'—Mr. H. C. O'Neill—ought to be known. For he has the ability to discern both the right things to give account of and the right men to give the

account. In the third dozen volumes there are four biographies—*Carlyle*, *Cromwell*, *Eucken*, and *Aristotle*. Now biography is always acceptable. The only thing one great modern editor is consciously proud of is the possession of five thousand volumes of biography. The authors of these four biographies are as well chosen as their subjects. They are, in order, L. Maclean Watt, Hilda Johnstone, A. J. Jones, and A. E. Taylor. Professor Taylor's capture of Aristotle and confinement within a sixpenny's fascinating covers is a feat of authorship.

The rest of the twelve are scientific or philosophical—*Dietetics* by Alexander Bryce, *Evolution* by E. S. Goodrich, *Embryology* by Gerald Leighton, *Practical Astronomy* by H. Macpherson, Jr., *Theosophy* by Annie Besant, *Syndicalism* by J. H. Harley, *Insurance* by W. A. Robertson, and *Aviation* by Sydney F. Walker (T. C. & E. C. Jack; 6d. net each).

Mr. T. Werner Laurie, publisher, has a fine sense of the fitness of things. Having received from Mr. T. Francis Bumpus a book on *The Cathedrals and Churches of Rome and Southern Italy* (one of three on the Cathedrals and Churches of Italy), he proceeded to print it in a fresh sharp type and on paper of an agreeable whiteness, to reproduce its illustrations in artistic softness and clearness, and to bind the whole into a quarto volume of blue and gold (16s. net).

And the book is worth it all. Mr. Bumpus writes with the ease of long familiarity. He writes for the unlearned, but he does not fear the eye of the accomplished architect or artist. And he has the power, rarely possessed, of blending history with criticism. No man has done more to make known to the general public their inheritance in the great cathedrals and churches.

A handsome volume, manifestly meant for Christmas, is issued in excellent time by Messrs. Longmans. It is the Bible story from the birth of Samuel to the death of David, re-told in simple language by S. B. Macy. The title is *The Book of the Kingdom* (3s. 6d. net).

The monographs on the hill tribes of India which are being published under the orders of the government of Eastern Bengal and Assam are scarcely less valuable for the study of religion than for the administration of the Empire. The new volume has been written by Lt.-Col. J. Shakespear. Its subject is *The Lushei Kuki Clans* (Macmillan; 10s. net). It is written with modesty and carefulness, and it is illustrated by full-page plates, some of which are in colour.

Of the religion of these tribes Col. Shakespear says: 'Practically all divisions of the Lushai-Kuki family believe in a spirit called Pathian, who is supposed to be the creator of everything and is a beneficent being, but has, however, little concern with men.

Far more important to the average man are the numerous 'Huai' or demons, who inhabit every stream, mountain, and forest, and to whom every illness and misfortune is attributed. The 'puithiam' (sorcerer) is supposed to know what demon is causing the trouble and what form of sacrifice will appease him, and a Lushai's whole life is spent in propitiating these spirits.

In addition to Pathian and the Huai there is a spirit known as Khuavang, who is sometimes spoken of as identical with Pathian, but is generally considered to be inferior to him, and more concerned with human beings. Khuavang sometimes appears to people, and his appearance is always followed by the illness of those who see him. A Lushai will say, "My Khuavang is bad," if things are going wrong with him, and he will also tell you that you are his Khuavang, meaning that his fate rests with you.

He tells us afterwards that the Lushais believe in an abode of bliss, access to which is most easily obtained by those who have been most immoral. The guardian of this paradise shoots at the souls that approach, but he is powerless in the case of those who have been notoriously sensual (the degree of their sensuality being stated), and they enter undisturbed!

It should be noticed that Col. Shakespear uses Lushai in the wider sense to denote many kindred clans, and Lushai for the single clan properly so called.

A manual for Study and Service Circles of young people of the Evangelical Free Churches has been edited by Mr. H. Jeffs and issued under the title *Forward, the Young Guard!* (Meyer; 6d. net).

Messrs. Thomas Nelson & Sons issue a series of books for boys under the title of the 'Active

Service' series. One of the volumes of the series, the only one we have seen, is an abridgment of Bourrienne's *Memoirs of Napoleon*, the editing and abridging being done by Mr. Robert Armstrong (2s. 6d.). Abridged as it is, the volume is one of nearly four hundred pages closely printed. It will take half the Christmas holidays to read it, the only half that can be given to reading, and the time will pass very agreeably.

The International Sunday School Lessons for 1913 are to be occupied with the Hexateuch. Mr. R. A. Torrey has prepared *The Gist of the Lessons* as usual (Nisbet; 1s. net, cloth 9d. net). He has no trouble, conscientious or intellectual, with them. He has no hesitation in teaching that the creation of woman as told in Genesis is literal and prosaic fact. His comment is that 'God's mode of creating the woman made her a very part of the man.'

The Rev. Edward B. Trotter, M.A., V.D., Canon of Trinidad and Priest in charge of the Anglican Mission in Venezuela, has been occupying his spare time abroad in making an independent study of a section of St Luke's Gospel. The section is Lk 9^{51}–18^{14}, and we call the study independent because he has been compelled to make it without more books than the indispensable tools. He calls his volume *The Royal Progress of our Lord and its Significance* (Ouseley).

Canon Trotter's method is to begin with the words. On the words he has at every stage a series of notes which will save other students some research, and may be relied upon. [Correct one slip on page 194: Harless, not Starless.] From the words he passes to the connexion of thought, which he illustrates happily from other Scripture. He ends his section only when he has made it ours.

In his preface to *The Historic Jesus* (Putnams; 10s. 6d. net), the Rev. Charles Stanley Lester tells us with absolute unreserve how it came about that he wrote the book.

'In the year 1902, a lady at an hotel table in Florence, discussing the changes which the broadening of knowledge was making necessary in the religious traditions of the world, exclaimed in a tone which betrayed the anxious consciousness of responsibility—"What am I to teach my boys?"'

Mr. Lester took the question as a personal challenge, and after thirty years' work in the ministry sat down to study the Synoptic Gospels as if he had never before read a word of them. He studied the Gospels because he suspected that the key to the religious situation was the person of Christ. The more he studied the more he found his suspicion verified. And now, after ten years' study, he writes this book that the lady in the hotel and all the world may know what conclusion he has come to respecting the person of Christ—and what we may teach our boys.

He has come to the conclusion that Christ was born in Nazareth. It is something to be assured that He was born anywhere. But Mr. Lester is convinced that His birthplace was not the traditional Bethlehem. He has no respect for the accuracy of St. Luke, not being at all impressed by the arguments of Professor Ramsay. The first census he knows anything about was taken in 6 A.D., ten years too late; and even if it had been taken ten years earlier, and if it had affected Galilee, which he does not believe, 'there would have been no reason on account of a census for Joseph's taking a journey to Bethlehem, and, had such a thing been possible, there was not the slightest shadow of a reason why he should take his wife, or the maid to whom he was betrothed, since the Roman Government taxed men, not women; while to require a woman to take the long and tedious journey from Nazareth to Bethlehem in Mary's reported condition would have been both cruel and dangerous.'

To pass over other items of unbelief, Mr. Lester does not believe in the Transfiguration. 'The details for the story,' he says, 'were abundantly supplied in the legend of Moses, Ex. xxiv. The six days, the three favoured friends, the light of the divine glory were all to be found in that ancient tale, while the whiteness of the garments, surpassing the brightness of the sun and the whiteness of the snow, came from the Apocalypse of Enoch.'

Thus it is on the whole an attenuated history, thin and ragged, that Mr. Lester's study of the Synoptic Gospels has given him. But there is never for one moment any hesitation in affirming the historicity of Jesus or His moral and spiritual eminence above the rest of the sons of men. This, in short, is the problem, and it is unsolved when Mr. Lester has laid down his pen, how to

account for Jesus being such a man if He was only a man.

The Muhammadan believes in Christ. Christ is one of his prophets. So the missionary to Muhammadans asks this question as eagerly as we ask it of one another: 'What think ye of Christ?' But, in order to ask it intelligently, he must know accurately what the Muhammadan Bible says about Christ, and what Muhammadans say of Him in their intercourse together.

To tell us these things the Rev. Samuel M. Zwemer, D.D., F.R.G.S., the great Moslem missionary, has written a book with the title of *The Moslem Christ* (Oliphant, Anderson, & Ferrier; 3s. 6d. net). He knows the Koran intimately; he knows the commentaries on it. And he is right in thinking that we want to know what he knows. For, as he says, 'at a time when the study of other religions is so common, it must be of interest to all Christians to know what two hundred million Moslems think of their Lord and Saviour, and to compare His portrait taken from the Koran and later Moslem literature with that given in the Gospels.'

Messrs. Seeley, Service, & Co. have placed Sir Andrew Fraser's *Among Indian Rajahs and Ryots* in their Crown Library (5s. net). It is the third edition of the book—not a bad record for so large and expensive a volume, but then it is an exceptionally well-written story, and has the authority of official experience behind it. The book has been revised for this edition.

In the same Library there is to be found a new book of surpassing interest for young people and very well worth reading on the part of old. For it is a scientific book, accurate as to its science and of charming simplicity as to its literary style. It is entitled *Heroes of Science* (5s.). The author is Mr. Charles R. Gibson, F.R.S.E.

Quiet Resting Places (a title already used by Alexander Raleigh) is a small volume of quotations, partly in prose, partly in poetry (Simpkin; 1s. net). It belongs to the 'Quiet Hour' series. Most of the quotations are signed: are those original that are not? This, for instance—

When wealth is lost,
Nothing is lost;
When health is lost,
Something is lost;
When character is lost,
All is lost.

For a man who believes in verbal inspiration, just as Dean Burgon did, the Rev. Trevor Fielder, M.A., is astonishingly fair to criticism and astonishingly open to argument in his little book on *The Truth of the Bible* (Thynne; 1s. net).

Mr. W. Prescott Upton has written his *Outlines of Prayer Book History* (Thynne; 2s. net) with a frank interest in evangelicalism. He takes up no warlike attitude; he simply sketches the history of the book, and out of its history shows us what its meaning must be. It is the work of a patient, trained scholar. By churchmen of every school it will be used as a mine of historical facts.

The Pilgrim's Progress.

By the Rev. John Kelman, D.D., Edinburgh.

The Second Part.

Mr. Valiant-for-Truth.[1]

We are quaintly told that on leaving the Delectable Mountains they receive no cautions, partly because Christian and Hopeful had soon forgotten those that they received, and partly because they have a guide who is better than precepts. Also there is a fresh note about Turn-away. Perhaps there may have lingered in the writer's mind some remembrance of the apparently harsh treatment of this character in his former narrative. He will now explain to us how deliberate and how deep was the sin of his turning. He had resisted to

[1] The phrase 'Valiant for truth' occurs first in a sentence of Faithful's at the close of his account of Shame, in his conversation with Christian in Part I.

the end those who would have saved him. He had gnashed his teeth and stamped at the Cross and the Sepulchre, and had insulted Evangelist for offering him a last chance at the gate of his own city. So Bunyan would have us know that his undying hatred of Turn-away is no exaggerated or unnecessary condemnation. In critical and trying times, the apostate is the lowest and the worst of men, inconceivably despicable and dangerous. Bunyan has not read his Spira for nothing, and he has no word of what he wrote of Turn-away to retract.

We now come suddenly to one of the great characters of the book. A man is standing at the place where Little-Faith was robbed, with his sword drawn and his face all covered with blood. He has just finished an encounter of three hours long, one against three, with Wild-head, Inconsiderate, and Pragmatic. He jokes about the marks of their valour that they had left upon him, and indicates that they had carried away some of his own. These three are theorists who would stop the career of the man of faith. They give him the choice of three courses, either to become one of themselves, adopting their wild theory, whatever it may have been; or else to go back and have no faith at all; or, if he would not accept either alternative, to die where he stood. The characterization gives a not unfair account of the point of view of the persecutors of Bunyan's day. It was a long battle, but Valiant won at last, because the truth was on his side. That is the great boast of confident men in a confident age. They have the truth upon their side. They are of God, and the whole world lieth in wickedness. It is a vaunt which the subtler thought of to-day will seldom permit a man to use. Yet however far any of us may be from imagining that he has the monopoly of truth in this sense, we cannot but admire the immense practical results which such a confidence is sure to produce. The story of religious wars, looked at in this light, affords one of the most amazing and suggestive spectacles which history has to present to the eyes of man.

From this point onwards there is a marked improvement in the writing. It seems to catch something of the fire that burns in Valiant's breast; and indeed Bunyan is never happier than in his battlepieces. But besides that, something seems to have touched the writer's spirit and rekindled those fires of genius which flash out so frequently upon us when we are reading him at his best. From this point to the end, no subject is dull, and the writing sparkles with brilliant sayings. Indeed, the conversation between Great-heart and Valiant is one of the very choicest pieces of all John Bunyan's work. The new hero, when congratulated on his behaviour, shows his sword to Great-heart, whose criticism of it is, 'Ha! it is a right Jerusalem blade.' This may possibly have been a crusading phrase, although there has not been for many a day any manufacture of sword-blades in Jerusalem. More probably it is a transfer from the famous and ancient 'Damascus blade' which was manufactured in that city up till the year 1120. Valiant fights alone and without outcry. He is a self-reliant warrior, the sort of man who does not call in the aid of friends. It is of such men that Kipling is thinking when he writes:

> Take not that vision from my ken
> O, whatsoe'er may spoil or speed,
> Help me to need no aid from men,
> That I may help such men as need!

Nothing could surpass the description of the sword cleaving to the man's hand until they were joined together,[1] and the sword grew out of his arm; and the hint is not without significance that he fought best with it when the blood ran through his fingers. In these few words we have an epitome of the requisite for successful spiritual warfare. First, there is the Word, that 'sword of the Spirit, the true Jerusalem blade.' Then there is the grip of faith which identifies the man with the Word he uses. And lastly, there is a dash of his own blood upon his fighting—that element of experience, and even of pain, which brings all such warfare to its highest perfection and its surest victory. Great-heart loved him, because he was a man of his hands; for this book has little need of mere theorizers, or those whose hearts and sentiments are all they have. Even the weaker sort are practical people and face the journey in a practical spirit. The theories and the feelings which accompany the journey, and lighten it or add zest to its adventure, are interesting enough by the way (although indeed the theory has, as we have seen, tended at times to be too long drawn out), but the great question is, like that addressed to Tomlinson, 'What ha' ye done?' Thus the picture of

1 'Tools are external hands'; cf. Henry Drummond, *The Ascent of Man*, chap. iii.

Valiant is a very clear one, and its completing touch is in the note that he comes from Darkland. We have seen the defects of unconverted Mercy and unconverted Honesty. Here we learn that unconverted Courage is sheer darkness. In the old days doubtless he was a man prepared to fight without having much to fight for, and something of this dark courage remains upon the character throughout. He is the sort of man who is accustomed to view himself as the possessor of the final and absolute truth. His mind is not lit up with much imagination, but he has got a blood-wet grip upon his Bible.

It was the simple tale of Christian's adventures that had started Valiant upon pilgrimage, and especially that part of the tale which had narrated how Christian killed 'a serpent that had come out to resist him on his journey.' This use of the word 'serpent' takes us far back among the books of ancient poetry and romance. The word stands for any kind of reptile, and is used precisely like the word 'worm' in the famous line, 'that cursed worm that boreth through the world.' It really meant any monstrous and loathsome thing that came against a man, and it has in it that concentrated hatred of the devil which Carlyle urged upon us as a good man's first necessity.

Two little slips in grammar amuse the ear at this part. 'I wonder you was not weary,' says Great-heart; and later we read of 'the encouraging words of he that led in the front, and of him that brought them up behind.' Evidently the author is getting excited over his narrative again, and finds it difficult to get Great-heart even for a moment into the objective case.

This, however, is but an aside. We are discussing Christian, or listening to the discussion of him between Great-heart and Valiant, when to our surprise we suddenly come upon that eternal question as to whether those who have died will know and rejoice in one another in their future state. Great-heart's answer is a very simple one in appearance, and yet the unconscious philosophy upon which it rests is both subtle and profound. He believes that the dead will recognize each other, on the ground that if they live at all they must know themselves and rejoice to see themselves in that place. But if they recognize themselves, there can be no reason for hesitating in our belief that they will equally recognize each other. The whole psychology of personality is there. The real question beyond the grave must be answered not in regard to other people, but to oneself. If individual personality, as we know it here on earth, is capable of surviving the ordeal of death, then no other question needs to be seriously asked; for all questions are involved in that supreme argument for immortality—the only one which is irrefutable—the love of God for individual men. Grant that, and having so assured ourselves of a conscious life beyond the grave, we need not ask any further questions. If God loves us well enough to continue our existence after we are done with earth, all other things shall be added unto us.

They proceed to the story of Valiant's leaving home, and it appears that his father and mother had done all that was in their power to keep him from the pilgrimage. Who are these parents of Valiant of Darkland? Whence does dark courage spring? It is curious to find that they are at once practical people, as we might expect, and cautious people, which is certainly surprising in the parents of such a son. The idea seems to be that this unenlightened valour is concerned simply with material circumstances and experiences, and has no sense of spiritual forces or the delicate region of the soul at all. They object to pilgrimage as an ideal life, for to them faith is a dream, and he who is doing something which cannot be turned into material results is doing nothing real at all. Now it so happens that those who believe least in the spiritual are most afraid of it, for to them it is a region of unnamed possibilities of danger and discomfort, a region in which they are utterly away from home and unfamiliar. It may be allowed that in grappling with visible enemies such people would be capable of showing the courage of their race, but in this region they are lost and find themselves full of vague apprehensions. The way for them is dangerous and the venture of faith in the unseen fills them with horror. Nothing is more curious in the study of character than what one might call the local element in courage. Many who are physically brave are moral cowards; and others, who in cases of clear morality have no nervousness at all in opposing their fellow-men, are yet timid and full of misgiving in face of that dim spiritual region into which the visions of faith call the pilgrims.

These people, however, show a remarkable knowledge of the detailed dangers of faith, and try

to keep back Valiant by recounting them. It is curious to observe how such oracular people of experience in the material world get hold of every detail of disadvantage and trial in the spiritual world. It is still more curious that these knowing ones find consistency so entirely unnecessary to them; for if the dangers were as bad as they represent, it might have struck them that so assiduous a life could hardly be called an unreal one.

Their next objection is still more amusing. They warn their son of the danger of meeting Worldly Wiseman, and other such enemies of the road. Bunyan must have been laughing when he wrote this. The idea of these worldly-wise parents counting worldly wisdom a danger is really too absurd for words, if it were not for its exact truth to experience. Your real worldling does not know himself for what he is, and Bunyan has afforded us no truer picture of the cant and blindness and vulgarity of worldliness than he has given us here.

The warnings against the failures of many who have tried, and the misery of Christians, are the usual stock-in-trade of such critics of the Way. But the rumour that Christian himself had been drowned in the river touches a still darker depth than any of the other warnings. They have no evidence for this, but they know that he was certainly drowned, and that somehow or other the incident was hushed up. Obviously the wish is father to the thought, but the warning stands as a reminder of the unscrupulous recklessness with which the Christian pilgrimage is often opposed by the worldly.

Altogether it is a formidable arraignment of the road, much of which doubtless is mere suspicion and ill-will; and yet, taken together, it seems to indicate that after all there is a good deal to be said against being a Christian. The disadvantages of being good are many; and the Lord of the road, when He Himself trod His pilgrimage, was very frank about them, insisting that every follower of His should first count the cost before undertaking the journey. Yet this dark and courageous soul had been so deeply and immovably impressed by what Tell-true had said at the beginning, that all these arguments fall off from him without effect. His parents stood for common sense and reason, but the voice within him sounded clearer and more convincing than 'all the rangèd reasons of the world.'

The narrative closes with a poem of quite a different order from any that we have had from Bunyan's pen. Here again the highest imagination calls forth a more brilliant style in Bunyan, and that wonderful literary instinct of his has free play. It may have been the excitement of his mind that induced him to adopt an unusual versification, or it may have been the irregularity of the versification that shook off the dullness of his usual couplet rhymes. In any case, he has given us a memorable little bit of poetry. The first verse of it reminds one of Shakespeare's song:

> Who doth ambition shun,
> And loves to sit i' the sun,
> Seeking the food he eats,
> And pleas'd with what he gets,
> Come hither, come hither, come hither;
> Here shall he see
> No enemy,
> But winter and rough weather.[1]

The whole poem has also points in common with Robert Browning's *Grammarian's Funeral*. There is something in it that is unique even among Bunyan's own verses, and tells of a mood to which we are not accustomed.

[1] *As You Like It*, II. v.

Recent Foreign Theology.

A Survey.

The Benedictine Monks in Rome are at present superintending the issue of a series of volumes called 'Collectanea Biblica Latina,' to be published by Fridericus Pustet. The first volume has been edited by Dr. Ambrosio Amelli. Its title is *Liber Psalmorum ex Casinensi Cod. 557* (Fr.8). There is an introduction which tells something of the history of this ancient Latin version, there is an appendix of various grammatical and textual matters, and there are four beautiful photographs of portions of the manuscript.

Dr. Hub. Lindemann has edited and Mr. Herder has published a volume of select passages from

the Hebrew Old Testament 'in usum scholarum et disciplinae domesticae.' The title is *Florilegium Hebraicum* (3s. 3d. in cloth). The passages are chosen for the purpose of exhibiting the characteristics of Old Testament literature of every kind. The type is from a beautiful large clear fount.

An important contribution to the study of Hebrew eschatology has been made by Dr. Ernst Sellin. The volume which he has published (through Deichert of Leipzig; M.4.80) under the title of *Der Alttestamentliche Prophetismus*, contains three essays: (1) A Sketch of the History of Old Testament Prophecy, (2) the Antiquity, Nature, and Origin of Old Testament Eschatology, and (3) Ancient Eastern and Old Testament Apocalypse. The first essay is a surprise of originality. After a clever exposition of the principles of prophecy Dr. Sellin takes Amos and Hosea together, next Isaiah, Micah, Nahum and Zephaniah, then Habakkuk and Jeremiah, and lastly Ezekiel and Deutero-Isaiah, and in each case compares their inheritance, their outlook and their influence.

Why do we so often come upon the first personal pronoun in the Psalter? Who is this *I*? The whole question, and it is an important question, is discussed by Lic. theol. Emil Balla in a monograph entitled *Das Ich der Psalmen* (Göttingen: Vandenhœck u. Ruprecht; Glasgow: F. Bauermeister. M.4.80).

It has surprised most students of the New Testament who have seen the translation of Hebrews made by 'Two Clerks' that the Greek word διαθήκη is translated 'covenant' throughout the ninth chapter. The point seems small, but it is one of the nicest in Greek New Testament scholarship, and no one will be surprised that a considerable book has been written by a German student on the use of this word in the New Testament. The title is *Der Begriff* ΔΙΑΘΗΚΗ *im Neuen Testament* (Leipzig: A. Deichert; M.3). The author is Lic. Johannes Behm, Erlangen.

Auferstehungshoffnung und Pneumagedanke bei Paulus (Leipzig: A. Deichert; M.3.50) is the title of a work by Lic. Kurt Deissner, in which the language of the Apostle on the condition of the resurrection life is made the subject of thorough and careful investigation. The secret both of the resurrection and of the assurance of it is found in the phrase 'in Christ.'

The first volume has been published of a work entitled *Die cartesianische Scholastik in der Philosophie und reformierten Dogmatik des 17 Jahrhunderts* (Leipzig: A. Deichert; M.3.60). This volume contains an account of the origin, character, history and philosophical inheritance of the Cartesian scholastic. Its value is immensely increased by the fact that every statement has its authority given in a footnote, the passage referred to being frequently quoted in full. The author is Lic. theol. Josef Bohatec.

A much more substantial volume of a similar character is entitled *Die Prinzipienlehre der neuern Systematischen Theologie im Lichte der kritik Ludwig Feuerbachs*, by Lic. Kurt Leese (Leipzig: Hinrichs M.5.50). Feuerbach is little studied even by students of philosophy now, at least in Great Britain and America, still less by theologians. There is the more necessity for directing attention to this able and well-written essay.

Epictetus and the New Testament.[1]

In an age like our own, when all research into the phenomena of early Christianity is dominated by *Religionsgeschichte*, interpreted in the barest and most literalistic fashion, it is almost a surprise to come upon a book dealing with the relation of Epictetus to the New Testament, which is not only a model of scholarly investigation, but also reveals a sanity of judgment that at once establishes a relation of confidence between author and reader. Bonhöffer has long been recognized as an expert in Stoicism. His earlier works, *Epiktet und die Stoa* (1890), and *Die Ethik des Stoikers Epiktet* (1894), are highly important contributions towards an estimate of Epictetus, to say nothing of such valuable articles as those on Stoic psychology in the journal *Philologus*. The book is much more than a comparison of Epictetus with the New Testament. Its detailed researches are the outcome of a study so minute, and at the same time, so comprehensive, that on almost every page one lights upon flashes of insight into the very structure and texture of

[1] *Epiktet und das Neue Testament.* Von Adolf Bonhöffer. Pp. xii, 412. Giessen: A. Töpelmann.

Stoicism. Thus, *e.g.*, the elaborate examination of important words and conceptions (pp. 105–136, 146–194, 218–281), which at the first glance might seem wearisome in its thoroughness, is more illuminating for the Stoic atmosphere than many an imposing treatise which has been devoted to the subject.

But experts in the Stoic philosophy have not always shown an equal grasp of the thought of the New Testament. A fair criterion of the aptitude of such scholars to handle the main New Testament conceptions will usually be found in their method of dealing with Paul. Many learned investigators, *e.g.*, seem to forget the existence of the Old Testament. Hence we are startled by such statements as that of Professor E. V. Arnold in his recent book on *Roman Stoicism*: 'In the analysis of human nature, Paul . . . started from the Stoic basis' (p. 419). Others apparently ignore the phenomena of a profound Christian experience. And so Reitzenstein (*e.g.*, in *Die Hellenistischen Mysterienreligionen*) can interpret Paul's mystic fellowship with Christ by means of the technical terminology of a Hellenistic Mystery-literature. Bonhöffer has taken the trouble to penetrate beneath the surface of the Apostle's religious thought, and his study has plainly been without prejudice. Once or twice, indeed, he shows traces of a misleading influence as, *e.g.*, when he indicates agreement in important features with W. Brückner's position in his *Die Entstehung der paulinischen Christologie* (p. 100, n. 2). He does not seem to be acquainted with Olschewski's demonstration of the groundlessness of Brückner's fundamental hypothesis. But, as a rule, he adopts sound principles of investigation. How much fruitless labour would be saved by observance of the following caution: 'It always appears to me more probable that a man like Paul reaches a word or metaphor by himself than that he copies it from others whose position he by no means shares, indeed, is bound to reject and controvert' (p. 170, note). Similarly, the brief but richly suggestive discussion of the Logos in the Fourth Gospel (pp. 182–193) is a crucial example of scientific restraint in a region which is the playground of premature hypotheses.

Bonhöffer's careful statements are obviously the result of fulness of knowledge. Again and again they expose inaccuracies which pass from volume to volume in current discussion. At the present time, *e.g.*, a good many scholars write with the air of experts on the Diatribe-literature of the early Empire. Bonhöffer, in two or three almost casual notes (*e.g.* p. 93, n. 2; p. 102, n. 2; p. 225, n. 1), points out the delicate distinctions which must be drawn between the so-called Diatribes of various writers. In this connexion he criticizes such positions as that of Bultmann in his interesting comparison of the style of Paul's preaching with the Cynic-Stoic Diatribe (Göttingen, 1910), that the Apostle had listened so often and with such deep interest to popular philosophical discourses by heathen, that 'echoes of them had become part of his flesh and blood' (p. 179, note).

The opening sections of the book are devoted to a refutation of the theories of Zahn and Kuiper as to the dependence of Epictetus on the New Testament. These theories are so far-fetched that they scarcely seem to deserve such patient handling. But Bonhöffer's criticism is singularly instructive in showing the ease with which a master in his own department can expose the common fallacy of superficial resemblances. Zahn, *e.g.*, connects the use of κλῆσις, 'calling' or 'call,' in Epictetus with N.T. usage. Bonhöffer conclusively proves that κλῆσις and καλεῖν in Epictetus refer to the trying situations in which the philosopher may be placed, and which he must regard as a summons from God to give proof of the truth and strength of his mental and moral position (p. 37 f.: see also p. 208). A much closer parallel to the Pauline usage, which our author has not noted, is that adduced by Reitzenstein from the language of the mysteries of Isis, in which a solemn summons of the goddess to the novice is designated by καλεῖν (*vocare*: see *Die Hellenistischen Mysterienreligionen*, pp. 99 ff.). In discussing the term συναναστροφή, which Epictetus uses of intercourse with God, and which Kuiper connects with the N.T. idea of communion, Bonhöffer points out that the latter is totally different from the Stoic conception. The Stoic thinks of a moral and spiritual equivalence of the wise man to God. For the N.T., in spite of the intimate relationship of the child to the Father, the incomparable pre-eminence and majesty of God remains intact (p. 52, note). Again, Kuiper finds in Epictetus' metaphor of liberation or redemption a contradiction to his usual position, according to which, man, good by nature, does not require to be redeemed, or rather, is able to redeem himself.

But Bonhöffer shows that when Epictetus speaks of redemption, 'he means nothing more than this, that man has been so created by God, that at all times, in spite of all outward compulsion, he can be and remain inwardly free.' Hence he is not thinking of any experience of redemption effected by God in time, but of a possibility which is inherent in human nature (p. 70, n. 2). The whole spirit and character of Epictetus are opposed to the notion that he should in any sense borrow from Christianity. And Bonhöffer suggests, on the basis of the sage's own utterances, that Christianity must have appeared to him far inferior to his own system, as not being a product of the reason (p. 80).

The second main division of the book, which inevitably overlaps the first at certain points, treats of the dependence of the N.T. on Stoicism. The larger part of this very important discussion is occupied with Paul (pp. 98–180). In the few pages which deal with the Synoptic Gospels, Bonhöffer establishes the superficiality of comparisons between Epictetus and the Sermon on the Mount, and concludes that even the slight traces of influence from Græco-Roman philosophy which Clemen (*Religionsgeschichtliche Erklärung des N.T.*, 1909) finds in the Gospels are scarcely justified by the facts. The section on Paul investigates his vocabulary, his style, specially significant words and conceptions, and finally, certain utterances which are supposed to have a Stoic colour. It would be difficult to overestimate the value of these pages. Bonhöffer selects a number of terms common to Paul and Epictetus, such as αἴσθησις and αὐτάρκης, and demonstrates that in the large majority of instances there is no trace of a specific influence of Greek thought. Even those which admittedly belong to the terminology of the schools give no hint, as a rule, of their characteristic philosophical meaning (p. 135). As regards *style*, any real resemblance to Epictetus is confined to a few paragraphs. 'No unprejudiced reader can deny that the greater part of what we have from Paul in the N.T., not merely reveals no likeness to the dissertations of Epictetus or to the works of Cynic-Stoic authors as a whole, but rather, even in the matter of language and expression, breathes a totally different spirit' (p. 141).

Perhaps the most fascinating section of the book is that which investigates significant words common to Paul and Epictetus, like σάρξ, φύσις, νοῦς, πνεῦμα, and συνείδησις. Take the last mentioned as an example. According to statements current even in the works of prominent scholars, συνείδησις is a term which clearly shows the influence of the popular philosophy, and notably, of Stoicism, on the thought of Paul. Bonhöffer remarks that the Stoic origin of the word is not at all probable. In any case it plays no important part in Stoicism. The cognate phrase τὸ συνειδός is fairly common, but is not used in the ethical sense of 'conscience.' It means the consciousness a man has of a Divine commission or of a unique vocation. For natural moral feeling Epictetus uses τὸ ἐντρεπτικόν or τὸ αἰδῆμον. Accordingly, συνείδησις, in its Pauline significance, has no analogy at all in Stoicism (pp. 156–157), and there is no justification, *e.g.*, for Professor Arnold's emphasis on Paul's use of the word (*Roman Stoicism*, p. 415). We would also call attention to the luminous discussion of the phrase λογικὴ λατρεία, in which some reference ought to have been made to Reitzenstein's important note in *Die Hellenistischen Mysterienreligionen* (pp. 155–159). In the light of both, Professor Arnold's reference (*op. cit.* p. 419) requires correction. No less valuable is the treatment of σάρξ and πνεῦμα, in which Bonhöffer manifests a real appreciation of the Pauline conception of πνεῦμα, although he seems inclined to favour the metaphysical interpretation of σάρξ, which is quite untrue to Paul's thought (p. 162, n. 1). The author sums up this investigation by affirming 'that even such expressions, modes of speech, and ideas as, at the first glance, have an astonishing resemblance to Stoicism, on closer examination, prove to be so different and indeed opposed in their significance, that a more accurate knowledge of Stoic doctrine and a conscious approximation to it can not be assumed in Paul's case' (p. 178).

The second half of the volume is divided into three sections which deal respectively with the vocabularies of Epictetus and the N.T., parallel passages from Epictetus and the N.T., and a systematic comparison of Epictetus with the N.T. The examination of the vocabularies, which is conducted with the help of exhaustive tables, is less impressive than the survey of parallel passages, but has a special value of its own as an introduction to Stoic terminology (see p. 266). The second section presents an array of remarkable

resemblances, which Bonhöffer readily acknowledges, while he is always careful to indicate any important shades of distinction involved in the standpoint which belongs to Epictetus as a representative of orthodox Stoicism. One may remark in passing that every now and then the N.T. quotations are seen in a fresh perspective in view of the parallels from Epictetus. Worthy of note in this connexion is the comment on the difficult Parable of the Unjust Steward (p. 293).

The systematic comparison which occupies the last fifty pages of the book, while provoking criticism at one or two points, appears to us an admirable piece of work. It is impossible to do it any justice in a summary. Epictetus may be said to approximate to the N.T. in his genuine Theism, his vital association of religion and morality, his optimistic and idealistic view of life, and that ethical earnestness which is the result of such a view. The difference between the two positions is inherent in Stoicism. However marked its religious element, Stoicism is essentially philosophy. Hence reason is exalted at the cost of revelation. Further, man, for Epictetus, is essentially bounded by the present. 'All that he can attain lies within the limits of this temporal life' (p. 355). As a deduction from these standpoints, self-sufficiency came to be the fundamental principle of Stoicism. Our space does not admit of detailed reference to the various aspects of religious thought which Bonhöffer selects for a careful comparison of Epictetus with the N.T. But we have been specially impressed by the section on the idea of God (pp. 358–363). The historical significance of Stoicism is vividly sketched, and the reason of its conquest by Christianity is found, above all else, in the fact that it was unable, and from its inherent nature could not seriously attempt, to ethicize the masses. We believe that, while this is strictly true, the explanation lies deeper. And we cannot admit the advantage over Christianity which, in his closing sentence, the author claims for Stoicism:—that the latter, 'as based entirely on the reason is independent of all changes in philosophical theories and religious ideas, and is therefore, in a higher degree, free from transitory elements' (p. 390). This is surely a one-sided estimate of human experience.

H. A. A. Kennedy.

New College, Edinburgh.

Contributions and Comments.

The Soldiers' Portions (John xix. 23, 24).

What were the four articles of our Saviour's dress which the quaternion of Roman soldiers divided among themselves before proceeding to cast lots for His seamless tunic?

The answer of most readers of The Expository Times will no doubt be: 'The turban or other headgear, the outer garment or "cloak" (Mt 5^{40}), and the girdle, with the sandals, of course, for the fourth soldier.' So at least such of the commentators as descend to particulars; so, too, Edersheim, who writes: 'The four pieces of dress to be divided would be the head-gear, the more expensive sandals or shoes, the long girdle, and the coarse *Tallith*—all about equal in value' (*The Life and Times of Jesus the Messiah*, i. 625).

Now I have my doubts about the 'sandals' or 'shoes,' and this for three reasons: (1) Would not our Lord, as a condemned criminal, be led to execution barefoot? (2) Even if it were not so, what warrant is there for the 'more expensive shoes . . . about equal in value' to the large woollen tallith or mantle? One thinks rather of a pair of peasant's sandals, the synonym in Amos' day for a thing of no value (Am 2^6 8^6—the rich buy and sell 'the needy for a pair of sandals,' for a 'mere bagatelle,' as we would say).

(3) To make the sandals the share of one of the quaternion is to overlook the shirt which, at the date in question, was worn under the tunic (χιτών), even by the poorest. Thus Josephus tells a graphic story of a slave who concealed a fatal letter in a fold of his 'inner tunic' (*Antiq.* xvii. v. 7, § 136). This 'inner tunic' I take to be the *ḥālûq* or shirt, frequently mentioned in Mishna and Gemera as worn by men and women alike (cf. *Shabbath*, 15^2, where a woman's *ḥālûq* is fastened by knotting a string at the neck).

That our Lord wore such a garment beneath His tunic seems implied in St. John's account of

the feet-washing, when He laid aside His upper garments (τὰ ἱμάτια, plural), wearing only the shirt and the towel (Jn 3[4]). Dr. Dods is thus both right and wrong in his comment on this passage: 'He laid aside . . . His Tallith, appearing in His χιτών, similar to our "in His shirt sleeves."'

I conclude, then, that the four 'parts' falling to the soldiers were (1) either the simple head-covering alone (if the suggestion above hazarded be correct), or the latter with 'the bagatelle' of the sandals thrown in, (2) the linen shirt, (3) the girdle, and (4) the upper plaid-like *tallith* or mantle.

A. R. S. Kennedy.

University of Edinburgh.

Tasting.

The use of γεύομαι in several passages of the New Testament emphasizes the fact of a *conscious personal experience* which is the very essence of genuine Christianity. The word originally refers to a 'perception of flavour' which issues either in enjoyment or its opposite. This thought of personal experience gives special point to every passage where the word occurs.

1. Christ 'tasted' death for every man (He 2[9]). This is much more than the act and fact of dying; it includes 'the bitterness of death,' the experience of what death really means.

2. Young believers 'taste' that the Lord is good (1 P 2[3]). Through their experience of a personal appropriation and appreciation of the 'since milk of the word' (v.[2]), they know, by 'tasting and seeing,' that the Lord is indeed 'good' (Ps 34[8] LXX), and they enjoy the 'wondrous flavours of grace' (Jowett *in loc.*).

3. Christians have also 'tasted the heavenly bounty' (He 6[4]). Spiritual illumination (φωτισθέντας) comes from a personal experience of Divine grace and of the Holy Spirit of God. This implies 'a real and conscious enjoyment' (Westcott); cf. τρώγω (Jn 6[56]).

4. Christians have also at the same time 'tasted the beautiful (καλὸν) word of God' (He 6[5]). They know, like the Psalmist, how 'sweet' it is to their taste (Ps 119[103]), and they rejoice in their perception of its 'flavour' (Jer 15[16]). The difference between the genitive (v.[4]) and the accusative (v.[5]) suggests the difference between tasting 'in part' and in 'completeness' (Westcott).

5. The gospel requires personal acceptance, and unless we are ready to respond to the Divine invitation, it is impossible for us to 'taste of the supper' (Lk 14[24]).

6. Physical death often involves a conscious experience which cannot be pleasant. For this reason our Lord spoke of some who were not to have this, until they had seen the coming of the Divine kingdom (Mt 16[28], Mk 9[1], Lk 9[27]).

7. But even though believers have to pass through the experience of death physical, they need not dread death eternal, for those who guard the Master's word will not 'taste of eternal death' (Jn 8[52]). The enemies of Christ made a significant change in His word from 'contemplate' (θεωρήσῃ, v.[15]) to 'taste' (γεύσηται), but the truth was not affected. To the believer 'death for ever,' eternal death, separation from God for ever, will by no means (οὐ μή) be experienced (Jn 11[26]).

As physical 'taste' means two things: (1) the 'application of sense' and (2) the 'exercise of judgment,' so spiritual 'tasting' requires a 'sensitive sense' and a 'vigilant mind' (Jowett). Then will come that positive, 'conscious enjoyment' of Divine grace which constitutes the perennial satisfaction of the soul in constant fellowship with God.

W. H. Griffith Thomas.

Wycliffe College, Toronto.

Three Notes on Skinner's 'Genesis.'

On the first page of his Introduction Skinner names the second part of the Jewish Canon *the* 'Former Prophets' (הנביאים הראשונים), the first part *the* 'Law' (התורה), its five books חמשה חומשי התורה. It would have been better everywhere to omit the article. Book titles stand generally without articles, as Skinner himself points out on the next page, 'Γένεσις, rarely ἡ γένεσις.'

On 3[15], p. 80, Skinner repeats the old suggestion, whether τηρήσει(ς) of the Greek was not 'a mistake for τρήσει(ς) or τειρήσει(ς).' Two lines later he quotes the paraphrasis of the Targum Onkelos, נטר . . . דביר. Did he not see that this corroborates the reading τηρήσει(ς)? It is interesting that Septuagint and Targum follow the same exegetical tradition.

On p. 171, note, Skinner accepts my proposal to read 9, 7 after 1, 28, 'and subdue it' instead

of 'and multiply therein' (one letter different in Hebrew); but instead of quoting 'Nestle in Ball' it would have been better to quote 'G^{L}.' Lucian has made, 1600 years ago, the same emendation (*καὶ κατακυριεύσατε αὐτῆς*), and nobody seems to have noticed it.

The author and his readers are asked to see in these lines a welcoming, not a depreciation, of his useful book.

EB. NESTLE.

Maulbronn.

Rev. v. 1.

'A BOOK written within, and on the back, sealed with seven seals.' If we remove the second comma, we get a different conception of the book, and it is worth while to call attention to the fact that already Lachmann omitted the comma after *ὄπισθεν* and *foris*. But still more curious is the fact that in Xenophon's *Anabasis* occurs a passage where editors and commentators disagree in quite the same way. On the north coast of Asia Minor the Greek saw boys (v. iv. 32): *ποικίλους δὲ τὰ νῶτα καὶ τὰ ἔμπροσθεν πάντα ἐστιγμένους ἀνθέμια.* One translation is: 'Painted on the back, and on the breast tatooed with flowers'; the better one seems to be: 'Painted on the back and on the breast, tatooed with flowers.' In Xenophon's case the question is decided by the parallel passage of Diodorus: *ἅπαντας δ' ἐκ παιδὸς στίγμασι τόν τε νῶτον καὶ τὰ στήθη καταπεποικίλθαι.* For the passage in Rev. also a parallel passage can be adduced, Ezk 2^{9}: *κεφαλὶς βιβλίου . . . καὶ ἐν αὐτῇ γεγραμμένα ἦν τὰ ἔμπροσθεν καὶ τὰ ὀπίσω.* Nevertheless, I am still inclined to favour the view of Zahn, who connects *καὶ ὄπισθεν* with *κατεσφραγισμένον.*

EB. NESTLE.

Maulbronn.

The Shortest and the Longest Verses of the Bible.

WHEN I was in England thirty-five years ago a preacher began one Sunday: 'My text is the shortest verse in the Bible.' And then he preached on Jn 11^{35}. If I remember correctly, this was in a Wesleyan chapel. It may be true of the English Bible, but it is not so of the Bible in the Original Languages. For, in Hebrew, several of the commandments consist of two words only, which have together only six letters.

But the Commandments are divided in a twofold way in the Hebrew Bible, by the Babylonians and the Palestinians, as may be best seen in the new Hebrew Pentateuch, edited by Dr. Ginsburg for the British and Foreign Bible Society, and thus the Sabbath Commandment forms, according to the Babylonians in Dt 5, one verse of 64 words and 254 letters, this being the longest verse in the whole Hebrew Bible.

The longest verse in the second part of the Hebrew Bible is Jer 21^{7}, consisting of 42 words and 160 letters; in the third part, Est 8^{9}, 43 words and 192 letters. These are the figures given by the Massoretes. I have not verified them.

Maulbronn. EB. NESTLE.

John xix. 37.

In the *D.C.G.* i. 881, R. H. Strachan writes:

> 'It is possible but awkward to refer *ἐκεῖνος* to the Evangelist. Rather it is meant to denote Christ Himself (cf. 1^{18}; 1 Jn 3^{16}, 4^{17}). It is so taken by Sanday (*op. cit.* p. 78) and Schmiedel (*Encycl. Bibl.* ii., 1809). This interpretation is as old as Erasmus.'

In the latter quotation the writer has made a little slip. The article 'Gospels' in the *Encyclopedia Biblica* consists of two parts. The first (col. 1760–1841) is signed E. A. A., *i.e.* Abbott; the second (col. 1896), P. W. S., *i.e.* Schmiedel. The passage quoted belongs therefore to Abbott.

Th. Zahn, when starting the reference to Jesus in 1888, did not know that Erasmus was his predecessor, and refers now (*Commentary on John*, p. 659) to Erasmus' *paraphr. in ev. Jo.*, Basileæ 1523. But already in his *Annotationes* (Basilleæ 1519, p. 266, and, no doubt, in the first edition of 1516, which is not in my hands) Erasmus wrote:

> 'Et ille scit quia vera dicit. Sensus anceps est etiam Graecis, utrum Christus sciat quod Evangelista vera narrat, an ipse Joannes sibi conscius sit, quod vera loquatur, loquitur enim de se, veluti de tertia persona.'[1]

Maulbronn. EB. NESTLE.

[1] Matthew Pole's *Synopsis* quotes for the former alternative (vel ij) Christus Deus haec passus; ut sit juramentum), 'Q. in Bru.' *i.e. Quidam in Luca Brugensi.* Was Erasmus really the first to propose this explanation?

Entre Nous.

The Encyclopædia of Religion and Ethics.

The fifth volume of THE ENCYCLOPÆDIA OF RELIGION AND ETHICS is now almost ready. It will be published in November.

The volume contains 908 pages of two columns each. And as each column contains an average of 660 words, there are nearly a million and a quarter words in the volume. That is to say, it is equivalent to fifteen six-shilling books. The price is 28s. net.

And how little the average modern book costs in brains or in pains compared with the cost of this volume! These articles are all written by the most highly trained and accomplished scholars. And who will estimate the time and trouble spent on the reading and verifying of them before they are passed for press? There are men of learning who say that the only books they buy which repay the buying are dictionaries and encyclopædias.

The articles in this fifth volume which touch the preacher most nearly are Dualism, Duty, Drunkenness, Eastern Church, Ebionism, Economics, Edomites, Education, Edwards and the New England Theology, Emotion, Enlightenment, Enthusiasts, Environment, Episcopacy, Epistemology, Equity, Erastianism, Error and Truth, Eschatology, Ethics and Morality, Eucharist, Evangelicalism, Evolution, Experience, Expiation and Atonement, Faith, Fall, Family, Fasting, Fate, Fear, Feeling, Feet-washing, Festivals and Fasts.

These topics are treated more fully than in any other dictionary or encyclopædia in existence, and they are treated by experts. 'Expiation and Atonement' occupies 36 pages and fourteen writers; 'Ethics and Morality' employs sixteen authors, in addition to five more who write separate articles on some aspect of Ethics (Miss Macgregor, 'Ethical Discipline,' Professor Baillie, 'Ethical Idealism,' Mr. Gustav Spiller, 'Ethical Movement,' Professor Muirhead, 'Philosophical Ethics,' and Mr. Marett, 'Rudimentary Ethics'); again, 'Education' runs from page 166 to page 221, and requires eleven authors to cover it satisfactorily. For it was clear from the very beginning that the articles must be full enough and authoritative enough to satisfy the demands of the preacher, and now at last the preacher has discovered their value.

We say now at last. For at first THE ENCYCLOPÆDIA OF RELIGION AND ETHICS was not bought by preachers in the same proportion as it was bought by professors and teachers. But recently, in the neighbourhood of Manchester alone, five hundred sets have been sold, and they have been sold most of all to preachers.

Who are the authors in this volume with whom preachers are most familiar? In the order of the alphabet perhaps these: Mr. Israel Abrahams of Cambridge, Professor John Adams of London, Professor W. H. Bennett, Professor William Adams Brown of New York, Canon J. G. Carleton of Trinity College, Dublin, Bishop Casartelli of Salford, Dr. W. F. Cobb, Rector of St. Ethelburga the Virgin, London, Mr. Stanley Cook, Professor Rhys Davids, Professor James Denney of Glasgow, Professor Driver of Oxford, Dr. F. W. Dunlop of Sydney, Professor Rudolf Eucken of Jena, Dr. Adrian Fortescue, Professor A. S. Geden, Professor Geffcken, Professor Goldziher, Dean Inge, Principal Iverach, Mr. Knight of Perth, Professor Kirsopp Lake of Leyden, Andrew Lang, Dr. Langdon of Oxford, Canon MacCulloch, Dr. P. J. Maclagan, Professor D. S. Margoliouth, Professor James Moffatt, Professor William Morgan of Kingston, Professor Gilbert Murray, Professor Flinders Petrie, Dr. Pinches, Professor William Salmond of Dunedin, Professor Sayce, Professor D. S. Schaff of Pittsburgh, Professor Anderson Scott, Professor Stalker, Principal Darwell Stone, Professor Warfield, Dr. W. T. Whitley, Mr. F. H. Woods.

The Congress of Religions.

An account is given in *The Church Family Newspaper*, by Canon Foakes Jackson, of the Congress of Religions which was held this year in Leyden. Of the Germans who were there—all professors apparently—he says:

'They spoke with an eloquence and enthusiasm which an Englishman can rarely display. Clemen of Bonn, for instance, was a little difficult for me, inadequate as my German is, to follow, but he seemed to be full of anxiety to explain his meaning, and the delicate mobility of his face made him extremely interesting to watch. His rapid survey of the mystery worships of the ancient world was brilliant. Entirely different in manner was Krüger of Giessen. His exposition of our Lord's words to St. Peter (Mt 16^{17}) was clear in the extreme, and the way in which he took his audience, as it were, into his confidence, was most engaging. Von Dobschütz of Breslau is distinguished for the vigour and fire of his address, and was, I think, most easily followed. He works himself into a perfect fever of excitement, and even when commending a previous paper he addresses the reader as he might a personal enemy, if he could possibly have one. Titius of Göttingen appeared to me to be the most eloquent. Of the Dutch, Professor Chantepie de la Saussaye, who acted as president at the opening of the Congress, made an admirable summing up of the eschatological question, and his wise words were further enforced by his venerable appearance.'

Then he turns to England and America. 'Professor Bacon of Yale, who represented America in a useful paper, reminding us of the value of the work of F. C. Burkitt of Cambridge, made some excellent remarks on Josephus. The best English paper in my opinion was by Mr. Emmet of Oxford, on the so-called *interim ethik* of our Lord's teaching. It was well arranged, closely argued, and the tone was admirable. The paper, despite the fact that many of his hearers, English and German, were "Eschatologists," was extremely well received. Dr. Lake of Leyden, who occupies the unique position of an English Theological Professor on the Continent, propounded an "heretical," but to me very plausible, theory of Gospel Chronology, with a touch of humour which relieved the seriousness of this section of the Congress. For seriousness was the true note. To the speakers it was evident that Christianity was a very grave matter indeed. Broad they might be, but amateurs they were certainly not. Those who class the advanced school among the magistrates of Rome, whom Paley describes as regarding all religions as equally false and equally useful, make a great mistake, for here at any rate all were earnest in their desire to penetrate the mystery of the Gospel. This made the absence of "orthodox" representatives especially regrettable, for the respect with which Mr. Emmet's paper was received showed how readily a statement of the Church doctrine of the Sacraments would have been welcomed.'

Some of the papers owed something to *The Encyclopædia of Religion and Ethics*, and the speakers acknowledged it. Professor Naville in particular recognized its scholarship and value most handsomely.

Book-Hunger.

The following letter, to which the editor has given the title of 'Book-Hunger,' appears in *The Baptist Times* of September 5:—

SIR,—Last week you kindly inserted a note that I had some back numbers of THE EXPOSITORY TIMES to give away to the first applicant. I have been amazed at the response. The first post brought 8, so I divided the numbers between 2, and sent a book from my shelves to the remaining 6. Since then every post has brought cards, letters, and one telegram, making 58 in all up to Monday evening.

Have any others of your readers similar gifts they can make to any of these longing brethren? If so, I would like to send one or more of the letters I now have, on to them. I think it would be worth while.—Yours sincerely,

S. LESLIE PEWTRESS.

George Cabot Lodge.

We have now a complete collected edition of George Cabot Lodge's *Poems and Dramas* (Heinemann; 2 vols., 10s. net). And Mr. Roosevelt has written an introduction to it. This is well. For George Cabot Lodge is not old enough yet to be appreciated. He is nearly as difficult to understand as Browning and nearly as well worth understanding. Mr. Roosevelt will attract the attention of the passer-by. And more than that, he will enable those who know this American poet only

as a poet to see how great a scholar he was, and, altogether, how masterful a personality.

Poems and Dramas. The Dramas are two, 'Cain' and 'Herakles,' of which we have many things to say, but not now. The Poems are largely in groups, and the group has to be read at a sitting. Yet even from these flower-beds one may occasionally choose a flower. Here, for example, is a sonnet which is after the very heart of our poet —reverent, free, aspiring. He often uses Scripture, as here, and often daringly.

Strangely, inviolably aloof, alone,
Once shall it hardly come to pass that we,
As with his Cross, as up his Calvary,
Burdened and blind, ascend and share his throne
And perfectly, as with our lives, atone
For the heart's triumph, for the soul's victory!—
Yet may we seem thereafter, dead as he,
To lie within life's sepulchre of stone. . . .
But he is risen, the Lord is risen!—and thus,
Thus may he rise, the Lord may rise in us,
Who sleeps, who is not dead, who lives alway!
And all who come love-kindled to the tomb,
Shall find, as Mary found, an empty room,
And meet the Lord, alive and on his way! . . .

For the most part he is a prophet of hope and encouragement. But sometimes he blames us for our neglect. It is his knowledge of the magnificence of our high calling that makes him reprove our careless passing of it by. There are those who hear not, and there are those who hear. But of those who hear His footfall how many neglect so great salvation.

We heard his footfall on the vacant stair
The whole night long. We lay awake in bed
And heard him climb;—but those who slept instead
Smiled and assured us that he was not there.
We had our own important things to care
About—place, profit and the daily bread;
And then the street so thundered in one's head. . . .
And often life's a commonplace affair!
Yet then we heard him!—we, not they, were right:
We heard him—Yes! tho' now we sleep by night
Almost as soundly as we sleep by day,
We waked, we heard him, heard—and nothing more. . . .
For we, inert as they who heard not, lay
Damned and dishonoured as he passed our door!

The Journal of English Studies.

It is right that the second number of a magazine should be better than the first; it is necessary. But the second number of *The Journal of English Studies* (Horace Marshall; 1s. net) makes one regard the magazine in a new light. It makes the magazine new. The best article among articles that would each be another magazine's best, is on the Poetry of James Stephens. It is written by Katharine Tynan.

Some of James Stephens' poems are quoted in the article. This among them:

THE FULNESS OF TIME.

On a rusty iron throne
Past the furthest star of space,
I saw Satan sit alone,
Old and haggard was his face;
For his work was done and he
Rested in eternity.

And to him from out the sun
Came his father and his friend
Saying, now the work is done,
Enmity is at an end;
And he guided Satan to
Paradises that he knew.

Gabriel without a frown,
Uriel without a spear,
Raphael came singing down,
Welcoming their ancient peer,
And they seated him beside
One who had been crucified.

This is the modern Irish version of Burns' 'Auld Nicky Ben'—

Auld Nicky Ben!
O wad ye tak a thought and men',
Ye aiblins might—I dinna ken—
Still hae a stake—
I'm wae to think upo' yon den,
Even for your sake!

Is it Scripture? Is it true?

Index to The Expository Times.

A volume has been prepared containing Indexes to the first twenty volumes of THE EXPOSITORY TIMES. It contains—

(1) A complete List of the Authors who have contributed to THE EXPOSITORY TIMES during these years, and the titles of their contributions.

(2) A complete Index to the Subjects dealt with.

(3) A selected (but very full) List of Books reviewed—making a valuable bibliography of twenty years' theological literature.

(4) All the Hebrew and Greek words whose meaning has been discussed or upon which some light has been cast from Assyriology and other studies.

(5) An Index to the Texts of Scripture.

These Indexes have been most carefully prepared and verified. The Indexes to the separate volumes have not been used; the whole work has been done afresh from the pages of THE EXPOSITORY TIMES. The author of the volume is the Rev. James Donald, M.A., D.D., Keithhall, Aberdeen.

The volume will be published early in 1913. It will range in size with the volumes of THE EXPOSITORY TIMES. *Only as many copies will be printed as have been ordered at the time of going to press, and when they are sold the book will not be reprinted.*

The price of the volume will be 6s. net.

The Offer of Prizes.

The following have sent in the best illustrations on the texts selected.

Mr. T. J. Pennell, Bilston.
Rev. J. E. Compton, Studley.
Rev. J. S. Maver, Paisley.
Rev. B. D. Morris, Long Melford.
Mr. Isaac Tambyah, Law Courts, Colombo, Ceylon.
Rev. T. Rees Richards, Leigh on Sea.
Rev. F. Cowles, Kidderminster.
Brigadier A. G. Cunningham, Goodmayes.
Rev. W. Huey Steele, Traralgon, Victoria, Australia.
Rev. E. J. Roberts, Melbourne, Derbyshire.

The Great Text Commentary.

The best illustration this month has been found by the Rev. H. J. Allen, Moresby Rectory, Whitehaven.

Illustrations of the Great Text for December must be received by the 1st of November. The text is Jn 6^{35}.

The Great Text for January is 2 Ch 6^{8}—'But the Lord said unto David my father, Whereas it was in thine heart to build an house for my name, thou didst well that it was in thine heart.' A copy of Wheeler Robinson's *Christian Doctrine of Man*, or any volume of the 'Scholar as Preacher' series, will be given for the best illustration sent.

The Great Text for February is Dt 18^{15}—'The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken.' A copy of Lewis's *Philocalia of Origen*, or of Agnew's *Life's Christ Places*, or of Welch's *Religion of Israel under the Kingdom*, will be given for the best illustration sent.

The Great Text for March is 1 Co 10^{13}—'There hath no temptation taken you but such as man can bear.' A copy of Coats's *Types of English Piety*, or any two volumes of the 'Short Course' series, will be given for the best illustration sent.

The Great Text for April is Job 21^{5}—

'Mark me, and be astonished,
And lay your hand upon your mouth.'

Along with Ac $10^{34.\ 35}$—'And Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons.' A copy of Clifford's *The Gospel of Gladness*, or any other volume of the 'Scholar as Preacher' series, or any two volumes of the 'Short Course' series, will be given for the best illustration sent.

Those who send illustrations should at the same time name the books they wish sent them if successful. More than one illustration may be sent by one person for the same text. Illustrations to be sent to the Editor, Kings Gate, Aberdeen, Scotland.

Printed by MORRISON & GIBB LIMITED, Tanfield Works, and Published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, Kings Gate, Aberdeen, Scotland.

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

It is impossible with ordinary emotion to open a book written by a man of whom Bishop Gore has said that he is the greatest spiritual writer of our time. That man is Baron Friedrich von Hügel. And the book is written upon that subject which gives fullest scope to spiritual gifts, its subject being Eternal Life. Our expectation is accordingly very high, a severe test of any book. The whole title is *Eternal Life: A Study of its Implications and Applications* (T. & T. Clark; 8s. net).

It is a handsome volume of nearly five hundred pages. And that the author has given himself seriously to it is made manifest at once by its elaborate Table of Contents, and not less elaborate Index of Topics. Rarely does an author take the trouble to prepare these aids so carefully, few authors realizing how necessary they are to the earnest reader, and how little in the way of the superficial book-taster. But it is when we enter the book itself that we understand the meaning of the words of the Bishop of Oxford.

The style arrests us first. No ordinary writer would dare to write so accurately. Every thought has its place; every shade of thought has its own peculiar emphasis. The only writer with whom Baron von Hügel can be compared is the late Max Müller. Foreigner though he may once have been, there is not a trace of any foreign idiom. Rather it is that his mastery of English enables him, as with Max Müller, to use the English language with the daring of one who has a great work to do with it, and knows that like a high-bred and well-mastered steed it will serve him best when he has most to do. Balzac complained of the inadequacy of the French language. But when the writer comes, his language always rises to the height of his great argument.

The subject is Eternal Life. How he came to write upon this subject, and how he made at last such a book as this of it, Baron von Hügel states with unsuspicious confidence in the Preface. The book is divided into three parts, the first part being a Historical Retrospect, the second a Contemporary Survey, and the third Prospects and Conclusions. As the second part approaches the end, Baron von Hügel tells us what is the value of a knowledge of Eternal Life for the enrichment and efficacy of that life which we have now to live in society. 'The complex,' he says—we shall of necessity use his own words for the most part—'the complex of vivid operative convictions connected with Eternal Life, as we have gradually come to understand it in this book, is fundamentally fivefold.'

'There is, first, a keen yet double sense of *Abidingness*—an absolute Abidingness, pure Simul-

taneity, Eternity, in God; and a relative abidingness, a quasi-eternity, Duration, in man (*qua* personality). And the Eternity is always experienced by man only within, together with, and in contrast to, the Duration. And both Eternity and Duration stand out, in man's deepest consciousness with even painful contrast, against all mere Succession, all sheer flux and change.'

In this first conviction, then, there are two parts. There is the sense of complete unchangeable eternity which belongs to God alone. We do not possess that unchangeableness; but the conviction that God does, gives strength and steadfastness to all our endeavours. It is the conviction of Clough—

> It fortifies my soul to know
> That, though I perish, Truth is so:
> That, howsoe'er I stray and range,
> Whate'er I do, Thou dost not change,
> I steadier step when I recall
> That, if I slip, Thou dost not fall.

What *we* reach is Duration. It is not unchangeable eternity. Its value to us lies in that. For it means progress; it means the possibility of proceeding from grace to grace, of being changed into His image from glory to glory. And it is a very different thing from the impulsive, unregulated, unprogressive flux and change of the mere animal.

'There is, next, the keen sense of *Otherness in Likeness*. We are genuinely like, and we are genuinely unlike, God, the Realized Perfection. Hence there is ever a certain tension, a feeling of limitation or of emptiness, a looking for a centre outside of, or other than, our own selves.'

Again there are two parts. There is likeness to God. And this likeness is the vindication of that reverence for man, that demand for self-realization, which is not untrue though often used in the interests of secularism. For if there is likeness to God the reverence we feel is reverence for God, the self-realization is realization of the God whom we actually harbour.

But in this likeness there is 'otherness'—Baron VON HÜGEL cannot call it unlikeness. And because of this otherness we never lose humility and a thirst for purification. For 'even the deepest and best of ourselves never is, never will be, God.' So, because there is both Likeness and Otherness, we find a continual reason for self-respect, humility, contrition, each aiding and penetrating the other; and for a faith and certainty, which will never be arrogant, and for a diffidence, which will never be sceptical.

'There is, thirdly, the keen sense of *Other-Worldliness in contrast with This-Worldliness*. There is here a lively conviction that our spiritual personality, and its full beatitude, can never be attained in this life, but only in the other life, after death; and yet that the other life can be begun in this life, indeed that we are, all of us, more or less solicited, here and now, by that other life, and that we cannot consummate it *there*, unless we begin it *here*. And, in this case, as everywhere, the greater and ultimate has to awake and to grow within us, in and through, and in contrast with, the lesser and (eventually) secondary.'

The two sides are again a deep help in all our trials. We labour energetically at the improvement of man's earthly lot; but without philistinism, without impatience or fanaticism, because we know that the best we can do for a man's earthly life will not satisfy him when once he is fully awake. We thus find perpetual escape from all pedantry or feverishness, and this through the gain of an unconquerable, because sober, optimism.

The fourth conviction is a sense, the keenest sense, of *Reality*. 'Our analyses, theories, hypotheses, our very denials and scepticisms, all presuppose realities which environ and influence us, real beings; realities which, together with us real men, constitute one real world. And throughout,

and within, and over against, all these realities is *the* Reality of realities, the Eternal Spirit, God. Indeed, this Source and Sustenance of the other realities is apprehended by us ever with, and in, and through, and over against, those other, various realities that impinge upon our many-levelled lives. And thus our highest certainties awaken with, and require, our lower and lowest ones.'

Once more, the value of the conviction is in its double-sidedness. The great reality is God. And when we are convinced that God *is*, we know that life is a gift worth having. It also is a reality, and all the opportunities it offers are realities. We are filled with faith, courage, joy. We are unhurt by abstract argument or subjectivist theory.

'And finally, there is the keen sense of *Unity in Multiplicity and of Multiplicity in Unity*—of the Organism. Everywhere we find in the real world only such organisms—systems, families, complexes; nowhere sheer, mere unity or units. God Himself (in the deep rich Christian orthodoxy) is a Trinity of Persons; Christ is a Duality of Natures; the Humanity of Christ and of all men is a Trinity of Powers. Our bodies are wondrous organisms, our minds are still more wonderfully organic; and the two together form an organization of an even more marvellous unity in multiplicity. And yet it is not even such a single man who is the true, fundamental social unit, but the family, in which the father, mother, and child are each *sui generis* and essential, as non-interchangeable parts of this rich organism. Thus from a lichen or seaweed up to God Himself—the unspeakable Richness (because incomprehensibly manifold Unity and complete Organization)—we find ever increasingly rich, organized unities. And the great social complexes of Society and the State, of Economics, Science, Art, are all similarly possessed of specific laws of organization. They are strong and beneficent only as special wholes possessed of special parts, which wholes again have to grow and fructify in contact, contrast, and conflict with other such complexes without, and the ever more or less disorderly elements within, themselves.'

'Here, again, we find an immense help. For thus we are all taught Reverence for each other's spiritual individuality, and for the characteristics of all the great organisms; since each is necessary for all the others. And we gain in Public Spirit; since we feel keenly that no individual or organization, however essential and sacred, can live fully and fruitfully except by living also with and for other individuals and organizations.'

'And, perhaps above all, the religious passion can thus, at last, more and more require and seek the scientific, and the other noble, passions of mankind. For here man has to grow with and through other men and other things, never simply within and through himself. And thus his very religion here drives him to find checks and obstacles even to his standards and ideals—sure, as he is, that he requires purification even in the best of what he is and has, and that God, Who has ordered all things to co-operate towards the good of those who seek and love Him, will ever help his soul to find His Peace and Eternity in even the severest storms and wreckage of its earthly times.'

Professor Adolf Deissmann, of the University of Berlin, has paid two visits to Asia Minor. After returning home from the second visit he delivered eight lectures at the University of Upsala, on St. Paul. He then worked these lectures into a book. The book has been translated into English by Mr. Lionel R. M. Strachan, M.A., and published under the title of *St. Paul: A Study in Social and Religious History* (Hodder & Stoughton; 10s. 6d. net).

Professor Deissmann went to Asia Minor with an open mind and a humble heart. He was ready to learn; he was determined to see. And when he came back it was evident that what he had seen and learned had set him in opposition to the

opinions which theologians have of St. Paul. He came home convinced that he had been able 'to penetrate through the "Paulinism" of our New Testament theologies to the St. Paul of ancient reality.'

He had penetrated through the 'Paulinism' of our New Testament theologies. He had come to see that while 'the work accomplished by the nineteenth century on St. Paul is both by its thoroughness and the magnitude of its production one of the most imposing achievements in the scientific study of religion,' that work as a whole has had far too much to say about St. Paul the theologian and St. Paul's theology. There has been discussion, 'enormous discussion,' of literary questions, especially the authenticity of St. Paul's letters and the relation of the Acts of the Apostles to those letters; but it is chiefly the so-called 'System of the Pauline theology,' or 'Paulinism,' that three generations have wrestled over.

Through Paulinism Professor DEISSMANN has penetrated to the St. Paul of ancient reality. He has been able to see that the St. Paul of theological reflexion is not the real St. Paul. The real St. Paul is a man and a prophet. He is a prophet with the prophetic force of religious experience; he is a man with the energy of practical piety. This St. Paul he discovered in the East. For there he became convinced that 'the people of Iconium, Thessalonica, Corinth, would all have been overtaken by the fate of Eutychus of Troas if they had been obliged to listen to the Christological, hamartialogical, and eschatological paragraphs of modern "Paulinism."'

Was St. Paul no theologian then? Professor DEISSMANN will not say that he was. He will say no more than that he was the pupil of theologians, and that he employed theological methods. He employed theological methods even in his missionary work. Dr. DEISSMANN admits that. But he refuses on that account to rank 'the tent-maker of Tarsus with Origen, Thomas Aquinas, and Schleiermacher.' His place is rather with Amos the herdman of Tekoa and with Tersteegen the ribbon-weaver of Mülheim. That is to say, he was a practical man of affairs and a mystic. In so far as St. Paul was a theologian he simply used the rules of Rabbinism he had been brought up to. What is best in him belongs not to theology but to religion. He is a religious genius. And it is because he is a religious genius and not a theologian that his outlook is not backward but always 'forward into a future of universal history.'

Now as a religious genius, whatever that may be, St. Paul had a double experience. He had the experience of Christ after the flesh and he had the experience of Christ after the spirit. Professor DEISSMANN does not take the words in 2 Co 5^{16}, 'we have known Christ after the flesh' to mean that St. Paul had had personal acquaintance with the earthly Jesus. He says that if that were so, the concluding words, 'now we know him no more,' would be trivial. But there *was* a Christ after the flesh. St. Paul knew that as surely as the rest of the Christians did. There was also a Christ after the spirit. And in the judgment of Professor DEISSMANN these two are so different that it is right to give them different names. It is right to call the first 'Jesus,' He being simply human. The other should be called 'Jesus Christ,' to make it clear once for all that only after His ascension did the disciples recognize the Deity of the Lord and did enter upon 'the Cult of Jesus Christ.'

'The Cult of Jesus Christ'—it is Professor DEISSMANN'S phrase. It is Professor DEISSMANN'S discovery. And he is proud of it. He is aware that men talk freely now of 'Jesus' and of 'Christ,' identifying or distinguishing as their inclination lies. Long before men talked so, he had discovered the difference and had used the two words differently. He had used the word 'Jesus' when he spoke of the Gospel; and he had used the word 'Christ,' or rather 'Jesus Christ,' when he spoke of the Cult. It is the discovery of his life,

and he has written this book for the purpose, above everything else, of showing that St. Paul knew the Gospel of Jesus and also the Cult of Jesus Christ.

Ten years ago no anti-Christian apologetic was so effective as the argument that everything in Christianity had its parallel in other forms of religion. For the originality of Christianity, or rather its singularity, was held then to be its most admirable characteristic.

But ten years of study have altered that. Singularity is now the last thing that is claimed for Christianity. Not only is it admitted that there are parallels to its most cherished beliefs and its most sacramental institutions; it is also acknowledged that the singularity of Christianity would be the surrender of its claim to be the religion of all mankind.

It is therefore without the least apprehension now that we read a book by Professor Salamon Reinach of Paris. Professor Reinach has made himself known as a diligent worker in the comparative study of religion. He has also made himself notorious as a keen antagonist of Christianity. His knowledge is not unfathomable; but whatever knowledge he possesses he uses in the effort to shake the influence and arrest the progress of the religion of Christ. And there was a time when this effort of his was looked upon with alarm. It was even accepted by the indolent as a sufficient excuse for remaining ignorant of what the comparative study of religion is.

It is not so now. In his most recently translated book, *Cults, Myths and Religions* (Nutt; 7s. 6d. net), Professor Reinach traces the origin of prayers for the dead. And, however dear the practice of praying for the dead may be to us, we can follow his evidence sympathetically, and have not the least concern as to where it may lead us.

It seems to lead us to Egypt. For Professor Reinach begins by saying that the Greeks and Romans did not pray for their dead. They prayed, not *for* their dead, but *to* them. Their dead were gods. If, at least, they had been great on earth, they took their place after death among the multitude of divinities. Sacrifices were offered to them, and their aid was invoked in prayer.

But after a little Professor Reinach tells us that this was not the only religion of the Greeks and Romans. This was the official religion. There was a popular religion which subsisted side by side with this, and at last supplanted it. In the popular religion the dead were judged according to their conduct in this life. Some were sent incontinent to the Elysian Fields, the abode of the blessed; others were hurled into Tartarus. Now this popular religion of Greece and Rome recognized prayer for the dead. But the practice seems not to be found until Greece and Rome had come into contact with the religion of the Egyptians.

We are accordingly sent to Egypt. And in Egypt the prayers for the dead—if they may be called prayers for the dead—are extremely simple and natural. 'It is the solemn moment,' writes Maspero, 'when the dead man, leaving the town where he had lived, begins his journey to another world. The multitudes assembled on the banks salute him with good wishes: "May you reach in peace the West of Thebes! In peace, in peace to Abydos! Go down in peace to Abydos, toward the Western Sea!"' Or again, '"Serapis, grant him victory over his enemies,"—enemies, that is, whom the dead man might encounter on his journey to the realms of bliss,—"give him good welcome, Lord Serapis."' These prayers, we say, are extremely simple and natural, but they seem to be a beginning.

Now the only book of Scripture, in which there has been found an undeniable reference to prayer for the dead is the apocryphal second book of Maccabees. This book relates (12^{43-44}) that the soldiers of Judas Maccabæus, on stripping the corpses of a few companions of theirs who had

42.389

fallen in an engagement with Gorgias, the governor of Idumæa, found a number of amulets under their tunics. As these articles were forbidden by the Jewish Law, Judas 'prayed that this transgression might be blotted out,' and sent 2000 drachms of silver to Jerusalem as a sin-offering. 'Wherein,' comments the author of the book, 'he did very well and honestly in that he was mindful of the resurrection: for if he had not hoped that they that were slain should have risen again, it had been superfluous and vain to pray for the dead.'

Professor REINACH believes that in making this comment the author or editor of the second book of Maccabees fell into a mistake. He believes that Judas Maccabæus had no such idea in his mind when he sent the money to Jerusalem. All that he desired to do was by means of this sin-offering to purify the people who had come under the displeasure of God through the unholy act of their comrades in concealing amulets about their persons. It was the act of a careful commander, anxious that no displeasure of God should imperil his soldiers' success in war. But as for prayers for the dead or a resurrection, Professor REINACH sees no evidence that Judas Maccabæus believed in one or the other.

It was not until the second book of Maccabees was written, and it was because the writer of it had come under Egyptian influence, that the idea or the practice of prayer for the dead was known to the Jews. Even then—the date is about 120 B.C. —it was only a sect of the Jews that recognized it. 'In short,' says Professor REINACH, 'everything tends to prove that the custom of praying for the dead was introduced, in the first century before our era, in certain Jewish communities, particularly in those of Egypt, to one of which the writer of the second book of Maccabees belonged. It had not yet been adopted by the Palestine which listened to the teaching of Jesus—who never speaks of it, although very positive on the subject of a future life and the judgment of souls according to their merits.'

'The Great Doctrine of Justification has not, in general, been occupying a position of special prominence in Christian circles of late years. The reason seems to be that current interpretations scarcely commend themselves. I have a grave suspicion that the general Christian public has a feeling that either the interpreters have somewhere missed the mark or else the doctrine is an antiquated relic fit only for a museum.'

And so, the Rev. E. J. Watson WILLIAMS, who writes these words, offers *A Plea for a Re-consideration of St. Paul's Doctrine of Justification*, in a substantial volume, which has been published at the Century Press (Bennett; 4s.). His plea is a careful study of the use of the word in Scripture and (wisely) in the vernacular Greek of St. Paul's day; and the offer of a wholly new meaning for it.

There are two doctrines of justification. There is 'what is usually styled the "Catholic" doctrine,' and there is 'the so-called Protestant or Evangelical doctrine.' The 'Catholic' interpretation is an attempt, says Mr. WILLIAMS, 'to expound this doctrine in such a way as to make it commendable.' Its weakness is its exegesis. It does not use St. Paul's words in the way that St. Paul understood them. Whatever he meant by the word or words which we translate 'declare righteous,' he certainly did not mean 'make righteous.'

The 'Protestant' doctrine is strong exegetically, but it does not seem to Mr. WILLIAMS to 'ring altogether true.' He gives it in the words of Professor PFLEIDERER (an unexpected choice of an 'evangelical'): 'This "justifying" or "reckoning righteous" is not recognizing righteousness that is there, but ascribing righteousness that is not there to the man who is in fact Godless.' And then he quotes, with much approval, the words of SANDAY and HEADLAM: 'There is something sufficiently startling in this. The Christian life is made to have its beginning in a fiction. No wonder that the fact is questioned, and that another sense is given to the words.'

It is in St. Paul, and only in St. Paul, that the difficulty is found. Mr. Williams believes that St. Paul used the words in a special and technical sense. He certainly did not coin his meaning, far less the words themselves. The Greek words were freely used, and in that sense, by St. Paul's contemporaries. They obtained their special meaning because they were translations of Hebrew words which had that meaning in the Old Testament.

The Old Testament words are *zedek* and *zĕdākah*. They are rendered familiar even to English ears by Murray M'Cheyne's hymn—'Jehovah Tsidkenu was nothing to me.' What do these words mean? Because they are translated into Greek by the words *dikaios* and *dikaiosunē*, which in the classical writers mean good or righteous and goodness or righteousness, it has been assumed that the Hebrew words had that meaning. It is the other way, says Mr. Williams. Instead of interpreting the Hebrew words by the Greek (which may have had a different meaning from the classical by the time of St. Paul), interpret the Greek by the Hebrew.

But how are we to know the meaning of the Hebrew words? We have the Hebrew method of writing in parallels to help us. The employment of this method of writing makes it possible to ascertain the meaning of any Hebrew word, if it is used frequently enough. The Hebrew words before us are used very frequently indeed. No doubt the Hebrew parallel is not exact. It is of the very soul of it that there should be some difference, a direct contrast or at least a little progress in the thought. But that only makes the assurance that the correct meaning is obtained more sure.

Well, what do the Hebrew words mean? Mr. Williams observes first of all that the word rendered 'righteousness' is often associated with a word rendered 'judgment.' And the association (on the accepted meaning of these words) is sometimes very peculiar. In Ps 33^5 we read of the Lord that 'He loveth righteousness and judgment.' Does this mean that He loves righteousness in a man? What, then, is the judgment that He also loves? In Ps 103^6 we read, 'The Lord executeth righteous acts, and judgments for all that are oppressed.' Here 'righteous acts' are literally 'righteousnesses'; and if again these 'righteousnesses' are the righteous acts of any good Israelite, what are the judgments?

Mr. Williams answers that the judgments have nothing to do with decisions. The atmosphere of the law courts is far from them. What was the judge in Israel? A lawyer? There is a Book of Judges. Is it a digest of the law of the land? The judges in Israel might be administrators of law, but if they were so it was quite by the way. They were really warriors; and when they ruled they ruled not by the majesty of the law but by the power of the sword. Their judgments were in like manner, not the decisions of a judge in a court of law, but the acts of a general on the battlefield.

'The Lord executeth righteousnesses and judgments for all that are oppressed.' His judgments are the acts by which He delivers them from their oppression; His righteousnesses are the acts which set them on high among their enemies. In short, righteousness is just the opposite of 'confusion of face,' with which it is placed in contrast in Dn 9^7, 'O Lord, righteousness belongeth unto thee, but unto us confusion of face.'

Now turn to St. Paul. Once upon a time St. Paul's belief had been that a man is 'justified' by the Law. What did he understand by that? Not that the Law was a law court or a lawyer. These things were not in all his thoughts. He understood that by keeping the Law a man was delivered from his foes and from his fears. He has no more 'confusion of face,' or, in our own language, he can hold up his head. He believed that by keeping the Law a man could hold up his head before God and man. He was not righteous, the

idea of morality was not in it; and not good, there was no sense of sanctity attaching to it. He was —the word is not easily found, we ought to have coined or adapted it long ago. Mr. WILLIAMS suggests 'vindicated,' but that refers rather to the act of the Law—the judgment—than to the state of the man. Whatever word is chosen the meaning is clear. The man stands qualified for whatever honour men can bestow and whatever glory God has to give.

Why did St. Paul give up the idea that a man is so qualified by the Law? Simply because he found that he was not so qualified. The Law was not able to do it. The word did not change its meaning: St. Paul changed his opinion of the Law. What the Law could not do Christ did. And any man could by faith in Christ make his own what Christ did. Christ having executed judgment on all his oppressors, he could hold up his head before God and man.

The Person of Jesus Christ.

By the Rev. David S. Cairns, M.A., D.D., Professor of Apologetics and Dogmatics in the United Free Church College, Aberdeen.

In attempting, at the request of the Editor, a preliminary notice of the new work by Professor H. R. Mackintosh, on the doctrine of the Person of Christ, I must disclaim all idea of adequately estimating the book. It is far too rich in suggestion, and too thorough in its handling of a great and arduous theme, to make any adequate judgment of it possible without much fuller opportunity of examining and weighing it. I shall therefore confine myself mainly to giving some brief account of its plan and execution, and shall only touch upon its actual contribution to the discussion, and upon some of the thoughts which it suggests.

One may say at once that the book is of exceptional quality and richness, and more than fulfils all the expectations which the earlier writings of the author had led one to expect. There are very few recent theological volumes on the same plane of all-round distinction, for knowledge, for constructive power, and, not least, for admirable lucidity and arrangement. It is nothing less than masterly as a piece of exposition, a quality which comes out alike in the architectonic of the argument and the charm of the style.

It consists of three sections, following the usual modern schema of Exegesis, History, and Reconstruction.

The first of these deals with a survey of the Evangelic and Apostolic Christology. Little need be said here of this or of the following section. Both are throughout excellent. Especially noteworthy in this first section is the candour with which the writer admits the 'subordinationist' elements in the Apostolic teaching, recognizing in the clearest way that while the highest view of our Lord's Personality is a structural part of New Testament thought, there is another strand of thinking intimately interwoven with it which, to superficial observation, seems to be radically at variance with that higher view. Surely scholarship has, finally, to all intents determined what the New Testament data actually are, and the real controversy has shifted to their historical antecedents, their constructive interpretation, and their religious value.

The second section is equally good. The author's knowledge of the whole vast field is wide and deep. Whether he is dealing with the ancient or the modern field, we get the same sense of adequate knowledge and precision of statement which mark the scholar in theology as in other regions.

The more recent developments as represented by the Ritschlian and post-Ritschlian Schools receive special attention, not only in this, but in the two last sections of the book. I know of no Christological treatise where these are so fully discussed. I should say that the writer's own positions have been determined mainly in view of these later developments. He feels strongly, and I believe rightly, that these latter theories, if carried consistently through, would mean the destruction or

at least the fatal impoverishment of the Christian message, the loss of what gives Christian propaganda its optimism and *élan*. It is the fervour of this conviction that makes the book so interesting.

Admirable as are these two opening sections of the volume, the real interest lies in the latter half, where the writer leaves the harbour and adventures out into the deep. He is, of course, far more open to criticism from this point onwards. We begin annotating this statement and that with marginalia and points of interrogation. That is too strongly put, we say; this is an untenable position, and so on. But when it is all over and we look back, we say this is good thinking and good fighting; this is a book with some blood in it—a book to return to, not only for reference, but for inspiration and wholesome provocation!

The plan here is as excellent as in the earlier part. First come certain preliminary questions; then a second part dealing with the vital spiritual convictions and interests which in the writer's view demand a Christology; and, finally, a section on the transcendent implicates of faith, which contains the author's rationale of the Person. We shall look at each of these in turn. In the first of these three last subdivisions Professor Mackintosh vindicates the need for a reasoned Christology. Here he takes ground against three antagonists—the humanitarian, who says there is no need for any Christology, since Christ is simply one man among others; the traditionalist, who thinks that the Church has already settled the matter by her councils and creeds; and the Ritschlian, who disbelieves wholly in the application of metaphysical theories to spiritual facts. The author's real opponent is the first, the main stress of the later argument is directed against him; but he takes ground decisively against the other two.

His position with reference to the Councils is defined in the sentence: 'Nicea is a position won once for all; Chalcedon, on the other hand, betrays a certain tendency not merely to define but to theorise.' He objects strongly to the two-nature theory of Chalcedon, on the double ground that it depicts a Christ who is not the Christ of the Gospels, and that it rests on an impossible view of personality. The reasoning here seems to me conclusive. May we not add to it that the two-nature theory destroys the whole revelation value of Christ? The two natures, Divine and Human, are supposed to lie, as it were, like two strata or, to vary the figure, like the outer court of the temple and the inner shrine. We learn to know the human nature, but behind it there is the nature we really want to know, but which by hypothesis is different from the other. We can never assert more of this than that it is like the human, as well as different. But how can we assert even this? We can only say 'this is like that,' when we have an independent knowledge of both, and so can compare them. But, clearly, this is not to use the Human Nature as a medium of Revelation. This was assuredly less by far than Christ meant when He said, 'He that hath seen me hath seen the Father.' The impossible metaphysics of linking up the two natures in one Person does not really satisfy the problem.

By parting thus decisively with the Ecclesiastical tradition at this point, Professor Mackintosh leaves the convenient shelter of Church authority. But he refuses with equal boldness to take refuge in the Ritschlian shelter. He will not hear of any impassable barrier between Religion and Metaphysics. If we are sure of a thing through faith and revelation, and here at least he is a true Ritschlian, then we are bound to take the responsibility of interpreting all things in the light of that certainty, of thinking things out and thinking them through. The passage in which he asserts this duty of the reason is one of the most impressive in the book.

The next two chapters in this subdivision lay down the bases of modern Christology. These are found in the Jesus of History and in Christian experience. The Christ with whom Christology has to deal must be great enough to account for His sinlessness, for His work as Redeemer, as Indweller, and as final Revealer of God.

We now come to the heart of the argument. The results reached in these two closing sections are in the main conservative, and will, no doubt, meet with a good deal of criticism. He has chosen to leave the shelter of authority, and to take the risks of theological construction, and the only way out for him now is to fight his way through. The spirit of the polemic is admirable, earnest, courteous, and trenchant.

He does not always carry conviction to my mind, and I shall note later some points which seem to me to need reconsideration. But the

problems are fairly raised and faced, and he has always something to say that is well worth saying on every one of them, and not a little that is illuminating. The whole discussion is so relevant and so well informed that it is impossible to follow it closely without having one's own mind cleared up on the whole theme, whether the result is for or against the writer. One idiosyncrasy of the author needs to be referred to at this point, if the reader is to do justice to the argument. I have repeatedly entered a caveat against some statement as too emphatic; and gone on with some protest in my own mind to find that protest removed at a later stage by the equally emphatic statement of the counterbalancing truth. It is part of the writer's peculiar expository gift, which leads him to isolate and emphasize. But the book needs to be read as a whole before we get his full meaning. It would be easy to misrepresent his actual thought by isolated quotations.

The crucial section of the book is that on the *Werthurtheile* of Christianity, which are here called 'the Immediate Utterances of Faith.' The first of these is that Christ is not only the Subject but the Object of Faith; that, explain it how we will, we cannot attain to the standard of faith in the God whom Jesus revealed without faith in Jesus Himself; and that, as is the measure of the one, so is the measure of the other. This is really the basal fact of Christology to-day, as real as is any of the great human experiences, as real as the principle that love seeks love, and that the soul lives by prayer. It is the simple truth that to-day confidence in the Father whom Jesus revealed can be maintained only through confidence in Jesus. The endeavour to rule out this elemental religious fact by *a priori* theories of the necessary relativity of Jesus, as a personality in the flux of history, is met by showing that Modernism is here inconsistent with its own scheme. It believes in prayer and in forgiveness, both of which are inconsistent with its own theory of relativism. To these we may surely add Freedom.

From this starting point the author goes on to the new position that Christian faith is in the Risen Christ. That Christ rose from the dead is to him part of the very substance of the Revelation. Here, of course, he is in sharp antagonism with Modernism, and even with many who think it unwise to stake Christianity on what they deem a purely external event, rather than on the revelation of the Divine Character in the inner life of the Son alone. I cannot share this latter view. There can surely now be no doubt that the entire structure of Apostolic thought grew out of the Resurrection. It is indeed an endeavour to see all things *sub specie Resurrectionis*, and the optimism and vital force of the whole ethos and outlook depend upon this fact. 'Say your worst about the world, yet it is a world in which Jesus rose from the dead.' Such is the faith of the first Christians, and it is this conviction which makes them put Hope among the great virtues instead of among the fortunate gifts of temperament as we put it to-day.

From the Resurrection and Exaltation the argument moves on to the next religious idea, the perfect Manhood of Christ. The author is certainly right in putting this among the great *religious* verities of faith. This is the distinctively modern discovery, or rather rediscovery, the point in which the traditional Catholic Christology is weak, and which has to be reasserted if Christianity is ever to come to its own again. To many the whole modernist controversy is a mere lapse from the faith. It is surely nothing of the kind; it is fundamentally a recovery of an obscured truth. No truth is ever rediscovered without convulsions and extreme positions; and so it is to-day. But we shall never do full justice to Modernism until we realize that it is the one-sided reassertion of a great and neglected religious verity of central importance, the true Humanity of Jesus. It is just as needful that this truth should come to its full rights as that the most venerable ancient creeds should be conserved. Our author is in this regard a true modern. 'Were it conceivable indeed,' he says, 'that we were forced to choose—as we are not—between the conviction that Jesus possessed true manhood in all its parts, and the assurance that He was the Son of God come in flesh for our salvation, our plain duty would be 'to affirm His Humanity and renounce His deity.' With this I fully agree. But we could never have reached this position, with the richer content of Christian truth which, I believe, it implies, without the long modern conflict with Humanitarianism. I believe we must keep this in mind in all the phases of that controversy which may remain, and ask ourselves, 'What is, what may be, the truth which these continued protests contain?' It is not enough to show inconsistencies and impoverish-

ments of vital truth in Humanitarian writers, we must ask what is the possible religious truth for which they are still standing, and which, it may be, our own syntheses are as yet ignoring. Have we as yet found the final 'balance of truth'? Have we any right to assume that the controversy is as yet concluded, or that there may not be in the minds of those of us who hold with conviction to the positive position, residues of the past that the future will not justify? Over the rest of this chapter time forbids me to dwell. There is a very fine passage on the balance of qualities in Jesus, and a very interesting discussion of whether we can predicate human individuality as well as personality of our Lord, but we must pass on to the next chapter where the argument reaches its climax in the discussion of the Divinity of Christ.

In this chapter the author sums up the preceding argument. He recalls first the facts about Christ which he has established from the Gospel History. 'The primal and creative source of belief concerning Jesus is recorded fact. . . . The final court of appeal, therefore, is Jesus' witness to Himself as echoed and apprehended by the believing mind. . . . We are obliged to call Jesus what He called Himself, and what the new life He inspires proves Him to have been.' This last clause is expanded later. 'The moral authority of Jesus presents itself in the Christian conscience as invested with absolute supremacy, as infinite with the infinitude of God, also a fact which insists on doctrinal interpretation. It means that the voice of Jesus finds us at depths of our being accessible to God only. Again we have an intuition of Divine suffering in the Cross. Involuntarily, we are made aware, in presence of Christ's passion, that it is God Himself who bears our sin and carries our sorrow . . . that the judgment upon evil uttered upon Calvary is manifested through suffering veritably Divine, and that Christ chooses the Divine life He thus pours out for sinners. Again, Christ abides within His people, His life pervading theirs with a creative, undefined power; but this capacity to inhabit the inner man, kindling life by an originating impulse, is clearly something not predicable of a simply human personality. If He be the giver of a Divine Spiritual Energy, how escape the assurance that He is Himself Divine? Or if He reveals the Father perfectly, must He not participate by right of nature in that which He reveals? Finally, we arrive at the clear position that specifically Christian faith in God the Father is linked indissociably to faith in Christ the Son. Without any duplication of the object grasped by faith—which would be polytheism—believers cast themselves down into the depths of Christ's compassion, and in Him find rest for their souls. Yet nothing can be more certain, than that in this sense Christians can believe in God only.'

'How shall we describe this wondrous Person, in whom those attributes of power and supremacy are found, this Jesus who transmits a life no one else had transmitted to Him? He is highest in the highest realm we know; through Him, as first cause, our race has received the creative inflow of the unseen pouring from fountains of the great deep. Which is the right predicate? How name the presence that constitutes Him our Redeemer? Surely it is only God Himself.'

After this the author selects three aspects of Christ's Humanity, which are intelligible only if they are based upon His true Godhead. These are His sinlessness, His special Sonship, and His transcendent risen life. He then discusses Haering's view, that the term Godhead is none the less inappropriate, as applied to Christ by scientific theology, though it is justifiable as the expression of intense religious feeling.

Finally, we get at the real heart and motive of the author's Christology in a striking passage, in which he urges that we 'can conceive a far more glorious Gospel' than that of the Humanitarian Christ. 'We can conceive the thought that God Himself should be present to heal and save. And we judge that the most glorious thought of God is always the truest.'

Of the power and truth and beauty of very much in this chapter it is unnecessary for me to speak. The last sentence quoted, indeed, seems to me to go to the heart of the matter. Nevertheless we confess to some questioning, if here we have as yet an account of the whole that is satisfying. I would briefly note two points at which the construction seems to me inadequate, with a view to suggesting discussion, and perhaps of leading the author to state his views more fully at some future time. When all is said, the centre of faith in the New Testament is placed in God, and in the Gospels this is quite clearly God the Father. The central motive of Jesus is not, as Seeley said, His enthusiasm of Humanity, but His enthusiasm of God, and His *ultimate* aim is not to awaken

faith in Himself but in His Father. I entirely agree with the author's position as to Christ Himself being the object of faith, and as to His seeking and approving this faith in His disciples. But the primary and ultimate aim is, that through Him they may find the Father. This, moreover, seems to me the dominant type of Apostolic religion. Christians are those 'who through Jesus believe in God,' and this is not 'Godhead' but 'the Father.' Moreover, we have the considerable number of subordinationist passages in the New Testament to consider in this connexion. Either we must regard these as 'vestigial survivals' or use them as vital utterances of faith. The author gives abundant evidence that he is familiar with this point of view. Indeed, the knowledge of all types of religious experience shown in the book is extraordinary. But here it hardly seems to have entered deeply enough into the fundamental construction. In the endeavour to avoid Tritheism we seem sometimes in danger of Modalism. It appears to me that we must start with Jesus as the Revelation of the Father. As we endeavour to enter into this we find that we become more, instead of less, dependent upon the Son. This is the vital experience which leads us to the conviction of His Divine place. 'He fills the whole sphere of God,' but He fills it as a transparent glory through which we look to the Father.

The other point relates to the implicates of the sinlessness of Jesus. Does that sinlessness imply necessarily, as the argument of the book maintains, that Jesus must be Divine? I cannot see that it does, on the author's basis. It is a leap beyond the data. 'When we ask why He uniformly triumphed over sin, whereas we fail, the answer, as we shall see, must lie in that element of His being, in virtue of which He is one with God' (p. 404). 'The sinless preface to a sinless adult life is in itself suggestive of a vital and inherent identity with the Divine' (p. 414). But possibly I misunderstand his basis, for later we have a pregnant saying, which if it were worked out would, I believe, greatly strengthen the whole argument of the chapter: 'His original oneness with God stands here solely for the potentiality and basis of sinless manhood' (p. 414). Were these two lines of thought wrought out more fully, the essentially filial character of Christ's Eternal Personality, and the essential kinship of that Eternal Personality with essential Humanity, we should, I believe, have a fuller and more satisfying account of the whole matter.

It is in this section which deals with the *Werthurtheile* of Christianity that the core of the book lies. These are the verities, the author would say, of which we are sure. They are matters of faith, and of a certainty which we cannot predicate of further doctrinal constructions and interpretations. But none the less we are bound to go on to this further task. You have to face these problems in effect, he says, if these faiths are true. Here in what follows is the best solution I can give, and I give it for what it is worth.

The limits of time and space prevent me from dealing as it deserves with the singularly fresh and suggestive closing section of the book. It is a bold and comprehensive endeavour to deal with the problems of thought which arise as soon as we try to explain this Christ of Faith, to unify our impressions of Him, and to set them in the full light of our knowledge of God and the world and the soul. The mere enumeration of the leading topics discussed will show the range of this argument. The Incarnation and Divine Immanence, Pre-existence, Kenosis, Incarnation, and the Sub-conscious Life, Progressive Incarnation, the Virgin Birth, the Economic and the Immanent Trinity, are the leading themes. The whole discussion has a range and courage of thought which is eminently refreshing. The ancient problems are set in the full light of modern knowledge, and the solution is pursued with unflagging energy. Specially interesting are the chapters on Immanence and on Pre-existence.

As regards the method of the Incarnation the author accepts in its essence Dorner's view of a gradual union of the Divine and the Human in Jesus, as the Human Jesus grew in the spiritual life, and hazards the bold analogy of the growing union of the Christian with His Lord. I shall quote but one characteristic passage out of many to indicate the spirit of the whole. Dealing with the charge of elaborateness and inconceivability, he says: 'Yet even here, the main ideas of which these chapters have been so faltering and imperfect an exposition may perhaps challenge comparison, as regards mere capability of being thought, with the constructions of recent speculative philosophy, be it Hegelian, Bergsonian, or Materialistic. The conception of Godhead, self-renounced and self-fulfilled in Christ, is surely child's play in contrast

to the marvels of the absolute dialectic, of the intuitive method, or of naturalistic evolution as interpreted in terms of matter. Whereas the Christologian has at least this advantage, that the mystery he reports is a mystery of grace. Holy love is his last criterion of reality. The greatness, the mercy, the glorious power of Jesus Christ, who ransomed us with His blood, and who, after all creatures have received of Him, is still as endless as in the beginning—these are facts which have conveyed to the human mind a totally new impression of what God is, and of the lengths His love will go to redeem the world. He who has stood by this ocean of Divine mercy, as it stretches from his feet to incomprehensible distances, will not too much complain that our estimate of Christ should thus bring us, ere we are aware, to the verge of silence.'

These words may well complete the imperfect notice of a noble book which, whether we agree or differ with it, and the reviewer does both, really advances the discussion of the great theme with which it is concerned, and will doubtless leave its deep mark on its future course.

In the Study.

New Commentaries.

WHATEVER the reason of it, there is no part of the Bible upon which we are better served with commentaries than on the Epistles of St. John. The volume in the 'International Critical Commentary' is the latest addition to the literature. Its title is *A Critical and Exegetical Commentary on the Johannine Epistles* (T. & T. Clark; 10s. 6d.). The author is the Rev. A. E. Brooke, B.D., Fellow, Dean, and Divinity Lecturer, King's College, Cambridge.

One of the most interesting things about the literature on these Epistles, is that it takes so long to grow old. Books on the Gospels, including the Johannine Fourth, are antiquated speedily; books on the Pauline Epistles stay a little longer; but books on the Johannine Apocalypse scarcely survive their author. On the Johannine Epistles only, so far as we can see, do the commentaries live. In his list of the literature on these Epistles Mr. Brooke names Lücke (1820–1856), Huther (1855–1880), Maurice (1857), Ebrard (1859), Haupt (1869), and Rothe (1878) as all worth studying still. What is the reason of it?

On Rothe, by the way, Mr. Brooke makes a remark, and on Rothe only. He says, 'A most valuable Commentary.' But he has forgotten that Rothe is accessible in English. To the earliest volumes of THE EXPOSITORY TIMES a translation of Rothe's *First Epistle of John* was contributed. It has not been reprinted, and has no doubt made these early volumes to be the more sought after.

With Mr. Brooke himself we are greatly charmed. How good it is that the preacher—not only the special student but the practical preacher—is accustomed to turn first of all to the volumes of the 'International Critical Commentary.' We want reliable scholarship. We can do the rest ourselves. Every preacher will turn to Mr. Brooke's Johannine Epistles. And it is very rarely that he will require to turn to any one else.

In the Rev. Cyril W. Emmet's commentary on *St. Paul's Epistle to the Galatians* (Robert Scott; 3s. 6d. net), the argument in favour of the South Galatian locality is stated shortly and clearly; the argument in favour of an early date for the Epistle, a date *preceding* the Apostolic Council of Acts xv., is given in fulness and with astonishing force of conviction. For that great argument alone the book is worth buying.

But it is also a commentary, of independence and ripe scholarship. Mr. Emmet is becoming recognized as one of the most reliable theological writers of our day.

Professor Allan Menzies of St. Andrews, who published an edition of St. Mark's Gospel on a new plan, has not repented of his temerity. The new method of exposition has proved a true method and very useful. Now he has issued on similar lines an edition of *The Second Epistle of the Apostle Paul to the Corinthians* (Macmillan; 6s. net).

What is the method? The Greek is given on one page and Dr. Menzies' own translation on the page opposite. Then, the commentary is an exposition, not of the writer's words but of his

thoughts. That Dr. Menzies has studied the words, and studied them much, his translation is evidence enough. But the words are only the channel through which the thought is poured; and he is right in believing that what the expositor ought to make us acquainted with, is what the writer says and not how he says it.

Moreover, this method makes a commentary really readable. The stepping-stone method, by which you jump from one phrase to another, is very wearisome. This method is as refreshing as it is informing.

Professor Menzies is always himself. He does not follow the fashion and divide the Epistle into two or more epistles. Nor does he rearrange its contents. He finds that as it lies before him, 'it is not unintelligible.' He concludes a searching examination of the evidence in this way: 'It is the same material that burns in both parts of the Epistle; only in the earlier, the fire is kept down and not allowed to burn into flame. In the latter part it does so. And it is natural to suppose that the part in which the Apostle suppresses his feeling, and only betrays it in a series of hints and of quotations of what is said of him at Corinth, is anterior to the part in which he allows it free vent. It would be a strange thing if, after expressing himself so freely and unreservedly as he does in 10–13 about his opponents, he had written another letter in which the flame did not appear, and he yet showed by his veiled reproaches and complaints that he still kept his grievances.'

This volume will certainly add to the author's reputation.

The 'International Critical Commentary' is now proceeding with unusual but very welcome rapidity. We have just rejoiced in Brooke's Johannine Epistles when we are handed *A Critical and Exegetical Commentary on the Epistles of St. Paul to the Thessalonians* (T. & T. Clark; 10s. 6d.). The editor is the Rev. James Everett Frame, Professor of Biblical Theology in Union Theological Seminary, New York.

How does Professor Frame arrange his materials? In the Introduction he has eight great sections. The first section gives the historical atmosphere in which St. Paul found himself. The second and third sections handle the questions that concern the two letters, the second letter being considered under the heads: (1) Occasion; (2) Place, Date, and Purpose; (3) Contents; (4) Religious Convictions; (5) Disposition. Then follow sections iv. Language and Personal Equation; v. Authenticity of First Epistle; vi. Authenticity of Second Epistle; vii. Text; viii. Commentaries. The longest discussion is of the authenticity of the Second Epistle. Every book, brochure, and magazine article seems to have been considered. The conclusion is: 'Since the antecedent probability, namely, the intelligibility of the historical situation implied by II, the language, the personal equation, and the religious convictions, is distinctly in favour of Pauline authorship, and since the objection to the genuineness on the score of alleged discrepancies between 1 Th $5^{1ff.}$ and 2 Th 1^{1-12} is not insuperable, the hypothesis of genuineness may be assumed as the best working hypothesis, in spite of the difficulties suggested by the literary resemblances, especially the striking agreement in the epistolary outline.'

The Commentary itself is perhaps fuller of exegetical and less full of critical material than usual. The summaries are lucid and terse; the explanation of difficult or pregnant passages is candid and as a rule convincing. Without doubt Professor Frame has made a notable addition to this great series and a name for himself.

At the Clarendon Press has been published the fourth and last volume of *The Hebrew Prophets for English Readers*, as edited by Francis H. Woods, B.D., and Francis E. Powell, M.A. (2s. 6d. net). Each of the previous volumes has received particular notice in The Expository Times, and now, on the issue of the last, let us see if we can make it understood that this is no ordinary commentary. These editors do not repeat with slight verbal variation what other Commentators have said. Their work is original from beginning to end, and based on many years' arduous study of the Prophets. Sensitive to the least item of new knowledge, they are also respectful to the tradition of the Church. If they have arranged the prophets in an unfamiliar order they have done so, it may confidently be understood, on the clear demands of scholarship.

A Note on 'Rest.'

Students (we do not say readers) of Dr. Edwin A. Abbott's books have been saying, that about

this time another volume was due. It has come, in the form of an exposition of the Odes of Solomon, a volume of six hundred and sixty-six octavo pages, each page packed with matter, and all original, thoughtful, demanding incredible research and verification. Again this scholar comes before us as the greatest wonder-worker of our time. The title of the new book is *Light on the Gospel from an Ancient Poet* (Cambridge: At the University Press; 12s. 6d. net).

There is only one way of doing justice to such a book in a review. It is to select some topic out of it, make an effort to show the wealth of scholarship there is in that topic, and then let it be understood that there is a hundred topics in the volume, each as fertile in thought and all treated as thoughtfully. We select the subject of *Rest.*

'After the introduction of love [dealt with by Dr. Abbott in the previous sections of his book], which is the power that makes a family and a home for Man, there comes naturally, for a Jewish poet, the thought of rest. For "rest" is the Hebrew term for expressing "home"; as when Naomi says to her daughters "The Lord grant you that ye may find *rest*," and to Ruth "Shall I not seek *rest* for thee?"—that is, the "rest" of married life, in a home. A promise of "rest," meaning the promise of a home in the Promised Land, is made to Moses as the representative of Israel. The successor of Moses, Joshua—who for Christians would stand as the first Jesus and the type of the second Jesus—repeats this promise of God. It is also said that before Joshua's death "the Lord had given rest unto Israel." But the historian adds, "from all their enemies round about." Every Jew would recognize that the "rest" was but temporary, and would agree with the Epistle to the Hebrews that in the highest sense the promised "rest" was not yet given:—"There remaineth a *rest* for the people of God." The literal rendering is, not "rest"—as elsewhere in the Epistle—but "sabbath-keeping." The true "sabbath-keeping" was yet to come.'

The name of Solomon is associated with rest. It was promised that he should be 'a man of rest' (1 Ch 22^{7-10}), and that the house which he was to build would be called 'a house of rest for the ark of the covenant of the Lord' (1 Ch 28^{2}). It is natural therefore that the Odes of Solomon, as they are called, should have much to say about rest. Dr. Abbott discusses the word as it occurs; but at this point he writes a note—one of his long, informing, amazing, charming notes—on the first mention of the word 'rest' in the Bible.

The first mention of the word 'rest' in the Bible is in connexion with Noah, whose name indeed signifies 'rest.' There is, of course, the earlier rest of the Sabbath, rest after toil, but that is different. The rest of Noah is the rest of home and a quiet spirit; the rest of the Saviour's invitation, 'Come unto me—and I will give you rest.' Of this same Noah it is said that 'the Lord smelled the sweet savour' of his sacrifice, where 'sweet' is a noun derived from the root of 'Noah'; literally the translation is, 'the Lord smelled the smell of restfulness'—a quieting, soothing, tranquilizing smell.

But is not Noah's name connected with *comfort?* It is. Lamech's prophecy was: 'This same shall comfort us.' And hence arose confusion in the translations and interpretations of this passage. The LXX translates 'This man shall-give-us-an-interval-of-rest (one word, διαναπαύσει) from our works and from the troubles of our hands.' Philo quotes the LXX, and admits—an admission the Christians were not slow to take advantage of—that Lamech's prediction is 'literally false'; for, he says, during Lamech's life, instead of a relaxation, there was a recrudescence of evil. Origen replied: 'Our Lord is the true Noah' (*Hom. Gen.* ii. 3), and quotes the promise in St. Matthew ($11^{28.29}$).

Did Origen mean, then, that the 'all' of our Lord's promise definitely included Lamech, thus fulfilling Lamech's own prediction, 'This same shall comfort us'? He does not say so directly, but St. Peter does. In the famous passage in 1 Peter (3^{18-20}), those whom Lamech calls 'us' are definitely mentioned as 'the spirits in prison—disobedient—in the days of Noah,' and to them it is said that Christ proclaimed release. The 'prison' of Sheol, says Dr. Abbott, might be regarded as (Ps $69^{14.15}$) 'the pit,' 'the deep,' 'the water flood,' 'the deep waters,' 'the waters that come unto the soul.' Only seven persons came alive out of these waters with the first Noah. The second Noah brought up a host, rescued for a new life. This act of rescue the Epistle likens to 'baptism,' and it emphatically explains that the act was spiritual. It was '*in the spirit*' that Christ 'proclaimed,' and it was '*to spirits.*' And 'baptism' is 'not the putting away of the filth of the flesh,' but the question-and-answer of a good conscience toward God.

New Sermons and Essays.

The brief essay, half expository, half devotional, is a feature of certain weekly newspapers, especially *The Christian World* and *The British Congregationalist*. Unattractive at first, they become at last the feature of most acceptance. The Rev. Edward Shillito, M.A., is a contributor of such essays, few more acceptably. He has now gathered a selection of his contributions to the journals named into a volume, issuing it under the title *Looking Inwards* (Clarke & Co.; 2s. 6d. net).

There is no limit to the interest of life when it is set in the light of eternity. Had Mr. J. Brierley looked out on the world as a mere thing of phenomena his essays in *The Christian World* would have come to an end long ago. They would have come to an end, not for lack of material to write about, but for lack of people who cared to read what was written. How long has he been writing? Some of us have a row of volumes on our shelves. Yet the latest volume, called *The Life of the Soul* (Clarke & Co.; 3s. 6d. net) may be read from cover to cover with as much enjoyment as ever.

A volume by Mr. Maurice Clare of devotional chapters on the Creed—chapters which may have served and may still serve as sermons—has been published by Messrs. Hodder & Stoughton in a new, striking, and highly pleasing outward fashion. The chapters have that mingling of homiletical suggestion and literary instinct which makes modern devotional writing so popular. The day is over upon which men wrote their devotions for their own souls' sake; they write now quite consciously for the sake of the souls of other men. They write for the nibbling multitude, and they know that if they are to be successful as fishers of such men they must bait with literary reference and familiar quotation. In Mr. Clare's book the references to literature run down each broad margin in all men's sight. For the good fisher understands that his bait must be visible and he himself less so. The title of the volume is *The Creed in Human Life* (6s. net).

A volume of sermons on *Bible Types of Modern Men*, by the Rev. W. Mackintosh Mackay, B.D., came recently to tell us that we had not exhausted the capacity of the Bible for surprising us. Just as instructive, combining evangelical warmth with ethical instruction, is a new volume by the same preacher on *Bible Types of Modern Women* (Hodder & Stoughton; 6s.).

Not every popular preacher is popular after the press. The Rev. G. H. Morrison, M.A., can publish his sermons as he preaches them and enjoy his popularity both ways. The new volume is again a collection of his Sunday evening sermons, and again the sermons are simple in thought and expressed in simple language. Each sentence is intelligible and contributes to the finished grace of the whole. The title is *The Afterglow of God* (Hodder & Stoughton; 5s.).

Where lies the secret of the acceptance given to every new volume of sermons issued by Archdeacon Basil Wilberforce? He is an eager temperance reformer—that is not the secret. He is an ardent universalist—is it that? Perhaps, after all, it is simply the plentiful share of sunshine which he pours through his preaching upon hearer and upon reader. There is no nicety of scholarship or logical order of argument—there is simply warmth. The new volume is *Steps in Spiritual Growth* (Stock; 3s. net).

A Report has been issued of the Sermons and Lectures delivered at the *Westminster Bible Conference, Mundesley, 1912* (Morgan & Scott). The price is not stated, but it is an unbound volume and presumably published at a small price. The sermons and lectures are by men like Dr. Campbell Morgan, Mr. John A. Hutton, Professor Griffith Thomas, and Mr. J. E. Rattenbury.

Mr. Francis Griffiths, proceeding with his several enterprises in homiletical literature, has sent out Parts 69 to 76 of *The Churchman's Pulpit* (1s. 6d. net each), as edited so competently by the Rev. J. Henry Burn, B.D. This, when complete, will be the largest collection of sermons ever issued in book form, and not only the largest but the best.

The same publishers have continued *The Children's Pulpit*, issuing Parts 6 to 10 (1s. net each); and Parts 85, 86, these two containing topical rather than textual sermons, the 86th Part a double number (2s. 6d. net). They have ready

also two more parts of the 'Lecture Library' (1s. 6d. net each), *Witches and Witchcraft*, and *Joan of Arc*, both by Mr. Percy Allen.

More conspicuously than any man in our day, Sir Oliver Lodge stands on the borderland between Science and Religion. Now he writes to *Nature* on some scientific topic; now he sends an article to *The Contemporary Review* on some religious question; and now he contributes something to *The Hibbert Journal* which is neither Science nor Religion. The religious papers of many years he has gathered together into a volume, to which he has given the title of *Modern Problems* (Methuen; 5s. net). They are not all obviously religious—'The Smoke Nuisance,' for example. But Sir Oliver Lodge rarely separates Science altogether from Religion, and so he has had to consider whether this or that essay should come into the volume on religious subjects or into the next volume on scientific subjects. It may seem wonderful that one man could write on Determinism and the Smoke Nuisance, and especially essays that are worth republishing; but the subject of an essay is always of less consequence than the treatment of it; and, after all, these subjects may not be altogether unconnected. In any case, whatever Sir Oliver Lodge writes he writes so that everybody reads him.

The Rev. P. N. Waggett, although of the Society of St. John the Evangelist, is not unacquainted with the problems, political and social, which are crying for resolution. Nor is he unconcerned. But he holds that the pulpit is the place, not for the resolution of problems of conduct, but for the proclamation of that grace and power which makes good conduct possible and a delight. Therefore in his volume of Lenten sermons, entitled *Our Profession* (Longmans; 3s. 6d. net), he has dealt solely with the grace and the power, 'those things which for Christians do not change.' He has dealt with Faithfulness and Righteousness, giving five sermons to the one and four to the other. He has closed the book with a Holy Week and an Easter sermon, the one on the Barren Fig-tree, the other on Christ's Friends and Foes.

Innumerable as the books are which tell us of the things most surely to be believed, nothing has come into our hands which can touch a little volume of essays entitled *The Dominant Ideas of Christianity*, and written by the Rev. John Macaskill, M.A., Paisley (Oliphant, Anderson & Ferrier; 1s. 6d. net). Nothing can touch it for reverence of approach, for insight, for delicate unconscious phrasing.

It may not be generally known, but we believe it is a fact, that retreats are becoming quite a feature of the religious life of our day, and not least among Scottish Presbyterians. So the volume of essays on *Retreats for the People* (Sands), which a Jesuit, the Rev. Charles Plater, has published, will find a wider welcome than the author anticipates.

A Marriage Address.

By the Rev. Arthur F. Taylor, M.A., St. Cyrus.

My dear Friends,—The first condition of wedded, as of all other happiness, is the blessing of the Almighty God, by whose power we were created, by whose bounty we are fed, and by whose grace we are saved. That blessing we have already besought for you, and will beseech whensoever we remember our kindred and our friends in the prayers either of the home or of the Church.

But in this quest of happiness something also depends upon ourselves. That husband and wife will love one another we take for granted. *That* comes by instinct; it is a subtle unanalyzable attraction. But husband and wife have also to live together, and that does not come by instinct. It is an art that has to be learned, and, to speak frankly, is not always very easily learned. Naturally; for it is scarcely to be expected that husband and wife will always be found in precise agreement in every respect of judgment, taste, and feeling.

Like every other art, this art of living together has to be learned by studious patience and care. There are, I think, two prime secrets in the art—the one negative, the other positive.

Negatively, we husbands and wives must learn studiously to avoid the foolish and perilous habit of accumulating a store of petty grievances against one another—dwelling in memory upon things that are far better entirely forgotten.

And then *positively*, we must endeavour in all

things to deal with one another in a spirit of resolute, generous, and kindly forbearance and, so far as may be, of understanding sympathy.

My brother, let me then remind you, or ask you to remind yourself, that a woman is not as a man. A man is prepared to take many things for granted in the intercourse of life. Having said a thing once he scarcely thinks it necessary to say it again. But a woman is not made that way, I think. You love your wife, and she knows that you love her, nevertheless she will like to be told so many times either in words or by those little gifts and attentions that are only a more delicate kind of language.

You will remember this also, my brother, that marriage generally brings to the man an immediate access of comfort, but to the woman it brings an immediate access of responsibility, and may, in the course of years, bring upon her a very severe strain both of body, mind, and spirit. Remembering this, you will, I am sure, endeavour to give to your wife that courteous consideration that is due to one who is sometime called the weaker vessel, but who often has the heavier burden to bear.

And *you*, *my sister*, will remember that a man is not as a woman. Your husband has already given much of his energy to his business, and must continue to do so. While *your* thoughts will be centred in the home, *his* must ever be divided between the home and the market; for there is in every man, worthy of the name, an impulse to go out into the world and measure his strength and capabilities alongside of his fellows. Be it yours, then, not merely to make his home comfortable and happy, but also, day by day, to gird on, as it were, his armour for the fight and bid him be brave, incorruptible, and strong.

God the Father, God the Son, God the Holy Spirit, bless, preserve, and keep you. The Lord mercifully with His favour look upon you; pour upon you the riches of His grace; sanctify you that you may please Him both in body and in soul, and live together in holy love unto your life's end.

Cura Curarum.

'"The truth is that we have need constantly to go back to the first principles of our ministerial vocation and to renew our sense of its purpose and aim. We should be greatly helped to do this, were we to make it a practice to read carefully, from time to time, the service which was used at our ordination as priests."'—A. W. Robinson, *The Personal Life of the Clergy*.

And here is the Bishop's address in the service above referred to, as we find it in The Book of Common Prayer of the Church of England:—

'You have heard, brethren, as well in your private examination, as in the exhortation which was made to you, and in the Holy Lessons taken out of the Gospels and the writings of the Apostles, *of what dignity, and of how great importance* this office is, whereunto ye are called. And now again we exhort you, in the name of our Lord Jesus Christ, that you have in remembrance, unto how high a Dignity, and to what weighty an office and charge ye are called: that is to say, to be messengers, watchmen, and stewards of the Lord; to teach and to premonish, to feed and to provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ for ever.

'*Have always therefore printed in your remembrance, how great a treasure is committed to your charge.* For they are the sheep of Christ, which he bought with his death, and for whom he shed his blood. The Church and Congregation whom you must serve, is his spouse and his body. *And if it shall happen the same Church, or any member thereof, to take any hurt or hindrance by reason of your negligence*, ye know the greatness of the fault, and also the horrible punishment that will ensue. Wherefore consider with yourselves the end of your ministry towards the children, towards the spouse and body of Christ; and *see that you never cease your labour, your care and diligence*, until you have done all that lieth in you, according to your bounden duty, to bring all such as are or shall be committed to your care, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you, either for error in religion, or for viciousness in life.

'*Forasmuch then as your office is of so great excellency and of so great difficulty, ye see with how great care and study ye ought to apply yourselves*, as well that ye may show yourselves dutiful, and thankful unto the Lord, who hath placed you in so high a Dignity; as also to beware, that neither

you yourselves offend, nor be occasion that others offend.

'Howbeit ye cannot have a mind and will thereof of yourselves; for that will and ability is given of God alone: therefore *ye ought, and have need, to pray earnestly* for his Holy Spirit. And seeing that you cannot by any other means compass the doing of so weighty a work, pertaining to the salvation of man, but with doctrine and exhortation taken out of the Holy Scriptures, and with a life agreeable to the same; *consider how studious ye ought to be in the reading and learning of the Scriptures*, and in framing the manners both of yourselves and of them that specially pertain unto you, according to the rule of the same Scriptures; and for this same cause, how ye ought to forsake and set aside (as much as ye may) all worldly cares and studies.

'*We have good hope that ye have well weighed and pondered these things with yourselves long before this time*, and that you have clearly determined by God's grace *to give yourselves wholly to this one thing, and draw all your cares and studies this way*; and that you will constantly pray to God the Father, by the mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost; that, by daily reading and weighing of the Scriptures, ye may wax riper and stronger in your ministry; and that ye may so endeavour yourselves, from time to time, to sanctify the lives of you and yours, and to fashion them after the rule and doctrine of Christ, that ye may be wholesome and godly examples and patterns for the people to follow.'—Book of Common Prayer.

'If the scholar feels reproach when he reads the tale of the extreme toil and endurance of the Arctic explorer he is not working as he should.'—A. W. Robinson.

Virginibus Puerisque.

The Rev. Will Reason, M.A., excellent scholar, and the friend of the little folks, has published a volume of *Ten Minute Talks to Boys and Girls* (Robert Scott; 2s. net). We take one talk out of the book by way of exhibiting its quality.

Houses of Life.

There is a story from America of a man who was engaged to build a house. He got the work because he was going to marry the servant of the gentleman who wanted the house built. This gentleman gave him the plans, told him how much it was to cost, and said it must be finished by the time he returned from a journey to Europe. When the builder understood that his employer would be away while the house was being put up he was very glad, because he did not like people to watch what he was doing. He was one of those men who make the outsides of things look very nice, but scamp the inside work. So he put cheap pipes where they were under floors or covered up by plaster, and did not trouble to make the joints properly. He made the doors and windows of unseasoned wood, put bad stuff into the roof where it could not be seen, used plenty of putty to fill up the cracks instead of being careful with his joinery, and tried every trick he knew to save as much money as he could out of the job, while making it look nice with paint and varnish over all the outside places.

When the employer came back, the house was finished, and the builder showed it off, calling attention to all the things that looked nice, and declared that there was not a better built house anywhere round.

'I am glad you like it so much,' said the gentleman, 'for it is my wedding present to you and your wife, to live in.'

Then the man's face fell, as he thought of the pipes with leaky joints, the doors and windows that would soon be rattling with every wind, the dark corners where his foot might go through the floor some day, and the roof that would not be long before it let the rain in. Somehow putty and paint did not seem such good things as they did when he believed that some one else would live in the house.

You think he was not only a bad man, but very foolish, and perhaps you are wondering why the story is told to you. Do you not know that you have been given a house to build, in which you will have to live yourself? That is true of every one of us. Indeed, it is not one house only but several, which you are building now, in some kind of fashion.

There is the House of the Body. You are putting material into that every time you take something to eat, and the way in which you build with this material depends on your habits, whether you take the right kind of exercise, use plenty of

clean water, get enough fresh air, go to bed at the right time, and things of that nature. Some greedy boys and girls get very cross if they are not allowed to eat the wrong things, others are lazy, or hate washing, or will not go to bed so as to have the proper amount of sleep. Well, if you are of this kind, you cannot expect to have a good Body House to live in when you grow up. If your stomach and liver give you trouble, if you are flat-chested and feeble, and generally unable to do what healthy people can, just remember that you have been told how it would be. It is your House, and you will have to live in it.

Then there is the Mind House. That is where you do your thinking, and it makes a great difference whether that thinking is true or not. You are building this House out of the things you learn, and the way in which you do your lessons. Remember that it is not only what you have to learn by memory, but all your habits of attention, thoroughness, order, and the rest. These things make the framework of the House, and it is while you are boys and girls that it can be properly put together. I have known children who think that school is a kind of game with the teachers. If they make you do the work, that scores one to them; if you can manage to shirk, it counts to you. But it is not the teacher who will have to put up with the holes in the knowledge and the dark windows of the Mind House; it is yourself who must live in it.

The best house of all, if it is properly built, is the Heart House. I wonder if you are building it the right way? Some foolish people build it only for themselves, and then it becomes a terribly lonely place as they get older; narrow, dark, and stuffy. It is made of the wrong material, such as meanness, jealousy, envy, greed, and spite, which never wear well. But if the House is built of sympathy, generosity, honour, and other good material, it makes a beautiful home, where friends are welcome, and the Lord of Life Himself will come in. He cannot do that where there is only room for yourself. Remember again, whether others can come in or not, you have to live in it; either in the beautiful home, or in the narrow prison.

You will see how important all this building is, and perhaps think it is too much to expect you to know how to do it. It would be, if you were left alone. But Paul, in one of his letters, tells us that God Himself is the Architect, and has given us the plan of the House in Jesus Christ. He is the Foundation, and if we build on that, we shall not go wrong. If we build on another plan of our own, we shall find that sooner or later there is nothing to hold the walls up, and they will crack and tumble. That is why we want you boys and girls to know as early as possible what Jesus is. We want you to take His words, and use them in your life. You should try, after seeing what He is like, to be like Him yourself. Then He will be able to help you, because He is not only the plan on paper, but the foundation. You can put your whole weight on Him.

Children's Books.

The Society for Promoting Christian Knowledge has published six volumes of children's books, all for the coming Christmas.

One volume is written solely to give pleasure to the bigger girls. Its title is *Aunt Pen* (2s. 6d.). In fulness the title is *Aunt Pen; or, Roses and Thorns*, which at once indicates the character of its contents. We may say that the lives of girls are rarely so rosy and less rarely so thorny; but the novelist is not a mere realist. If no liberty of imagination were allowed where would the pleasure be? The author of this volume is L. E. Tidderman.

For younger girls Florence Willmot has written a book. Its title is *Care of Uncle Charlie* (2s.). Again the idea is evident, and again the ups and downs are more startling than life usually offers. The conversation is the great feature of this book. Its short paragraphs are always lively and often amusing.

Two books for boys now. And first, *The Fortunes of Harold Borlase*, by John Graeme (2s. 6d.). It is a story of the days of Admiral Blake, a story of the sea and of sea-fights, the most thrilling of all adventures. The other is deeper in interest, and darker in experience. It is a tale of Siberia. Its author is Gertrude Hollis, and its title *A Lost Exile* (2s.).

Two books for the younger children are both written by Jessie Challacombe. Of the one the title is *Wait and Win* (1s. 6d.), of the other *David's Diaconate* (1s. 6d.). Both are illustrated by Oscar Wilson.

Professor Söderblom on Religion and Mysticism.

By Principal the Rev. J. G. Tasker, D.D., Handsworth College, Birmingham.

Baron Friedrich von Hügel's *The Mystical Element of Religion* has found an appreciative and discriminating reader in Professor Nathan Söderblom of Upsala, who contributes to *Religion und Geisteskultur* for October last a deeply interesting article entitled 'Thoughts on Religion and Mysticism.' Full justice is done to the erudition, intellectual sincerity, and profoundly religious spirit of the Roman Catholic lay theologian. His book has powerfully impressed Dr. Söderblom, and has raised in his mind questions in regard to the mutual relations of evangelical religion and mysticism.

Historical reasons are given for the fact that in educated circles to-day there are many whose ideal of a sensible religion is a morally good and socially useful life. Kant gave classical expression to this ideal when, in 1793, he entitled one of his works *Religion within the Limits of Pure Reason.* 'Subjectively considered,' he says, 'religion consists in understanding that all our duties are Divine commands.' Von Hügel has no difficulty in quoting *Protestant* authorities who hold that Kant has overlooked essential features of religion, as, *e.g.*, the inwardness of communion with God.

Ritschl accepted Kant's view with modifications. Kant postulated God as a guarantee that the categorical imperative should be in harmony with reality, and that obedience to the dictates of conscience should not conflict with man's desire for happiness. Herrmann retained the categorical imperative, but taught that in the moral life eternal truth confronts man with its condemnations and terrors, but in Christ eternal truth approaches man with comforting and redeeming grace. Insistence on Christ's nearness to our thoughts as the condition of all communion with God involves the exclusion of mysticism. In Christ, not in our inward experience, Christ meets us; or in Herrmann's own words: 'In God Himself we find nothing besides Christ.' Von Hügel grants that Herrmann's reaction from subjectivity was justified, but not his insistence on an exclusive and impracticable objectivity; he also agrees with Herrmann in holding that the full revelation of God is given in Jesus Christ, but not in claiming for Christ prerogatives which are regarded as implying that in the pre-Christian era neither Jews nor Gentiles attained to a true knowledge of God. Hence the complaint that Herrmann's teaching leans towards Pan-Christism.

Professor Söderblom begins his comments on Von Hügel's criticism of Protestant religious philosophy by acknowledging that Kant had an abnormal dread of the word 'mysticism.' But agreement is expressed with Hamann, who describes Kant himself as a mystic. The true nature of his religion is manifest not in his postulating of God and immortality whilst keeping within the limits of pure reason, but 'in his reverence, one might almost say his worship, of the unconditional majesty of conscience.' His interpretation of the moral law recognizes a higher order of reality than the rational. The mystical or super-rational element in Kant's conception of religion is found in his teaching concerning the claims of the moral reason or conscience. 'Kant's religion has also its mystery into which only the initiated have ever been privileged to gaze.' That mystery is involved in man's moral nature; his participation in a supernatural reality is revealed in the compunctions and consolations of conscience.

Dr. Söderblom calls attention to the changed attitude of the modern mind to which the word 'mysticism' is no longer an offence, but a glory. Publishers are glad to see it in the titles of books submitted for acceptance. But it is not because mysticism has a vogue to-day that an urgent plea is made for a higher appreciation among Protestants of the significance of mysticism. The appeal is from Kant and Ritschl and Herrmann to Luther and his doctrine of the *unio mystica.* 'The mystical union is neither an obsolete dogma, nor an accretion; it is a genuine constituent of evangelical Christianity, inasmuch as its mysticism is inseparably bound up with the essentials of every Christian life, that is to say, with the forgiveness of sins and with justification.'

Has Christianity a mystic secret of which an outsider, ignorant of it, cannot speak save as a blind man talks of colours? If it has, can it be that this secret is revealed only to those who have ability and leisure to study the subconscious

processes of their mental and spiritual life? In pressing these questions Dr. Söderblom has Von Hügel in mind, and he confesses himself convinced by the Romanist mystic that, in modern Protestantism, contemplation and ascetic discipline have been neglected. Nevertheless, he is of opinion that Von Hügel forgets or undervalues what is of much greater importance, namely, that Christianity has a mysticism of its own, depending not upon fluctuating emotions, but upon a central experience of the soul, even the forgiveness of sins. In the region of conscience a miracle is wrought; it is a secret experience transcending reason, but it becomes an abiding source of nourishment of a high and true mysticism.

If, therefore, mysticism signifies an immediate, that is to say, an unmediated perception of God, it is rejected alike by Herrmann, Von Hügel, and Söderblom. But another meaning has been given to the word in the Christian Church. Distinctions have been drawn between exoteric and esoteric doctrines; disciples of Christ have been divided into two classes according as they had or had not been taught the secret. But such a differentiation does not harmonize with the free invitation of Christ's gospel, which is good news for '*all* that labour and are heavy laden.' Professor Söderblom reiterates his question: Is there not in the Gospel an objective mystery of which the true mystic has a reflection in his soul? and his reply is that the unique mystery of Christianity is Christ. He adds, however, that when St. Paul says it is the Cross, there is no contradiction. 'In Christ and in His Cross two lines meet along which can be traced the miracle of religion or the revelation of God, namely, *conscience* and *history*.'

In expanding this statement the Scriptures are appealed to in support of the assertion that a living sense of God was enkindled in the souls of the prophets by the promptings of conscience. 'Conscience was the flint on which the spark was struck in whose light God and His ways were seen.' Alike in the prophets and in the Gospel it is in the ethical sphere that the wonders of the new creation are revealed; light increases as morals advance from negative to positive precepts, and from the fear of punishments to the accusations of conscience, until Jesus on His cross manifests the power of love and makes that cross the symbol of love. 'According to the evangelical conception of experience the entire marvel of Christianity with all its mysticism may be summed up in a single word, an ethical word, a word of love, the central word of Christian ethics—forgiveness.' A *strictly* ethical and therefore a mystical word is 'forgiveness'; for, unlike love, it cannot be dragged down to the level of natural religion.

In the Christian view of the world, history has a mystical aspect. The Bible teaches men to find God in history. Hence the *a priori* idealist has a different conception of history from the Christian to whom 'all history is not of equal value as a Divine revelation' any more than all life is equally instructive to a biologist. In Christ the Divine element in history attains its climax; He is the Word of God to humanity. 'All history,' argues Dr. Söderblom, 'belongs to the Christian,' and the revelation of God which culminates in Christ emphasizes the manifestation of Divine grace in personal experience. The history of the individual Christian involves a mystery; it is the story of God's secret dealings with his soul. 'In theory the mysticism of conscience may be distinguished from the mysticism of history, but in reality they are most intimately connected. . . . Both reveal God.'

The mystical aspect of history also accounts for the consciousness of life as a calling. In his opposition to Herrmann's so-called Pan-Christism, Von Hügel mentions Plato, Plotinus, Epictetus, and others, whom he regards as pre-Christian mystics, but he makes no reference to Socrates. Yet Socrates may be styled a mystic, not because of strange psychological experiences, but because of his obedient response to the call which convinced him of a Divine guidance of his life. Dr. Söderblom insists on the essential mysticism of evangelical religion, because it makes forgiveness the condition of communion with God, and because forgiveness can be realized only in the fulfilment of the duties of the Christian calling in communion with men. Evangelical forgiveness cannot be egoistically conceived; 'as we also forgive,' in the Gospel as in experience, links the Christian with his fellows.

Towards the close of his illuminating article[1]

[1] The ably edited quarterly in which Dr. Söderblom's article appears deserves to be better known in England. The subtitle of *Religion und Geisteskultur* is *Eine Zeitschrift zur Förderung der Religionsphilosophie und Religionspsychologie*. Its editor is Dozent Lic. Th. Steinmann of Gnadenfeld. Preis des Jahrgangs von 4 Heften, M.6. Verlag von Vandenhoeck & Ruprecht in Göttingen.

Dr. Söderblom points out that in his opposition to Herrmann's 'one-sided objectivity' Von Hügel has been misled by some of Herrmann's expressions. The Ritschlian professor would not use the word 'mysticism' in Von Hügel's sense, but his religion is a genuine form of Christian mysticism. 'Von Hügel blames Herrmann for his positive objectivity which ascribes exclusive importance to external history. But he is rather open to the objection that in his conception of piety he manifests a tendency to separate Christ from history, and to insist so energetically on His being eternally present that there is some danger lest Christianity should lose its characteristic of being an historical religion.' In Von Hügel's mysticism Dr. Söderblom thinks 'there is scarcely sufficient room for the full significance of Christ. . . . He has not the clear vision of the secret of the religious and moral significance of Jesus as a reality established by its historical actuality.'

The Great Text Commentary.

THE GREAT TEXTS OF ST. JOHN.

John vi. 35.

'I am the bread of life.'

1. 'I am the bread of life.' The words sprang directly out of the circumstances under which they were spoken. About the time of the Passover, which perhaps He could not keep at Jerusalem, the Lord had fed five thousand men in the wilderness with five loaves and two small fishes. The multitude with hasty and undisciplined zeal fancied that they saw in this miracle the coming fulfilment of their own wild hopes, and sought to take Jesus by force to make Him a king. When they were foiled in this design, some still followed Him to Capernaum, but only to learn there that they had utterly mistaken the import of Christ's work.

'Ye seek me,' He said, 'not because ye saw signs'—not because ye perceived that the satisfying of the hunger of the body was an intelligible parable of the satisfying of the hunger of the soul—'but because ye did eat of the loaves and were filled': because you looked to Me to satisfy mere bodily, earthly, temporal wants: because you brought down the meaning of that one typical work to the level of your own dull souls instead of using it as a help towards loftier efforts: because you still rest in the outward, the sensuous, the transitory, all of which I am come to reveal in their true character as symbols, pledges, sacraments of things spiritual and eternal.

True it is, such is the general force of the words which follow, if we may venture to paraphrase them, true it is that there is room for your labour even now: true it is, as you plead, that Moses gave your fathers manna by the word of God not for one meal only, but for forty years in the wilderness. True it is, as you argue, that the greater Moses will give to his people bread from heaven, more copious and more enduring than that perishable food. But while this is so, you fatally misunderstand the work, the type, the food. The work—strange paradox—is faith: the type is the faint figure of a celestial pattern: the food is not for the passing relief of a chosen race, but for the abiding life of the world. You seek something *from Me*, but if you knew the gift of God, you would seek *Me*: 'I am the bread of life.'[1]

2. There is no single figure which can be made to express all that Jesus Christ is in His relation to man. So diverse and so subtle are these relations, belonging as they do to the mysterious sphere of the spiritual, that many images are needed to present the truth in its fulness. Hence in the New Testament we find Christ calling Himself by many different titles, and using many figures to convey to men the sense of all He had come to be to them. Now He is the light of the world, and now the door of the sheep, and again the shepherd himself, the resurrection and the life, the way, the truth, and the life, the true vine, and here the bread of life. All these He is at once, and they each convey to us, according to our many-sided needs, truths which make Christ real and accessible.

3. The words, in the original Greek, come upon us with an extraordinary emphasis. Here is the declaration of a Divine fact. Jesus in His own

[1] B. F. Westcott, *The Revelation of the Father*, 33.

Person makes a deliberate announcement about Himself, and with a style and manner which remind us of God speaking to the Israelites of old.

It was the fact of Jesus as the bread of life which alone made possible the primitive Church with all its simplicities of thought and purpose. Sustained by that food—the food of the saints—men and women went forth to suffer and to die. Their belief was not merely an appropriate part of a carefully constructed system of philosophy; it had its root in the reality of things. When Jesus proclaims Himself to be the bread of life—in words which we cannot even conceive the most original and powerful religious teacher using of his own person—He is not afraid to appeal to experience, the experience of life, the experience of history. It is by experience that all facts must be tested; and it is so here. 'I am!'—how does experience meet that incredible challenge? In one of the most beautiful of the stories that cluster about his name, St. Francis comes, worn and weary, to a town with one of his brethren, and they beg their bread for the love of God. 'When they had done their begging they met together to eat in a place without the city, where was a fair fountain and a fine, broad stone; upon the which each set the alms that he had begged.' And St. Francis, seeing the pieces of bread and the stone and the fountain, could not contain himself for joy, but kept on crying over and over again: 'O brother, we are not worthy of such vast treasure!' 'He that cometh to me shall never hunger; and he that believeth on me shall never thirst.'[1]

I.

How is Jesus the Bread of Life?

1. As food satisfies cravings which nothing else can satisfy, so also does Christ. We know what it is to be hungry or thirsty. We know that these feelings would become very strong and alarming if they were not satisfied. Now nothing will satisfy them but food. Though you were to sing the sweetest music to a hungry man, you would not relieve him. Though you were to take a thirsty man and show him the most beautiful landscape which eyes ever saw, you would not thereby quench his thirst. The hungry man would still say, 'Oh, give me bread to eat!' The thirsty man would still say, 'Oh, give me water to drink!' Nothing else in the whole world but food of some kind would effect the object. In spite of everything besides, the cravings would continue and their urgency increase. In like manner there are cravings in us which Christ alone can satisfy.

Nothing is commoner than for men to look upon Christ, or, shall we say, upon religion, as a luxury, and not a necessity. Christ is a puzzle, a phenomenon, a curiosity, a rarity in human history to be accounted for, an ornament to be admired, the greatest perhaps of the great, the successor of Plato, the contemporary of Seneca, the forerunner of others equally great. Is it not quite within the truth to say that in the estimation of many He is anything but indispensable? But Jesus Christ is not a phenomenon, He is bread; He is not a luxury, He is a necessity; He is living bread sent down from heaven to impart to us that life which alone is worth the name.

The infinite variety of human religions, stretching from man's deepest degradation to his loftiest dignity, find their point of union here; they all in some way, at some point, express this. 'Show us the Father,' Philip said, 'and it sufficeth us.' He spoke greater things than he knew. Humanity spoke in his words. He voiced the cries, the aspirations, the mistakes, of many generations. He voiced *our* hungry hearts.

> The famished raven's hoarser cry
> Finds out Thine ear;
> My soul is famished, and I die
> Unless Thou hear![2]

When G. J. Romanes died in 1894, he left behind him a series of notes which he had prepared for use in a projected work. These were afterwards published, and amongst them is the following.

'I know from experience the intellectual distractions of scientific research, philosophical speculation, and artistic pleasures, but am also well aware that even when all are taken together and well sweetened to taste, in respect of consequent reputation, means, social position, etc., the whole concoction is but as high confectionery to a starving man. He may cheat himself for a time into the belief that he is nourishing himself by denying his natural appetite; but soon finds he was made for some altogether different kind of food, even though of much less tastefulness as far as the palate is concerned. There is a vacuum in the soul of man which nothing can fill save faith in God.'

2. More particularly, Christ as bread suggests the idea of nutriment. Bread is eaten; it becomes part of us, it is wrought into the very fibre of our being. It means support, sustenance, renewal, repair. There is a wasting process going on every hour in every part of our frame. Tissues get worn out, blood gets used up, energy is constantly being drawn upon, and were the drain continued with no counteracting agency to make up the loss and repair the waste, the body would faint unto death. One main function of food is to replace this constant waste. The food we eat is by the processes of nature turned into nutriment

[1] S. A. Alexander, *The Saints' Appeal*, 30.

[2] J. M. E. Ross, *The Self-Portraiture of Jesus*, 69.

for the varied needs of the body; it is made into fresh blood and carried every moment to the very tips of our fingers, repairing the waste. A similar process goes on in the region of the spiritual. There is a wearing down of our spiritual energy. Sin is like fever; it burns up our very life, consumes it as with fire and brings us to destruction. Sense clamours so loudly for our attention that the spirit is starved and neglected. Love grows cold, faith loses its energy, and will its resoluteness. Unless there be some counteracting agency, the result will be further decay and death. When Christ proclaims Himself the bread of life, He means that He will be to us this source of inward nutriment, redeeming our lives from destruction, feeding our souls with bread that will nourish them and keep them healthy, nay, that will not only repair the waste of sin, but build us up and strengthen us to do all His will.

How easily do we forget that this higher life needs nourishment: that like all life, higher or lower, it is derived and therefore dependent, having no inward source of nutriment of its own, undergoing a constant process of decay unless that is counteracted by a power that redeems and renews! Christ is bread for this higher life. We must go out of ourselves for it. The camel in the desert lives on the hump of his own fat: but only for a time. It will not last. It must go done, and then comes death. So we have no life in ourselves that will last us: it will go done. It is in Christ we must find the materials that will nourish the soul. 'I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.' [1]

3. In the third place, as food strengthens and invigorates the body for labour, so Christ strengthens and invigorates the soul for duty. If a man is to work, and to work well, he must have sufficient supplies of daily food. Withhold bread from him, which with the blessing of God is his strength, or give it to him in scanty morsels, and he will become feeble, languid, spiritless—his brawny arm will become weak as that of a child, his legs will tremble beneath him, and the work which you expected of him will not be done. In like manner Christ is necessary for the continued strength and vigour of our souls. Were we separated from Him we might continue in one sense to live, but we should cease to live unto God; we might continue to be active in some kinds of pursuit, but we should cease to be active in contending against sin, and in working out our own salvation. The Divine life in the soul is sustained in health and strength and vigour from one source only, and that source is Jesus. Our energy for that which is truly good in the sight of God is just what we draw from Him, and nothing more.

[1] D. Fairweather, *Bound in the Spirit*, 243.

In Christ there is made available for us that Divine supply which is the strength and life of the soul. It has all been brought together in Him, been made tangible, and laid ready to our hand. The nutritive energies which are required for the support of our bodily life are scattered all through nature—in the humours of the earth, in the showers of heaven, in the quickening warmth of summer suns; but they must be concentrated in the golden ears of the autumn cornfield, and finally in the bread we eat, if they are to pass into us and to minister to our sustenance. And so the sustaining energies of the Divine life must come together in Christ before they can be present to us in a form in which we can lay hold of them, and find in them the food which makes glad the heart of man.[2]

'Twas August, and the fierce sun overhead
Smote on the squalid streets of Bethnal Green,
And the pale weaver, through his windows seen
In Spitalfields, look'd thrice dispirited.

I met a preacher there I knew, and said:
'Ill and o'erwork'd, how fare you in this scene?'—
'Bravely!' said he; 'for I of late have been
Much cheer'd with thoughts of Christ, *the living bread.*'

O human soul! as long as thou canst so
Set up a mark of everlasting light,
Above the howling senses' ebb and flow,

To cheer thee, and to right thee if thou roam—
Not with lost toil thou labourest through the night!
Thou mak'st the heaven thou hop'st indeed thy home.[3]

II.

What does this mean for Christ?

1. *It means unselfishness.*—The bread does not stand upon the table to exhibit itself or to glorify itself. The corn does not grow upon the field that men may admire its beauty and speak words in its praise. The end of their existence is fulfilled only in proportion as the corn and the bread are taken, broken, bruised, consumed: bread not eaten is not bread, but only mouldy lumber! So His ministry was then and was to be for ever in the secret places of men's souls—a ministry of unselfishness, a ministry of nourishment, a ministry of self-communication. So He, the Good Samaritan,

[2] A. Martin, *Winning the Soul*, 105.
[3] Matthew Arnold.

gave Himself to repair the wasting life of humanity, and to quicken those who were dying of hunger.

Herein lies the deepest meaning of Paul's fine phrase, *the philanthropy of God*. We have our small philanthropies—our loaves for the poor, our crumbs of comfort for the sad and solitary, our orthodox schemes of relief for temporal or spiritual poverty. But how small a distance we are willing to go in the direction of real sacrifice, of personal trouble, of pain and toil and self-renouncement! We have paid agents to bear the cross for us. This is the glory of the philanthropy of God—the feature of it which puts most of our philanthropies to shame—that it cost Him all that He could give and all that He could bear.[1]

2. *It means death.*—It surely is not without significance that in the discourse in which His theme is Himself as the bread of man's life our Lord should hint so frequently, and not obscurely, at His death. His flesh is to be 'given' for the life of the world. It is to be broken before men can eat it. His 'flesh is meat indeed, and his blood is drink indeed.' Evidently He means that it is only through sacrifice and pain and death that the life which He brings, and is, is to be made available for man's hunger and need.

God sharing with us to the uttermost; God proving that His will is our righteousness; God bearing our sorrows and our sins; God coming into our human race, and becoming a part of its history—all this is seen in the Cross of Christ; but it is also seen that absolute love for men and absolute submission to God were the moving forces of Christ's life. He was obedient even unto death. This was *His* life, and by the Cross He made it ours. The Cross subdues our hearts to Him, and gives us to feel that self-sacrifice is the true life of man.

So the grapes must be trodden in the winefat, so the thyme must be bruised if you would get its richest perfume. It is a law from which even Christ was not exempt. It is broken bread we eat: it is in this great sacrifice, in this obedience unto death, in this suffering for, and bearing of, our sin that Christ becomes the bread of life. He makes us feel that this spirit of giving to the uttermost is the true life of men.[2]

[1] J. M. E. Ross, *The Self-Portraiture of Jesus*, 72.

[2] D. Fairweather, *Bound in the Spirit*, 246.

What were the Churches of Galatia?

By Sir William M. Ramsay, LL.D., D.D., D.C.L., Emeritus Professor of Humanity in the University of Aberdeen.

III.

IV. The Western Region and its Churches.—Geographically considered, St. Paul's course in Ac 13^{49}–14^{7} is as follows. After the startlingly rapid progress of the gospel described in the previous verses (on which see *Cities of St. Paul*, p. 298 ff.), 'the word of the Lord was spread abroad through the whole region (χώρα),' of which Antioch was the principal city. Such was the course also at a later date in Ephesus and the entire province Asia (19^{8-10}); and these two cases may be taken as typical. From the principal city the news spread to the limits of the province or the region, whose inhabitants habitually resorted to the city for the many purposes of Roman administration, such as festivals (an attraction that exerted a very powerful influence), the decision of suits, and all the many interests presented by a metropolis to the whole region of which it was the centre (*Cities of St. Paul*, p. 273). That is the reason why Paul came to prefer more and more to work from a great centre, as he gained experience.

The analogy of Ephesus and Asia (19^{8-10}) shows that the region round Antioch over which the Word was spread was wider than the mere lands that belonged to the city. It goes without saying that the city lands were within the circle of Pauline influence: those lands belonged to, and were cultivated by, the Antiochians: to affect Antioch (13^{44}) implied in itself an influence extending over the lands and properties of the city. In 13^{49} a country is meant over which in its entirety the influence of Pauline preaching was spread abroad: this verb (διεφέρετο)

implies wide-reaching effects. The effect on the city has already been described in $13^{43f.}$; it culminated in the great scene on the second Sabbath, when 'almost the whole city was gathered together to hear the word.' After this it would be an absurd anti-climax to say, as if it were something great, that the Word was spread abroad through all the property (a comparatively narrow circle) owned by the Antiochians. A certain large region, of which Antioch was the administrative and mercantile centre, is here described (corresponding to Asia in Ac 19^{10}). 13^{49} therefore describes the second stage of the conversion of Asia Minor, in which 13^{44} expresses the first stage.

We postpone for the moment the task of determining what was this region, noting only that the aristocratic section of the *colonia*, influenced through their wives by Jewish agitators, arrested Paul [had him scourged by lictors (2 Co 11^{25}); cf. 2 Ti 3^{11}], and expelled him outside of the city limits, *i.e.* beyond the territory of the Antiochians over which the authority of the colonial magistrates (the *duo viri iure dicundo*) extended. The terms used in $13^{49, 50}$, are strictly accurate: the 'borders' (ὅρια) are the limits of the city territory, the χώρα is a wider region.

Paul and Barnabas now fled to Iconium. There is at this point no indication that the Apostles were going beyond the limits of the region: the Apostles went out of the bounds of Antiochian territory, and came to Iconium. It is true, we must not from the words argue with absolute certainty that Iconium was within the region[1]; but that interpretation suits the narrative perfectly, and is the most natural. Moreover, if there be any background of truth to the legend of Paul and Thekla (as is shown in the *Church in the Roman Empire before 170 A.D.*, p. 375 ff.),[2] that tale suits well with the supposition that Iconium was within the region, and had already heard about the new teaching. According to the legend, Onesiphorus of Iconium does not know Paul by sight, but only in the spirit; and no one at Iconium betrays any surprise at the new teaching, which seems to be already in some degree known. It is true that the tale is half legendary and brings in the action of Titus to explain why Onesiphorus was Christian before Paul's arrival; but Ac 13^{49} fully explains the circumstances, if Iconium was part of the region affected from Antioch; for in that case the doctrine of Paul was familiar by hearsay to many who had not seen his face (cf. Col 2^{1} with Ac 19^{8-10}).

This region of which Antioch was the centre is distinguished by Luke from Pisidia (Sect. II.), which Paul traversed, but in which he established no churches. That Iconium must have been in the Phrygian region (as we have inferred with probability from Ac 13^{51}) is proved by Paul's later journeys and by extra-Biblical evidence.

V. The Second or Eastern Region.—In Ac 14^{7}, as soon as Paul passed beyond Iconium, he crossed a frontier, and came into a new district or region. This was Lycaonia; and Lycaonia was a χώρα or region (as appears from 14^{7}, τὴν περίχωρον, *i.e.* τὴν περὶ τὰς πόλεις χώραν). The striking accuracy implied in the mention of a frontier between Iconium and Lystra has been illustrated elsewhere (*Church in the Roman Empire*, p. 37 f.): Paul here passed out of Phrygia into Lycaonia, from a town where the uneducated part of the population spoke Phrygian (*The First Christian Century*, p. 165 ff.) to a Roman *colonia* where the *plebs* spoke Lycaonian. When he reached Derbe he was at a frontier city of Roman territory: beyond Derbe on the east lay foreign land, the country of King Antiochus, called Ἀντιοχιανὴ (χώρα) by Ptolemy, v. 6, 17; on the exile of Antiochus in 72 A.D., it was taken into the Roman province, and thus became the (*Regio*) *Antiochiana*[3] (over which Antiochus had once reigned: the same happened to the country ruled at this time by King Polemon, which, after it became part of the Galatic province in 65 A.D., was called Pontus Polemoniacus). From Derbe Paul turned back westwards, and organized all his churches, appointing everywhere presbyters.

On the other hand, on the road eastward from Derbe lay Laranda; and, if such a great city as Laranda had been comprised in the Region Lycaonia, the definition given in Ac 14^{7} would be very loose and inaccurate. As a fact we know that, under Claudius and Nero, Laranda must have been ruled by Antiochus, whose Lycaonian coins were struck there.

[1] To accept such an argument as conclusive requires a belief in the vividness and perfect accuracy of the narrative which as yet I have not been able to make scholars fully accept.

[2] See also Conybeare, *Monuments of Early Christianity*, p. 49 ff.

[3] Ptol., v. 6, 17, or Lycaonia Antiochiana, *C.I.L.*, v. 8660.

VI. Distinction between the Regions.—From Ac 13 and 14, therefore, it appears that Paul and Barnabas affected powerfully two regions (χώρας): one unnamed, of which Antioch was the metropolis, and in which probably Iconium was included; the other the region Lycaonia[1] with two cities and the surrounding χώρα. After his second visit to Antioch, Paul returned across Pisidia into Pamphylia. Such is the geographical outline of Paul's journey; and it is in striking accordance with the facts of the time. The lines of division between the districts of this country varied greatly at different times; and the incidence of these lines as they can be determined from the Acts suits perfectly the period 41–72 A.D., and applies to the Roman governmental divisions (on which see below, § 12). In these chapters, as is evident, Luke does not mention by name a province, but only two separate regions.

The eastern *Regio* consisted of the two cities, together with a district in which there existed no city, but only villages. The ruder population of the villages, wholly ignorant of Greek, uninterested in any movement of thought, totally uneducated, formed a class which the Pauline movement could not touch. In this region the influence of Paul was therefore restricted to the two cities. Further, in this region there was no metropolis, holding a position such as Antioch held in the first region.

In 14^{21} Westcott and Hort admit into their text a 'secondary' reading, εἰς τὴν Λύστραν καὶ εἰς Ἰκόνιον καὶ Ἀντιόχειαν, as possessing good authority (though they regard εἰς Ἀντιόχειαν as resting on higher authority). This 'secondary' reading groups closely together Iconium and Antioch, as distinguished from Lystra.[2] In other words, it observes the distinction of the western region from the eastern, and is true to fact and the conditions of that time. Now there was a natural tendency to make the enumeration uniform by introducing εἰς before the third name, as the memory of the distinction of regions could not last in the country later than the third century (when the old province was suppressed), and was even during the earlier centuries unknown outside the province. The fact that the text which recognizes the difference could maintain itself in MSS. so good that it gained admission into the text of *W.H.* as a variant is therefore a proof that this was the true text, gradually disappearing, but not lost in good MSS.

VII. The Two Regions on the Second Journey.—On Paul's second missionary journey he came (15^{41}) from Syrian Antioch through Cilicia, where his party preached and confirmed the churches, and thence across the independent kingdom of Antiochus (which is not mentioned because no preaching took place there, and it was outside of Paul's plans) to Derbe the frontier town (16^{1}), and thence to Lystra: the force that lies in the repetition of εἰς must be observed (see below).

In 16^{3} the party is still at Lystra. The reference to Iconian testimony in 16^{2} does not imply that Paul went on to Iconium to get evidence; it merely states a fact which was known and public: the high reputation of Timothy at Iconium and Lystra was an element in forming Paul's judgment (2 Ti 1^{6}), because Iconium was near, and there was much trading and social intercourse (cf. Ac 14^{19}). On the other hand, Timothy's reputation at Derbe is not mentioned, because, although Derbe was in the same *Regio*, yet intercourse between Lystra and the distant Derbe was more restricted. Luke mentions intercourse even between Antioch and Lystra (14^{19}), though the distance was much greater; but Lystra was a 'Sister Colony' of Antioch, and we learn from epigraphic evidence that there was a close relation between the two sister cities. Intercourse between Lystra and Iconium was due to proximity and trading connexion. Intercourse between Lystra and Antioch was due to their Roman character, their colonial rank, and their common purpose as garrisons against the mountaineers. Between Lystra and Derbe, however, there seems to have been a less close relation. They tended to be rivals, because neither had the rank of capital of the *Regio*, and each had its own claims to be 'first city.' One of the most familiar facts in the Eastern provinces is the competition between two or more cities for this rank and title: so in Cilicia, Tarsus and Anazarba; in Asia, Pergamon, Ephesus, and Smyrna; in Bithynia, Nicomedia and Nicæa; so also Philippi and Amphipolis in their division of Macedonia, a fact recorded only by Luke, but so natural that it could have been inferred without

[1] Luke calls it *Lycaonia* in 14^{7}. He defines it by its two leading towns, and mentions that the plebs of Lystra spoke the Lycaonian tongue.

[2] As Ἰκόνιον and Ἀντιόχειαν differ in gender, they could not be joined under a common article; but they have no article, whereas Lystra has. The difference emphasizes the separation of Lystra here from the other two.

record. The last case is a close parallel to Lystra and Derbe. The competition was in both cases between a Roman *colonia* and a Greek *polis* in the same division of a province.[1] Derbe was a frontier and customs station (λιμήν) since 41 A.D., and honoured with the title Claudio-Derbe. On the other hand, where rank and precedence was fixed and competition eliminated, harmony was more easily attained, as Antioch was the military and governing centre beyond dispute. If Luke had implied that such close relations existed between Lystra and Derbe it would have been rather unexpected, and we should have asked why it existed, and why the preposition εἰς is repeated in 16^{1}. As it is, everything is natural, and all the circumstances work readily into a uniform picture.

[1] Ac 16^{12}, where the meaning of πρώτη is disputed by those who do not know the Eastern provinces.

Literature.

THE ETHICS OF THE FAMILY.

Professor W. F. Lofthouse is recognized by Wesleyans as one of their most accomplished theologians. He is recognized by the whole world of scholarship as an original and progressive thinker. His new book will fulfil the expectation that a great work would yet be accomplished by him. Its title is *Ethics and the Family* (Hodder & Stoughton; 7s. 6d. net).

Ethics and the Family—that is the subject of to-day. Competent observers are unanimous in saying that the ills we have fallen heir to can be cured only by curing the bad practice and worse notions that prevail regarding the family. Professor Lofthouse surveys the whole subject. Beginning with a sketch of the history of the family—a successful survey of a most difficult and complicated field of inquiry—he proceeds to set forth the ethical basis on which the family and family life rest, being careful not to separate his ethics from the knowledge of God and so leave it hanging helplessly in the air; and then he makes his conclusions tell on all the notions and all the practices that are seething around and like to submerge us. With the skill of a well-disciplined understanding he steers his way among the problems of population, employment, the equality of the sexes, parental authority, and all the rest. And to those who come to him for bread, he does not give a stone. He has proposals that are practicable. But, above all its proposals, the book which he has written at so much expense of brain and heart sets us right on the great fundamental matter—'as in the sight of God.'

PSYCHOLOGY.

We are greatly taken up with the study of psychology at the present time. It is the study of man—the most interesting object that man can study. But, more than that, it has held out hopes of a fresh contribution to religious experience. We are much occupied with it.

But what is psychology? The question is raised in a rather disconcerting fashion in *A History of Psychology, Ancient and Patristic*, which has been written by Mr. George Sidney Brett, M.A. (George Allen; 10s. 6d. net). We find that Mr. Brett takes into his province matters which we had thought were outside—matters theological and even physiological. He seems to think, in short, that he has to do with the whole person of man—body, soul, and spirit. And being aware of his breadth, he openly tells us that *his* definition of psychology includes all these: 'The study of human activities as the psychologist sees them, the study of human life as the doctor looks at it, the growth of systematic beliefs as reflected in philosophy and religion.' His book, therefore, either demands a new and vastly enlarged conception of psychology, or else it had better have been called, as he seems once to have thought of calling it, the Autobiography of the Human Mind.

With such a range of subject and such a range of time, it is inevitable that the exposition of any particular man's contribution, whether Epicurus or St. Paul, should be of the most general character. But our author has succeeded conspicuously in the very purpose which he had in writing his book. That is to say, he has linked individual

thinkers together and brought out the progress made in the study of man from one period to another.

The book belongs to the well-known and highly esteemed 'Library of Philosophy,' edited by Professor Muirhead.

THE MORMONS.

An amazing and humiliating revelation of the depths of iniquity into which men and women will descend when they give the bodily instincts the reins is afforded in a study of the Mormons which Ruth Kauffman and Reginald Wright Kauffman have published under the title of *The Latter Day Saints* (Williams & Norgate; 10s. 6d. net). The authors' object is to consider Mormonism in the light of economic conditions; and in that light they show easily enough that it stands condemned and even disgraced. But this object is carried out by means of an historical investigation which of course opens doors into deeper depths than economics can ever sound. And yet the most marked impression made upon one who reads the book is not the want of morality. It is the want of humour. The want of humour is the inability to see oneself in a false position, which makes sin when it is committed glaring and unpopular. And certainly there is sin enough. But what one feels most keenly is that the ability to see a situation properly, if the Mormons had had it, would probably have saved them from most of their sins. Through that want their sincerity soon became insincerity, and the partition between insincerity and open sin is a very thin one. No doubt sheer sensuality was there, and although it never got a better chance of covering its grossness under the pretence of religion, it had not always even so much regard for decency as to lay hold of the covering. 'Two of Taylor's three previously acquired wives, Nellie Todd and Nettie Wooley, took up, in 1898, separate residences in a small town called Farmington, fourteen miles from Salt Lake City. The wives of Taylor secured as servants two girls of Farmington, sisters, Rhoda and Roxie Welling, the former sixteen and the latter eighteen years of age. Taylor then came to visit his wives, and married the sisters.'

It is not a pleasant book to read, but that is not the fault of the book. The authors have been discreet as well as fair-minded.

PROFESSOR BOWNE.

By the death of Professor Borden Parker Bowne, philosophy, and not only philosophy but also religion, lost an ally and an advocate. That loss was never made so manifest as the volume on *Kant and Spencer*, posthumously published, has made it (Constable; 12s. 6d. net).

Professor Bowne was especially strong as a critic, and this volume is a volume of criticism. But he was a critic that he might lay sound foundations. In pulling down he had no delight. Critic he was by necessity, not by nature. He had reached good standing for himself, standing that was true philosophically as well as experimentally, and it was in the effort to obtain for others a foundation which could not be swept away that he felt the necessity of criticizing certain systems and system-makers.

He criticized Spencer. Spencer had much to say about the 'unknowable,' and the 'inconceivable.' Professor Bowne asked him what he meant by these words. He pointed out that he meant one thing at one time, another at another; and the fluidity of his terms made his whole system unreliable.

Our fundamental ideas of the origin of the universe are inconceivable, said Spencer, and any theory whatever of this origin, religious or irreligious, is shattered on this inconceivability. But what does 'inconceivable' mean? To Spencer it means sometimes that of which the mind can form no conception either because no attributes are given or because the attributes are incompatible. A void is inconceivable because it has no attributes; contradictions are inconceivable because the attributes are incompatible.

But sometimes 'inconceivable' means only that which cannot be pictured or imagined. In this sense a spirit is inconceivable. But though no picture of a spirit may be possible, it is not properly inconceivable, for it is an actual experience of our inner life.

Again 'inconceivable' is used by Spencer of that which is simply incredible. In this sense ice is inconceivable to a native of the Tropics, but it is not ultimately inconceivable.

Then the word 'unknowable,' sharing in the uncertainty of the word 'inconceivable,' has also uncertainties of its own. Many writers, especially if they are of a philosophically scientific turn of mind, call that unknowable which does not admit

of demonstration. That is the meaning of Huxley's agnosticism, which has been so welcome a word to half-thinkers ever since. In that sense the landscape of the other side of the moon is unknowable.

Thus does Professor Bowne point out the uncertainty which continually appears in Spencer's use of language, 'provoking most justly critical impatience, if not wrath'; and he shows that this uncertainty vitiates his whole scheme of philosophy.

THE MEANING OF CHRISTIANITY.

Under the rather vague and unattractive title of *The Meaning of Christianity* (Fisher Unwin; 7s. 6d. net), Mr. Frederick A. M. Spencer, M.A., has written a large book for the purpose of showing what there is for a man to believe who refuses to take his beliefs from authority, whether the authority of the Church or of the Bible. He does not disregard the Bible. On the contrary, though its science is discredited, he uses its contents as the raw material of his thinking. Nor does he disown the Church; he makes use of its experience to check his own. But the meaning of Christianity is its meaning as Mr. Spencer recognizes it in the experience of his own heart and life.

Yet he does not limit the truth of the Christian religion to the facts which he personally or, indeed, any other members of the Church can verify. Beyond the reach of scientific verification there is a region—he seems to say a great and vitally important region—which he is prepared to believe in, though he has had no experience of it. He believes in it, however, because his experience suggests its existence and something of its nature.

'Let us take two instances—God, and the life after death. We may know, or at least think, with some measure of correctness about God on these conditions: that to the principles of His nature there are analogues in our own personalities—if, for instance, God is essentially of a goodness and wisdom, however superior, yet not wholly unlike the goodness and wisdom of man at his best; and that in our perception of the material world or in our inner consciousness we experience effects of the nature of God so far as we conceive it. We may know or have right opinions about life after death: first, if and in so far as it is life in some way resembling this present life; and secondly, if we find in ourselves that which involves survival of death and subsequent awakening; and we may add that our ideas about it may be augmented by experiences which cannot easily be attributed to any other source than the conscious activity of those who have died.'

In this way Mr. Spencer proceeds throughout his book. He discusses the validity and estimates the value of our doctrines of the Spiritual, God, Christ, the Holy Spirit, Sin, the Atonement, Grace, and the rest. His conclusions are not always 'orthodox,' nor are they always likely to stand. But they are always thoughtful and reverent. On the resurrection, to take a single example, this is his finding: 'Mortality attaches to souls till they have attained to a certain growth of spiritual life. They pass through many births and deaths before they become capable of immortality. Immortality is the fruit of spiritual life, but the conditions of it are prepared by the collective evolution of humanity. The physical body is not abandoned, but transformed so as to become suitable to eternal life. The present existence in the flesh and the present existence out of the flesh coalesce as immortality is gained. With the attainment of immortality sexual generation comes to an end. From the body of the sex which is more concerned with the life of others is developed the body of eternal life.'

THE CLASSICAL PSYCHOLOGISTS.

If you happen to have the Calendar of any of the Universities of Great Britain or America at hand, and turn to the instructions for the study of Ethics (or, as it is sometimes called, Moral Philosophy), you will almost certainly find Benjamin Rand's *The Classical Moralists* recommended as the best text-book for the history of Ethics. In the philosophical department you may also, though not so certainly, find his book recommended on *Modern Classical Philosophers*. As companion to these books, Dr. Rand has now published *The Classical Psychologists* (Constable; 10s. 6d. net). Like the others it is a book of selected passages, the selections in this case illustrating Psychology from Anaxagoras to Wundt. And, like them, it is prepared for class work. That being so, the very greatest care has been exercised in the selection of passages. There is no overlapping; for students have to make every paragraph their own as they proceed, and they have no time to read the same thing twice. But if there is no overlapping, neither are there any omissions. The whole course of the

history of Psychology has to be traced. If a man has contributed nothing to its progress he may be ignored; but there must be no links lost.

Professor Rand has also been careful to use the best texts, and the best translations from them. This is a matter of importance, and its importance is now beginning to be recognized. He has unfortunately not been able to use the best translation of Descartes—that of Miss Haldane and Dr. Ross. But with that exception he seems to have had access to as good texts and translations as exist. In several cases he has had works translated for his book that were never translated into English before.

One object which Dr. Rand has kept steadily before him is the representation of all schools of psychology. For the progress which has been made in this study, which is now so popular, has not been steady or in a straight line. And he has shown no prejudice in favour of one country over another. The translations certainly are largely American, but there is only one American psychologist represented—the late Professor William James.

RELIGIOUS LIBERTY.

Religious Liberty, by Francesco Ruffini, Professor of Ecclesiastical Law at the University of Turin. This work, published in 1900, has now been translated into English by J. Parker Heyes; and Messrs. Williams & Norgate have included it in their 'Theological Translation Library' (12s. 6d. net).

What is it? It is not a treatise on 'Ecclesiastical Liberty'—on the liberty demanded by a particular Church to be recognized as the only true form of Church government, a liberty which means that all other Churches must conform thereto. Nor is it 'Liberty of Thought,' which, in the opposite direction, is a demand made by irreligious people that nobody shall be allowed to be religious. These, says Professor Ruffini, are not liberty. 'It has been our aim'—this is what the book means in Professor Ruffini's own words—'to trace the rise in the most remote antiquity, the development in modern times, and the definitive triumph in our century, of the idea that nobody ought, for religious motives, to be persecuted or deprived of full juridical capacity. Hence we have studied only the positive side of this great question, and this has not been done hitherto in an adequate manner.' What does Professor Ruffini mean by 'the positive side'? Professor J. B. Bury, who writes a preface to the English edition, explains: 'He excludes the painful story of persecution and keeps his eyes fixed on the positive advance, only touching on repression as far as is necessary to make the advance intelligible. He excludes the part played by rationalistic thought. He does not essay the baffling task of measuring the growth of a tolerant public opinion. He traces the direct threads which wound to so many places from Socinus, but he abstains from examining the side-influences which impinged at every point, strengthening or weakening the cord. It is significant that Hobbes, for instance, and Diderot are barely mentioned, and that Shaftesbury is not mentioned at all. It is due to these carefully considered limitations that the author has succeeded in producing such a satisfactory and illuminating contribution to the history of liberty.'

Thus the work is strictly historical, and as strictly scientific. Professor Ruffini is no advocate for one Church over another, and he is no advocate for no Church. 'There have been,' he says, 'most fervent believers who have been in every possible way favourable to religious liberty, as well as utterly prejudiced freethinkers who have been absolutely against it.' 'What soul,' he asks, 'was ever more ardently pious than that of Alexander Vinet, who, at the same time, was one of the most strenuous champions of religious liberty in the last century?' But 'Jean Jacques Rousseau, after having outlined the dogmas of his civil religion, did not hesitate in assigning to the State the duty of imposing it upon everybody, even by violence.'

The value of the book is very great. That value lies in the fresh force it will send into the movement for liberty of conscience which is going forward in our day with such blessed quietness.

A most promising religious discussion now going on is the discussion of what Dr. George Chatterton-Hill calls *The Sociological Value of Christianity* (A. & C. Black; 7s. 6d. net). For a very long time it was its value for the individual that claimed men's attention. The individual is not quite forgotten yet. He had better not be forgotten. But when the taunt became plausible that the followers of Christ were wholly occupied

in 'saving their own miserable souls,' it was time to show that to believe in Christ was to believe also in the salvation of other men. And then it came to pass that from the new point of view Christianity began to appear more social than individual. Dr. Chatterton-Hill, who is Docent of Sociology at the University of Geneva, says unreservedly that the teaching of Jesus is not destined primarily for the individual, but for society. And as we have misunderstood Christianity in the past, we shall make shipwreck of it in the future if we do not get away from the isolated individualistic attitude and bring Christ down into the family, the club, the workshop, the house of parliament, and see what He can do there.

The author is unfortunately handicapped by his Roman Catholic prepossessions. He is led thereby, and clearly against his theory, to advocate the cause of ecclesiastical celibacy. We do not understand the motives, he says, that inspired the interdiction of marriage on the part of the clergy. It may be. We understand the result, however. And it is not possible that such fruits could have been gathered from a good tree.

The Rev. Clement F. Rogers, M.A., Lecturer in Pastoral Theology at King's College, University of London, has written *An Introduction to the Study of Pastoral Theology* (Oxford: At the Clarendon Press; 7s. 6d. net). His purpose in doing so is to say that there is such a thing as a *science* of Pastoral Theology, that all the ordinary books which touch the subject are useless for want of that discovery, and then to show how the science of Pastoral Theology may be defined and take its place among the rest of the sciences. That at present no Pastoral science is recognized is evident, for there is no name for it. Casuistry, as Mr. Rogers says, has a special meaning, and is discredited: moral education is a popular synonym for secular, or anti-Christian schooling; we have to content ourselves with the vague term 'Church work,' and the methods and aims of this 'Church work' cannot be said to have been studied scientifically.

Two questions will arise: How is a science of Pastoral Theology to be established, and what will be the advantage of it? Mr. Rogers answers both questions. That is his book. And in answering them he covers most of the ground belonging to the pastoral office, and scatters hints and encouragements as he goes.

Mr. Frowde has issued the fourth part of *The Companion Bible* (4s. net). It completes the Old Testament, running from Isaiah to Malachi. The previous volumes of this ambitious work have been noticed in respect of their general features. This volume follows the same lines. Much homiletically suggestive material has been got into its well-packed columns, and the standpoint is still somewhat nervously conservative. As there are no introductions to the books, that is not so much observed; but it is wonderful at this time of day to find a commentator sailing smoothly from chapter 39 to chapter 40 of Isaiah with the remark: 'This chapter commences a new prophecy. It will be seen that it forms an integral part of the prophet Isaiah's book.' That 'it will be seen' is fine, but it is not commenting.

How much can be made out of a psalm, if you take time and prayer to it, will be known by those who fall in with Dr. Hubert M. Foston's study of the First Psalm, which he has published under the title of *The Waiting Life* (Clarke & Co.; 2s. 6d. net). Dr. Foston is more than an expositor, he is a discoverer. But of course every well-equipped expositor makes discoveries in the Word. The great discovery which this expositor has made is in the structure of the Psalm. He finds that verses 1, 3, 5 go together, and verses 2, 4, 6 go together. Try that, and see what *you* find.

There are signs—small yet as a man's hand, but they will cover the sky in time—that in America also the great service rendered to the study of the Bible by the Higher Criticism will be recognized. One sign is a courageous little book by Mr. George Elliott, with the title *Biblical Criticism and Preaching* (New York: Eaton & Mains; 35 cents).

The question *Can a Drunkard be Cured?* is asked by Mr. E. Brown, M.R.C.S.(Eng.), L.R.C.P. (Lond.), and answered by him, not with a simple yes or no, but with a most valuable series of instructive chapters on the nature and action of alcohol, and the best ways of meeting its mischief. Mr. Brown denies the common creed that it is more difficult to recover a woman than a man. He believes that the cure is in the recovery of the will, and he believes that in every case the will may be recovered (Griffiths; 2s. 6d. net).

The successor of George Müller in respect of belief in the power of prayer is the Rev. W. Arthur Cornaby. Read the chapter on 'Dynamic Desire' in his book entitled *Prayer and the Human Problem* (Hodder & Stoughton; 6s.). As a treatise on prayer it is faulty—go to Bishop Monrad still for that—but as an encouragement to its victorious practice, no recent writing will touch it.

Dr. Campbell Morgan is a teacher, a teacher of the Bible. He is a teacher of teachers rather than of pupils. He is especially a teacher of preachers. His newest effort in the instruction of the pulpit is *The Graded Bible.* The first volume contains the Pentateuch and the Gospel of Mark (Hodder & Stoughton; 1s. 6d. net).

There are lectureships on preaching besides the Yale lectureship. Among them is the George Shepard lectureship at Bangor. The lecturer for 1912 was the Rev. Charles Edward Jefferson, Pastor of the Broadway Tabernacle in New York. The lectures are published under the title of *The Ministering Shepherd* (Hodder & Stoughton; 3s. 6d. net). They are wholly given to Pastoral work. The chapter in the Bible which most attracts Mr. Jefferson is the last chapter of Romans. 'One of the most thrilling chapters in the New Testament,' he calls it. Why? Because it is a list of names. 'We think of Paul as a matchless theologian; we do not often enough think of him as an ideal pastor. He was a faithful shepherd even unto death. In the Roman prison condemned to die, writing his last letter, he closes with a paragraph which is beautifully pastoral: "Salute Prisca and Aquila, and the house of Onesiphorus. Erastus remained at Corinth; but Trophimus I left at Miletus sick." Strange, you say, that that last letter of the greatest of the Apostles should end with matters so tame and insignificant. It is not strange. The manner of the ending of Paul's last letter and the style of the ending of John's last letter is revelation—it reveals the place in the Christian Church of the shepherd's touch.'

For those who have not yet entered far into that fascinating study, the study of Religion, it would be difficult to recommend a book more likely to make a good impression than Professor James Henry Breasted's *Development of Religion and Thought in Ancient Egypt* (Hodder & Stoughton; 7s. 6d. net).

The volume contains a course of lectures delivered on the Morse Foundation at Union Theological Seminary. It is therefore easily apprehended. And then Dr. Breasted is no tyro in Egyptology. What he asserts may be accepted; what he suggests will be worth working out. He knows the facts by hard study, and he knows the atmosphere by trained imagination.

Mr. A. D. Innes has written, and Messrs. T. C. & E. C. Jack have published, *A History of the British Nation*, in the largest volume and at the smallest price that such a thing has ever been done (1015 large octavo pages, with illustrations, 3s. 6d. net). And the wonder is more when it is found that the book is a carefully-written, reliable scholar's work. The old style of the popular history, with its Latin words and long sentences, is clean gone. Even the illustrations are natural and for the most part, though only outlines, life-like portraits.

Messrs. Longmans have published four volumes of the *London Diocesan Sunday School Manuals* (1s. 6d. net each). These manuals, issued under the authority of the Bishop of London, are edited by the Rev. S. Kirshbaum, B.D. The four volumes already out are *God's Love and Care*, stories from the Old and New Testaments, by the Editor; *Catechism: The Life of Faith and Action*, by the Rev. H. A. Lester, M.A., and the Rev. E. G. Wainwright, M.A.; *Catechism: Prayer and Sacraments*, by the Rev. Canon Morley Stevenson, M.A.; and *Our Lord and Saviour Jesus Christ*, by the Rev. Prebendary E. Hobson, M.A. Each volume is made up of a series of Lessons, a Lesson occupying two pages; and each Lesson is divided into three parts—Preparation, Presentation, and Application.

Three years ago the officers of the General Theological Seminary in New York elected to the Chair of Ecclesiastical History the Rev. Charles Lewis Slattery, D.D., Rector of Grace Church in that city. Dr. Slattery declined the call, and decided to remain in the parochial ministry. But the decision compelled him to consider the relation between the pastoral office and the professor's chair; and when, last Lent, he got the opportunity

of delivering the lectures on the Paddock Foundation, he lectured on the connexion between scholarship and experience, his purpose being to show that scholarship brings the materials, and experience makes them authoritative. The lectures are now published under the title of *The Authority of Religious Experience* (Longmans; 6s. net).

Dr. Slattery's sympathy is with experience. He accepts the results of criticism and research so far as they are verifiable in experience. Not his own experience only, however. That no man would dream of who has any knowledge of Church history. And so it is not possible to let experience drop into the position of the tyrant. What Dr. Slattery does not make quite clear is whose experience he would call in to supplement or correct his own. Not Newman's absurd 'orbis terrarum,' which is no 'whole world' at all, but just as much of it as suits one's bent. Here is the difficulty of definition. The authority of religious experience is, after all, the authority of my own experience; but my experience is gained by keeping my eyes open to every vision, my mind to every gracious influence.

Messrs. Luzac have issued the first volume of an introduction to the study of Hebrew by the Rev. D. Tyssil Evans, M.A., B.Sc., Lecturer in Semitic Languages at the University College of South Wales. The title of the book is *The Principles of Hebrew Grammar*. This part (which costs 7s. 6d. net) is occupied with (1) Signs and Sounds; (2) Words and their Inflections. Mr. Evans, who is under no misunderstanding as to the difficulty of entering into the Hebrew point of view, begins at the beginning, and for a while proceeds very slowly. It is difficult for one who began his Hebrew some time ago to speak confidently, but the explanations do seem lucid enough. Will teachers of Hebrew try the book? After four hundred pages there is an appendix of Hebrew Exercises. These exercises are paged separately, and probably can be bought separately. They illustrate and fix the rules of the previous pages at every step.

Messrs. Macmillan have issued a second edition of Sir Frederick G. Kenyon's *Handbook to the Textual Criticism of the New Testament* (5s. net). The issue is notable, and will be memorable for this, that in it for the first time the new system of enumerating the MSS. of the New Testament, elaborated by Professor C. R. Gregory after consultation with a large number of scholars, has been made accessible to the student. There is also a new and useful account of Von Soden's theory of the textual history of the New Testament. Notice, lastly, that the price is much less, and indeed marvellously little for a book furnished with sixteen plates, and of so special a character.

Mr. Frederic Harrison laughs to scorn the notion that as a man grows old he loses his literary grace. He has issued a new volume. It is new in every way. Although a collection of essays, only about the half of it has appeared elsewhere, and even that half within the last few years. Yet every essay is a delight to read, a delight to read from the purity and directness and grace of its literary style. The essays are instinct with knowledge: there is plenty of information to be gathered from them. *Among my Books* is the title (Macmillan; 7s. 6d.). And when Mr. Harrison is among his books he is a very instructive writer. But the atmosphere is more than the information. His love of literature is more to us, as well as to him, than the literature he loves.

Fifteen years ago Professor George Holley Gilbert published his *Student's Life of Jesus*. It was in advance of most American and of some British opinion. But it has been used by God to lead not a few to a clearer understanding of the Gospels and a surer faith in Christ. Professor Gilbert has now rewritten that book. And so changed is it in the rewriting that he has given it a new name. The name is simply *Jesus* (Macmillan; 6s. 6d. net).

The difference between the old book and the new is the difference that fifteen years have made in the study of the Gospels. Radical then, Professor Gilbert is radical still. And again a generation of students will use the book, disagreeing from much of the argument as to the credibility of the Gospel narrative, but thankfully recognizing the fact of Christ and His adequacy for all men and all time.

It is with especial pleasure that one receives a second edition of *A Short Study of Ethics*, by the Bishop of Down (Macmillan; 5s. net). For, as he himself says in his preface, and as it has to

be said frankly and firmly, the popular manuals of ethics are nearly all defective in the most essential particular—they build without a foundation. Not only does Dr. D'Arcy supply a foundation, he also offers an original contribution to the speculative side of his subject, a contribution which he stands to in this new edition, fuller experience and wider reading having confirmed him in the truth of it.

A valuable contribution to the comparative study of Religion has been made by a German missionary of the name of Gottfried Simon. The book has been translated into English, and published by Messrs. Marshall Brothers, under the title of *The Progress and Arrest of Islam in Sumatra* (6s. net).

When Herr Simon went to Sumatra, twelve years ago, he found that, out of a population of four millions, more than three and a half millions had been converted to Muhammadanism, although that religion entered Sumatra only in the beginning of the fourteenth century. He at once proceeded to study Muhammadanism. For he saw that if its progress was to be arrested its success must be understood. He studied it in all the best books he could lay hands on, in Snouck Hurgronje, in Niemann, in Poensen. He studied it on the spot. And as he studied he came to understand its attraction for the Sumatrans; he came also to realize its degradation. More than ever he rejoiced in the knowledge of God in the face of Jesus Christ; and with new fervour, as well as new knowledge, he set himself to the arrest of Islam.

His book, we say, is one of the most valuable contributions to the comparative study of Religion of our time. It is so honest and it is so well furnished. Although not as Buddhism, yet Muhammadanism has to be studied in each country where it has its influence if it is to be known. This study of Islam in Sumatra is therefore of inestimable value.

The Rev. Lindsay Young, M.A., LL.D., Vicar of St. John's, Portsea, is aware of the demand made upon him that he should tell his people about the world to come if he knows anything. He has accordingly written, for them and all of us, a book with the title *What happens after Death?* (Marshall Brothers; 3s. 6d.). He lays down four propositions, and proceeds to prove them. The first is, 'That the continued existence after death of the spirit or immaterial part of man is treated as a matter of course throughout the Bible'; the second is, 'That conscious existence of the spirit or soul in happiness or misery follows after death'; the third, 'That the spirit of the believer after death is with Christ in heaven, while the spirit of the impenitent is in a penal place'; and the fourth is, 'That the resurrection of the body with the consequent reunion of spirit and body, takes place at the Second Coming of Christ, and that the duration of happiness or punishment in the future is eternal.' He ends with a finger-post: 'How to get to Heaven.'

For the teaching of Bible classes there seem to be no rules or regulations. Every man is allowed to do that which is right in his own eyes. There is a sort of unwritten law that the Bible must not be taught, but happily that also is becoming almost as well honoured in the breach as in the observance. In *Twelve Years with my Boys*, an unnamed Bible-class teacher tells us how he was sent to teach a class of boys, and went. He never thought of asking for advice. He simply plunged in. And he admits that plunging it was, and plenty of it. The astonishing thing, however, is that he is not out of the water yet. He began in 1899 with seven boys, and after reaching fifty, he returned in September 1909 to seven again. Then he changed his plan. Instead of dictating his lessons he lectured or addressed. That worked better. But he is still experimenting with the new method. The use of the book is in its frank exposure of our position. Why have we no guidance for the conduct of the Bible Class? The publishers of this book (which had better be read) are Messrs. Methuen (3s. 9d. net).

The book which has been written by the Rev. William Muir, M.A., B.D., B.L., and published by Messrs. Morgan & Scott, under the title of *The Arrested Reformation* (6s.), is not simply a history. It is not a history chiefly or designedly. It is a call to missionary enterprise. Mr. Muir has read his history books—he dedicates this volume 'To my History Teacher, Principal Thomas M. Lindsay, D.D., LL.D.'—but he has read them with a single eye to the use their facts may have in directing us to the best ways of recovering the world, and in particular the papal world, for Christ. Yes, the papal world; for Mr. Muir is unable to see that the Roman Church is on the side of Christ in the lands where it has sway. And yet he is most

anxious to be fair and to see the best in everything. His book is perhaps a polemic, but it is a polemic of a new order, the polemic that charitably covers a multitude of sins if by that means the sinner may be saved.

A useful *Handbook on the Atonement*, by G. E. Morgan, M.A., comes from the same publishers, (1s. net). Its topics are arranged, its texts selected, its illustrations used, all for the purpose of commending a full evangelical doctrine.

The charge which is brought against philosophical ethics is that there is no impulse in it; it does not make for progress. And a more serious charge could not be preferred against any study of the mind. The advantage claimed for the ethics of Christ and Christianity is its adaptability to every situation in life, and the invariable advance that thereupon takes place. To urge this superiority the Rev. J. Wilson Harper, D.D., has written a volume on *Christian Ethics and Social Progress* (Nisbet; 5s. net).

Dr. Harper is no novice in the writing of books. He knows how to set forth his facts. And he has made the social ethics of Christianity his particular field of study. On this, in one or other of its aspects, all his books have been written. Here in the latest he seems to gather his conclusions into one powerful appeal: This is the way, walk ye in it. It is the way of the Master.

A recent number of *The Literary Guide*, the organ of the Rationalist Press Association, contained two leading articles in serious alarm at the impression made by religion on the young. One writer was shocked at the success of the Students' Volunteer Missionary Movement. The other demanded that children should be taught nothing whatever about religion. Let everything about God 'be deferred for his examination and verdict in adolescence and manhood.'

The Rev. George Henderson disregards that advice. He has written a small book on *The Child in the Midst* (Oliphant, Anderson & Ferrier; 6d. net), in which he urges on us all, as our first and highest duty, the duty of teaching the children to know the love of God and the beauty of Jesus as soon as they can know anything.

One of the most prolific writers of books for young men is the Rev. Albert G. Mackinnon, M.A. He has made this his special province. With command of modern literature, and with the skill to select and set it well, he writes book after book out of a sincerity that is unmistakable, and with a skill that is undeniable. He has just published, through Messrs. Oliphant, Anderson & Ferrier, *God's Right of Way through a Young Man's Life* (1s. 6d. net). It is a title to make one think; it is a book to make one act.

The Woman problem is in India. No settlement in Britain or elsewhere will settle it, or do more than touch the fringe of it. In India it has dimensions which dwarf all others, and in India it has the urgency which tells all others that they may wait. All other reforms, all educational, economic, and religious reforms wait in India on the Woman question.

For the educational problem read *The Education of the Women of India*, by Minna G. Cowan, M.A. (Oliphant, Anderson & Ferrier; 3s. 6d. net). No book can cover the subject in its vastness, but this book shows what the problem is, tells us how it is being attacked, and offers enticing openings to all women of parts who desire something to do. Manifestly the author has been most careful to obtain reliable information and to express it reliably. Her book is very pleasant to read in a literary way, and, much more than that, it seizes one's imagination and gives one no more rest.

Not one of our magazines makes a handsomer annual volume than *The Sunday at Home* (R.T.S.). And its contents are worth their handsome frame. It is especially the magazine for the preacher. Its notes and papers are easily read and easily remembered, and they have an agreeable way of recurring to the memory when an illustration is required.

The Rev. A. R. Whitham, M.A., Principal of Culham Training College, has written a class-book of *Old Testament History*, from the Creation to the Time of Christ (Rivingtons; 4s. 6d.). His method is to quote the Authorized Version, sometimes one verse, sometimes several verses, and give an explanation of the words quoted, the explanation being so managed that it forms a connected historical narrative. Thus the book is at once a history and a commentary.

The Rev. R. B. Girdlestone, M.A., Hon. Canon of Christ Church, has certainly no leaning towards that conception of *The Building up of the Old Testament* which is associated with the name of Wellhausen. Yet he contrives to write a book under that title (Robert Scott; 5s. net), and to say scarcely a word that Wellhausen himself would be offended at. The topics he discusses are all good Bible topics, and he discusses them from his own highly conservative point of view; yet he never deliberately contradicts or even squarely faces the great Higher Critical contentions.

Who will undertake to write the history of *The Continental Reformation* in Germany, France, and Switzerland, from the birth of Luther to the death of Calvin, in a single volume of 210 pages? No man may undertake it if he has not the range of knowledge and experience of writing history possessed by the Rev. Alfred Plummer, M.A., D.D. For it is not alone a gift of style that will do it, nor a gift of felicitous selection. There must also be the imagination that will place a man in the very atmosphere of the time, that will enable him to appreciate motives as well as recognize the significance of events. On those who know the Reformation but fairly, the only impression made by the book will be its clearness; those who know it well will understand what the clearness has cost the author. The publisher is Mr. Robert Scott (3s. 6d. net).

The S.P.C.K. has published *Sketches of Cæsarea*, by Archdeacon Dowling—Sketches of Cæsarea from earliest Cæsar to latest Sultan (1s. 6d.).

The opponents of the Higher Criticism have of late, and wisely, concentrated their attack on one point, the use of the names for God in the early books of the Bible. The least discursive and most effective of these attacks has been made by Dr. A. Troelstra, whose volume has been translated from the Dutch by Mr. Edmund McClure, M.A., and published by the Society for Promoting Christian Knowledge, under the title of *The Name of God in the Pentateuch* (2s.). Let the matter be investigated thoroughly. It is by no means so easy as some hasty writers think; nor does quite so much depend upon it. But let everything of the kind be searched into and sifted with the best skill and sincerity that we can bring to it.

Notice that the same publishers have issued a translation by the same translator of Johannes Dahse's brochure *Is a Revolution in Pentateuchal Criticism at Hand?* (4d.).

The Rev. Henry Phipps Denison, B.A., Prebendary of Wells and Vicar of St. Michael's, North Kensington, has had forty years' experience of ministerial work in the Church of England, and in that experience he has discovered two things: first, that there is a widespread ignorance of the meaning and scope of the Old Testament; and, next, that the days in which we live are regarded as quite different from the days in which the prophets lived. He has accordingly written a large book to correct both errors, calling it *The True Religion* (Stock; 5s. net). To correct the second error he tells the story of patriarch, prophet, and apostle, and shows that they were men 'of like passions such as we are.' To correct the first he traces the history of the worship of Jehovah from the creation of Adam to the end of the Nineteenth Century. From Malachi to Matthew he makes as easy a transition as from Haggai to Malachi. Is he right in that? Is the God and Father of our Lord Jesus Christ just the Jehovah of the Old Testament? If He is, what advantage has the Gentile?

The second number of 'The Proceedings of Seekers in Council' is *I Believe in God the Father Almighty* (Watkins; 6d.). The author is the Rev. G. W. Allen, the well-known Boehme student and authority.

M. Emile Faguet of the French Academy has written a complete history of Philosophy in less than two hundred pages. Nor is his book a mere list of names. The contribution of every philosopher is characterized. More than that, every man is set in his proper place, in respect of his attitude both to the problems of his own time and the general march of philosophical thought. Above all else, the book is easy reading. This is the author's chief aim. His hope is to entice unphilosophically educated but thinking men and women into the serious study of philosophy. So he calls the book *Initiation into Philosophy* (Williams & Norgate; 2s. 6d. net). It has been sympathetically translated into English by Sir Home Gordon, Bart.

The Disobedient Prophet.

By the Rev. Harry Smith, M.A., Tibbermore.

'And, behold, there came a man of God out of Judah by the word of the Lord unto Bethel: . . . Now there dwelt an old prophet in Bethel.'—1 Kings xiii. 1, 11.

The strange, old-world story recounted here by the ancient historian contains much that we can easily understand along with not a little that is not quite so clear. What is plain is also inspiring: it shows us the difficult duty of denouncing the idolatry of the king bravely done and the hard temptation of accepting the royal favours successfully met. The part that is not so plain has also its teaching for us: it reminds us that temptation lieth ever in wait in unsuspected places, and that disobedience is the fruitful parent of grievous loss and suffering.

The difficulties which attend our understanding of this curious story connect themselves chiefly with the old prophet who lived in Bethel, the prophet who tempted his fellow to ruin and death. He seems to be both a false prophet and a true prophet; for he told a lie to the undoing of the other, while he was also inspired of God to utter a true prediction about the man he had deceived. He deliberately deceived his victim, and yet he esteemed him so highly that he desired to be buried in the same grave with him. If we can find some solution of this complex, contradictory character, we may find some solution of the whole episode and understand the better its lessons. Josephus (Bk. viii. ch. ix.) calls him 'a certain wicked man . . . who was a false prophet, whom Jeroboam had in great esteem, but was deceived by him and his flattering words,' and adds—'he was afraid that this stranger and prophet should be in better esteem with the king than himself, and obtain greater honour from him.' I think this description is misleading in that it calls the old prophet of Bethel 'false,' as if he was not, and never had been, anything but 'false.' I take him rather to have been one of the class of 'true' prophets but degenerate, fallen from the highest ideals and purposes of his sacred calling; a man who had allowed worldly interests, it may be the thought of personal safety or the desire to be on the popular side, to rule his conduct; a man who knew truth and goodness, sometimes appreciating them when he saw them in exercise, sometimes hating them when he remembered his own vanished vision, his own broken ideals. We must not think of the prophets merely as men moved from time to time by the Spirit of God to utter predictions, to say things that they themselves perhaps understood not. They were preachers, preachers to the men of their own age and generation; they could be mistaken, as the preachers of to-day are often mistaken, uttering words and opinions of their own. The greatest authority on Hebrew prophecy, A. B. Davidson, came to the conclusion that 'a hard-and-fast line of demarcation between true and false prophecy can hardly be drawn. . . . When the spirit that animated the prophet pursued predominately national ends, he was a false prophet; when the ends pursued were religious and ethical, the prophet was true.' And if we make the wide term 'national ends' include the narrower 'personal ends'—the having selfish, crooked, or temporal purposes in view—we can understand how easily a certain type of prophet might belie his claim to be 'true' and slide into the ranks of the 'false.'

The old prophet of Bethel, we take it then, was 'true' enough so far as his original call to the prophetic office was concerned, but debased and unworthy. That he was not what he ought to have been—a minister of God for righteousness—is suggested to us by the fact that another prophet was called from a distance to denounce the idolatry that existed in his own city: it is indeed proved to us not only by the fact that he continued to live beside that idolatrous worship, but by the fact that he allowed his sons to attend the unlawful and heathenish service. He winked at, if he did not actually share in, the worship of the Golden Calf. Then, either from wanton mischief to see how much this stranger prophet would stand in the way of temptation, or from the actual desire to break the integrity of one who had shown a spirit so much more bold and sincere than his own and thus reduce him nearer his own sunken level, he uttered the deliberate lie that deceived the visitor. But even while he triumphed in his deceit, he well knew what he had done, what ruin

he had brought on a hitherto faithful prophet; and in the spirit of true prophecy he declared the fate of his victim. Finally, touched by feelings of humanity, he saw to the burial of the stranger, and recognizing even in his unworthy soul that truth will triumph and that righteousness alone is abiding, he, with superstitious veneration, desired to be buried in the same grave, knowing that thereby his bones would escape being burned in the coming day when the stranger's prophecy against the idolatrous altars would receive its fulfilment (cf. 2 K 23^{16-18}).

The Study of the History of Religions in the German Universities.

By the Rev. Louis H. Jordan, B.D., Eastbourne.

About eighteen months ago [1] an account was given in these pages of the first official recognition accorded to the History of Religions by the University authorities of Germany. When it became necessary to fill the post left vacant by the death of the late Professor Pfleiderer, Dr. Lehmann of Copenhagen was invited to become his successor. At the same time, the invitation was extended upon the distinct understanding that the occupant of this notable chair was no longer to lecture upon the technical apparatus of Christian Apologetics, but was to devote himself to a systematic exposition of the History of Religions. It was only at this very recent date that a study in the national Universities of the countries surrounding Germany which had already made conspicuous and confident progress was, in Berlin, formally endorsed and introduced.

Professor Lehmann during the past two years has admirably fulfilled his commission. On the whole, the results have been satisfactory. Prior to his coming, teachers in several of the Universities had delivered occasional courses of lectures upon this theme: but their success, in the absence of official support, had not been altogether encouraging. Even yet, fortitude and persistency are virtues which are imperatively demanded. The lack of interest in this subject which, during so long a period, has characterized the educational leaders of Germany, accounts for that indifference and inertia which can only gradually be outgrown and discarded.

A new academic era, however, has plainly been ushered in. The University authorities of Germany, now thoroughly awake, are about to lend their invaluable aid to the promotion of a very timely enterprise. They have just taken a step which one may well hasten to chronicle. Their action cannot too warmly be commended: for not only does it mark a stage in a decided and bold advance, but the procedure adopted is in many respects even more noteworthy than the scheme which Berlin has already carried into effect.

A short time ago the Government of Saxony decided to found, at its splendid University in Leipsic, a chair allotted to the study of the History of Religions. In October that chair was formally inaugurated. Its origin, however, is quite different from that of its predecessor in Berlin. There, Dr. Lehmann occupies a post the range of whose teaching has merely been enlarged; the professor in Leipsic, on the other hand, has been invited to supervise an entirely new foundation. The subject with which this additional chair is to deal has never hitherto been included in the authorized curriculum: yet it is now deemed to be of sufficient importance to warrant the large and permanent expenditure which its creation must involve.

It may fairly be contended, therefore, that Leipsic has surpassed Berlin in the emphasis with which it has declared that, in Germany, the History of Religions is bound in future to occupy a prominent place in the study of Theology. Berlin, to be sure, was the first of the German Universities to recognize the growing prominence of this discipline; nevertheless, Leipsic will always enjoy the distinction that, having discerned aright the serious

[1] Cp. The Expository Times, February 1911, pp. 198–201.

import of this study, it was the first to provide a new chair for the purpose of mastering and teaching it. Moreover, it is intended that this subject shall be taught in Leipsic with the greatest possible thoroughness. It is part of the project just launched that no needful expense is to be spared. On the contrary, the most ample scientific aids—including a special museum, a special library, a special journal, a group of seminars, etc.—are to be placed at the disposal of the professor and his students, in order that the best results may be achieved, and in a steadily progressive measure.

The chief difficulty which the Ministry of Education had to encounter, their resolve having been taken, was to secure the services of a competent teacher. Several instructors of international standing were known to them; yet, as was to be expected, none of them were Germans! Aus ungelegten Eiern werden spät junge Hühner. Neglect, sooner or later, is sure to incur its penalty. Hence the occupant of this new chair, as previously in the case of the Berlin chair, had to be sought for abroad.

It has surprised no one that the scholar chosen for this post proved to be Professor Nathan Söderblom of Upsala. The latter's fitness for the difficult task entrusted to him cannot be questioned. In the article already referred to,[1] something was said in praise of his varied and tireless industry. In particular, he is an ardent student of the History of Religions: moreover, he has shown himself to be unusually proficient in inspiring others with a like contagious enthusiasm. He has guided not a few into domains which promise to yield before long some epoch-making discoveries. In addition to the volumes previously enumerated, which have deservedly won for him his high reputation, he has just published a new (the fourth) German edition of his *Compendium of the History of Religions*. This manual continues to bear its earlier designation, viz. *Tiele's Kompendium der Religionsgeschichte* (Berlin, 1912): but the original text has been so greatly supplemented and improved that Professor Söderblom would have been abundantly warranted if he had ventured to drop Professor Tiele's name. This useful work exhibits evidence of revision, addition, and elucidation that must have cost its editor infinite pains: but the latter has certainly transformed it into a wonderfully up-to-date publication. One must mention, moreover, another very helpful textbook which Professor Söderblom has issued this year, viz. his *Survey of the General History of Religions* (*Översikt av Allmänna Religionshistorien*; Stockholm, 1912). The origin of this useful little treatise is most interesting. The educational authorities of Sweden resolved a short time ago that, if they could procure a brief and simple summary of the History of Religions, they would issue an ordinance directing that this study should be introduced into the curriculum of the High Schools of the kingdom. Professor Söderblom was forthwith entrusted with a commission to write the required handbook. His undertaking is now complete, and it proves to be a conspicuous success. Within the compass of 200 pages he has presented a truly admirable sketch of the whole subject. This little volume bids fair, before long, to secure a considerable circulation outside of Sweden. Be that as it may, the summons which called it into being is in the highest measure significant: it is, in truth, one of the signs of the times.

When Professor Söderblom received the flattering proposal that came to him from Leipsic, he felt he was bound to decline it. The objections he raised when his name was under consideration for appointment to the corresponding chair in Berlin were repeated and emphasized. Upsala likewise entered its firm protest. Finally, Dr. Söderblom suggested certain conditions which, if they could be fulfilled, would make it possible for him to go to Germany. These requests were honourably conceded by the University of Leipsic, and the chair was then definitely accepted. One of the stipulations concurred in was the wish Professor Söderblom expressed that he need not remain permanently in Germany. Indeed, he does not expect to occupy his new chair for more than a very limited number of years. In accordance with the terms of this arrangement, the Swedish Government have granted him an extended leave of absence, and he has secured a temporary residence in Leipsic. Nevertheless, the University of Upsala has by no means said 'Goodbye' to one of its most honoured and brilliant teachers. As soon as the present scheme, already successfully launched, shall have acquired sufficient strength and momentum, Professor Söderblom means to transfer its supervision to the care of a competent German director.

[1] Cp. THE EXPOSITORY TIMES, p. 200.

Two facts ought not to be overlooked whilst one is watching the gradual introduction of the History of Religions into the German Universities. It is noteworthy, first of all, that this study is being placed in charge of the Theological Faculties. Under existing circumstances, this decision is to be commended: for in Germany (as already in Holland, Sweden, and several other countries) theological questions and problems have of late been investigated in a dispassionate and purely scientific manner. The historical method of inquiry has come to be more generally respected, and to-day it is fearlessly applied. Elsewhere however, in countries where other conceptions prevail, the wisdom of this procedure would be open to serious criticism. In Italy, for example,—had not the Theological Faculties of all its Universities already been abolished—an untrammelled freedom of research in dealing with such matters would prove intensely distasteful to the Bishops of the national Church. Those who are acquainted with the inner history of the Italian Universities will recall the arguments which resulted in the Theological Faculties being everywhere suspended in 1873. Accordingly, in so far as the study of the History of Religions is promoted to-day by teachers in the Italian Universities, it has to be conducted by professors who hold chairs in a Philosophical Faculty. On the other hand, in most Protestant countries, Theology is at present taught in Seminaries or small Theological Colleges, duly authorized by some Church, and largely maintained by benefactors who represent a definite school of regulated theological opinion. In this way there have arisen numerous Anglican, Baptist, Congregational, Presbyterian, and other teaching institutions,—Theological Colleges whose primary purpose is not the broadening and deepening of knowledge, but the transmission of a carefully pre-determined and officially-authenticated body of religious dogmas. Obviously, it would be a mistake to attempt to teach the History of Religions in such an unwelcome environment. The results might sometimes prove awkward, both to the professor and to his pupils. Theology, as a matter of fact, can never be reduced to a fixed and final system. Whenever it is historically studied it turns out to be a realm whose boundaries refuse to be limited. Lecturers on the History of Religions invariably strengthen this conviction. As the gradual evolution of many a revered belief is conscientiously unfolded, the divinity which not a few suppose it to embody is certain to contract to narrower and more modest proportions.

Secondly, the gain which this latest foundation in Germany is bound to secure, for the world of scholarship generally, cannot easily be overestimated. In particular, it means for the study of the History of Religions a speedy and permanent advance: no greater boon could possibly have been conferred upon the promoters of this important branch of inquiry in every quarter of Christendom. And the gain accruing to studies which are subsidiary to that discipline, or which derive most of their material from it, will not be less in amount. Professor Söderblom, while an acute and painstaking teacher within his own field, has made many daring excursions into domains that lie a considerable distance beyond it. None are likely to deny that he has rendered splendidly efficient service within the gradually-emerging boundaries of Comparative Religion. His studies in Comparative Eschatology are especially well known, and supply an instance in point. He plainly possesses a peculiar aptitude for pursuing such investigations, and he will doubtless prosecute them still further in coming years. In this immense widening of the vista of the future—not as regards the University of Leipsic merely, or Germany exclusively, but the Universities of Europe and America—one finds perhaps the most promising feature in the announcement of this new academic platform.

There rests upon the shoulders of Professor Lehmann and Professor Söderblom, as all must admit, a very heavy responsibility. Scandinavians both, these two teachers enjoy the honour of occupying the only chairs appropriated as yet in Germany to the teaching of the History of Religions. Theirs will be the responsibility, moreover, of training the men who will ultimately become their successors. Happily they have long known each other intimately; they are devoted personal friends, and doubtless they will frequently take counsel together. Meanwhile, a very wide circle of scholars, men who have learned to esteem them both, sincerely wish them well, and are glad to note the recognition they have won.

The prediction, penned some eighteen months ago, is already being fulfilled. Germany has at last openly taken its stand; not less fully persuaded

than Holland or Sweden or France or England or America of the wisdom of its course, it too has become an active promoter of the study of the History of Religions. This decision is all the more epoch-making because, so long postponed, it has now been affirmed with unmistakable emphasis. And its consequences will be reaped in the advancement of knowledge, not within a single domain only of theological learning, but throughout the wider realm of man's religious experiences, and imperishable hopes, and ardent spiritual strivings. As Goethe has it:—

'Das Wenige verschwindet leicht dem Blick,
Der vorwärts sieht, wie viel noch übrig bleibt.'

Recent Biblical and Oriental Archaeology.

By the Rev. A. H. Sayce, D.D. LL.D., Litt.D., Professor of Assyriology in the University of Oxford.

Oriental and Archæological Research.

M. Halévy is one of the last survivors of what Professor Oppert used to call 'the Heroic Age of Assyriology.' He was the latest to join the small band of Assyriological pioneers, and he joined as a heretic, bent upon exploding our belief in the existence of a Sumerian language. And a heretic he has remained, or, as he would himself rather express it, *Athanasius contra mundum*. The volume of his old age which he has just presented to us is an exposition and defence of his heresy.[1]

If this were all, I am afraid the younger world of Assyriology would pass it by without notice. But M. Halévy is too eminent a Semitic scholar to be treated with disrespect, and his book is, in spite of himself, one of the best guides that I know to the Sumerian language. The extraordinary and complicated invention which he ascribes to the Babylonian scribes is what other students call a natural growth,—that is to say, the language of the primitive inhabitants of Babylonia,—and the grammar, vocabulary, and reading-lessons which he gives us are those of the Sumerian language according to the latest researches. The *Précis* is thus a useful handbook for those who wish to study Sumerian, and in conjunction with Dr. Langdon's *Sumerian Grammar* will provide them with all the information on the subject which is at present accessible. Naturally, M. Halévy never loses an opportunity of urging his favourite thesis, and in explaining the phonetic values of the characters he displays his wonted ingenuity; but after all the facts remain untouched, and so far as the learner is concerned it matters little whether we call them linguistic or 'allographic.'

The table of *errata* is not large for a work of the kind, and indeed I should be disposed to question whether the second of the *errata*—'Sargani-sarri' instead of 'Sargani-sar-alim'—were required. The latest discovery goes to show that the old reading 'Sargani-sar-alim' is the more correct. In the interpretation of words and characters there is, of course, plenty of room for correction or diversity of opinion, and I doubt whether M. Halévy would have seen in the words *lisan sumeri tamsil akkadi*, 'the language of Sumer is the equivalent of that of Akkad,' a statement that 'the Sumerian is fundamentally the same language as the Akkadian,' had he not had a theory to support. To the ordinary man the words simply mean that in the document to which they are attached the Akkadian or Semitic Babylonian is a translation of the Sumerian. As for M. Halévy's suggestion that *Sumer* should be read *Suwer* and assigned to a Semitic root *sawâru*, 'to rage,' it is not likely to find supporters.

It would be an advantage if Assyriologists would turn their attention to the use of the Chinese characters by the Japanese. It affords a very close parallel to the use of the Sumerian characters and texts by the Semitic Babylonians, and the same features characterize both. If M. Halévy were to apply his principles to the Japanese (and Korean) script, he would certainly maintain that Chinese is not a language. His opponents would also learn many things which throw light on the relations of the Semitic to the

[1] *Précis d'Allographie assyro-babylonienne.* By J. Halévy. Paris: Leroux. 1912.

Sumerian texts. For it cannot be denied that many of the criticisms which he has directed against them are just. We still have much to learn about Sumerian phonetics and grammar as well as about the Sumerian vocabulary, and when we remember that even the Assyrians made mistakes in their translations of the old Sumerian books, it is not likely that we shall ever attain to an exact knowledge of them. At present Sumerian grammar is still full of unsolved problems, and our knowledge of Sumerian phonetics is in its infancy. As I said many years ago, the first thing we have to do is to determine the pronunciation of the Sumerian words, which in an ideographically written language is a matter of great difficulty, and in this point we are almost as far off as ever from finality. Of one thing, however, we can be sure, and that is that the pronunciation of a word must have been quite different from that of the series of ideographs by which it was so often denoted. The hideous compounds which figure as words in recent Assyriological works cannot have had a real existence. At any rate, the ideographic determinatives which accompany the words formed no part of their phonetic structure; the ideographic PI, 'ear,' for example, which accompanies the word *gistug*, is merely a graphic sign; *gistug* alone signified 'ear.' This and a good deal more might be learnt from a study of the Japanese script, and will justify much that M. Halévy has to say about confusing mere graphic symbols with the elements of living words.

Entre Nous.

For Point and Illustration.

Messrs. Simpkin have published *The Higher Thought Kalendar for 1913* (1s. net; leather, 2s. 6d. net). There is not much in it for the money, but it is all good. In this verse is its whole philosophy:

Nature fulfilling a predestined scheme
In still content,
Breathes undisturbed a silent and supreme
Encouragement,
Though green leaves come, though dying leaves depart,
She needs but rest,—
Hush! For Love holds you close against his heart,
And Love knows best.

The latest addition to those nicely printed little volumes called 'Authors for the Pocket,' issued by Messrs. Chatto & Windus, is *The Pocket George Borrow* (2s. net). George Borrow is not easily set forth in selections; the editor of this book has, however, succeeded not only in choosing memorable sayings, but also in making them fit for continuous reading.

His Will: The Teaching of Jesus Christ enforced by Quotations from Many Sources, selected and arranged by Catherine A. Deacon (Hodder & Stoughton; 3s. 6d. net). The title is taken from Dante: 'His Will our peace.' Some of the illustrations also are taken from Dante. They are all from sources that are both religious and literary. On the words, 'Didst thou not agree with me for a penny?' we find this from R. W. Dale: 'A man's best wages are not those he receives every Saturday or quarter-day: they are the wages God gives, the interest which He pays on every sound investment of life and ability in His service—increase of power, character, manhood, soul.'

Uniform in style with the charming cheap edition of Shelley's Prose Works, Messrs. Chatto & Windus have now published *The Poetical Works of Percy Bysshe Shelley* (2 vols., 4s. net). The four volumes together give us a complete Shelley ready for packing into any corner of the travelling bag.

The leading violin in one of our great orchestras said recently that he and his fellows would gladly go to church if they could be told anything reliable about the future life. One wonders if they could be got to read *A Little*

Pilgrim in the Unseen. It is all about the future. Our Lord told His disciples that there were many things He had to say, but they could not bear them then. He promised that the Spirit would lead them into all the truth. This writer writes as if the time had come. It is a daring imagination, but it rests on revelation. And that it meets the needs of violins and others is evident enough, for, published in 1882, it has been reprinted twenty-three times. This is a cheap edition (Macmillan; 1s. net). Why do we not use the imagination in the pulpit?

Some new Biographies and Autobiographies.

The greatest of the world's great men get more than their share of the world's attention. They appear in all the histories and they have their own biographies. The great men who are not the greatest get less than their share. Only the special history mentions them; they do not always catch the attention of the biographer.

Sir David Baird was one of the great, if not the greatest. He has had occasional reference even in the history school-book, and he has had not one but two biographies. His first biographer did not do well by him; for, unfortunately, Mr. Theodore Hook was a violent partisan, and neither knew nor wished others to know the facts. So then it is a service to literature that has been rendered by Captain H. W. Wilkin in *The Life of Sir David Baird* which he has written (George Allen; 12s. 6d. net). He has written a reliable biography, and he has made it manifest that General Baird deserves to be held in remembrance. He served in the second, third, and fourth Mysore wars, in Egypt, in South Africa, in Denmark, and in the Peninsula; and wherever he served he served with gallantry.

Captain Wilkin has kept rigidly to his business, his business being not general history, but biography. Yet in this volume we have a record, faithful and true, of the wars and rumours of wars which moved Europe so deeply, and so completely changed its face, during the half-century which was cut in two by the year 1800. Sir David Baird held no foremost place in these events, but he was of them, and the record of his life casts light on them all, sometimes vivid and revealing.

The Lowell Lectures were delivered in Boston this year by Dr. J. Holland Rose, Reader in Modern History in the University of Cambridge. The subject was *The Personality of Napoleon* (Bell & Sons; 5s. net).

It was quite an inevitable choice of subject. Dr. Rose knows other periods of history; in the Napoleonic period he is master, the only acknowledged master we have at present. In these lectures, therefore, he was able to be at ease, speaking from precision of knowledge and matured opinion, and not fearing serious dissent. And the lectures read as easily as they were spoken. Only those who know little of Napoleon will think that their smoothness is superficiality. The rest will be caught at every turn by a phrase which means long study and mastery. With wisdom in a lecturer, Dr. Rose has confined himself to Napoleon, not digressing into the biography of others or the general history of his time. He speaks of him in eight lectures as the Man, the Jacobin, the Warrior, the Lawgiver, the Emperor, the Thinker, the World-Ruler, and the Exile.

Those who have been using the first volume of *The Philosophical Works of Descartes*, rendered into English by Elizabeth S. Haldane, LL.D., and G. R. T. Ross, M.A., D.Phil., will be glad to learn that the second volume is now published (Cambridge: At the University Press; 10s. 6d. net). It is safe to say that students of Descartes have *all* been using the first volume since its appearance. The present volume completes the edition, and it is translated in the same accurate and idiomatic way. It contains the seven series of Objections to the Meditations and Descartes' replies, together with the Letter to Dinet. And so now, for the first time in all these centuries, Descartes is accessible in our tongue in such a way that we can read him with pleasure, and at the same time feel sure that we are reading him and not a translator's misunderstanding of him. The authors have enriched the literature of philosophy; they have also enriched English literature.

Do you care to read *Philostratus in Honour of Apollonius of Tyana*? Probably you do now; for in the general advance of the study of Religion this strange book and the strange man it seeks to honour, are both likely to come into favour. But whether you read Philostratus or not, read the

Preface to this most exquisite translation. It has been written, as the translation has been made, by Mr. J. S. Phillimore, Professor of Latin in the University of Glasgow (Oxford: At the Clarendon Press; 2 vols., 7s. net). Now Professor Phillimore has a very pleasant wit, and he has had opportunity in this Preface to exercise it. He begins:

'"What labour took Philostratus to make a book full of lies whereby he would have had Apollonius Tyaneus in miracles match unto Christ? And when he had all done, he never found one old wife so fond to believe him."

'So wrote Thomas More in his *Dialogue*, Bk. II. (Works, p. 201 B.).

'Old wives are easier to find now; and particularly during the last century, this caste has risen to take an honoured place in our intellectual scheme. The rapid modern revival of the credulous, and decline of the rational, habit of mind brings in a renewal of interest in Apollonius of Tyana.'

And as he proceeds, Professor Phillimore says: 'All the real work has been done in France and Germany. Naturally the Universities of Oxford and Cambridge have not done much for the study of a writer who is outside the sacred period; if undergraduates were to read Philostratus, they might write Greek like this most brilliant of the Atticists, instead of writing Greek like their tutors or their tutors' tutors.' After the Preface comes the Introduction, which runs to one hundred and thirty pages, and discusses the following matters—(1) Apollonius; (2) the Philostrati; (3) Apollonius' Reputation before Philostratus; (4) the Author and his Times; (5) Apollonius after Philostratus; and (6) On the Age of Apollonius.

An amazingly, almost incredibly, clever book is *Voices of To-day*, by Hugh Sinclair (Clarke & Co.; 3s. 6d. net). It is a series of short studies of representative modern preachers. 'Modern' means living, for every one of them is still with us. There are nine Anglicans, twelve Congregationalists, eleven Presbyterians, eight Baptists, and six Methodists. And not only is the Anglican type preserved distinct from the Presbyterian, the Congregational from the Baptist, but among the Anglicans and all the rest every man has his individuality so sharply defined that you wonder if they can be so separate in reality, or if it is only Mr. Sinclair's consummate cleverness. There is no resolving the doubt without hearing all the men, and that frequently; not an easy accomplishment. So we take Mr. Sinclair's word for it, and rejoice in so great a diversity of gifts with one spirit, and read his book with intense enjoyment.

It was of *Alexander Henderson the Covenanter* that Baillie said he is 'incomparably the ablest man of us all for all things.' And it is of the same man and under the same title that a biography has been written by the Rev. James Pringle Thomson, M.A. (Oliphant, Anderson & Ferrier; 1s. 6d. net). Lord Balfour of Burleigh has written a Foreword to the book, in which he claims for Mr. Thomson that he has 'fairly presented the chief incidents of Henderson's life, and has added to our knowledge of the man.' And that is true. For there is original work in the book, original thinking, the use of the imagination, a picture of Henderson that is no other historian's picture, and is probably nearer the truth than any other historian has travelled.

Take note of the issue of the fourth volume of *Wesley's Veterans*, with additions and annotations by the Rev. John Telford, B.A. (Kelly; 1s. net).

Canon A. J. Mason is to be congratulated on the success of his *Life of William Edward Collins, Bishop of Gibraltar* (Longmans; 6s. net). There was little material. The public events in which Bishop Collins took part were few, and there were no letters out of which a psychological biography might have been wrought. Not only so, the cream of the story was already taken off by a publication with the strange title of 'Especially William, Bishop of Gibraltar, and Mary, his Wife.' And yet the biography is successful. Dr. Mason has been able to make his picture like the life; and a most winning true-souled, broad-minded personality it is.

Collins was made Bishop of Gibraltar because he knew Spanish (what did he not know?), and also because he could get on with the Spaniards. He could get on with everybody. His face carried him so far, his character the rest of the way. A former chaplain at a Spanish port writes about one of his visits:

'His stay was but a short one, but it was long enough to win the hearts of most of us, even of

some of the Spaniards. Our maid asked if she might attend the Confirmation Service which he held at our little church. She came in her mantilla and knelt all through the service, and though she could not understand any of it, she said she was sure that all he said was good, "for he had the face of an angel." And that was no doubt the reason why several little Spanish children came up to him, as we were walking along the quay, and asked to kiss the cross he wore.'

To the reader of George Eliot's novels and of her life, is there anything in a book on *The Inner Life of George Eliot* (Pitman; 5s. net)? Yes, there is something. The facts are all old, but the sympathy is new and the imagination. Mr. Charles Gardner knows the facts just as we know them; his interpretation is his own. And then he asks questions which it had not occurred to us to ask. He asks why George Eliot in her day of religious doubt did not turn to Keble, Pusey, or Maurice. He answers his questions—not as we might answer them, but his answer always opens up the field of view a little. The Christianity of Keble and of Pusey, he says in effect, was not adaptable to the modern mind. The Christianity of Maurice was quite adaptable to the modern mind, but not to the letter of Scripture, to which nevertheless he clung. What is the modern mind? 'Matthew Arnold very finely defined the modern mind as "Imaginative Reason." George Eliot was a magnificent example. Her utmost reason craved satisfaction with her utmost love. If the Church claims to meet man's utmost need, she must meet the claim of his reason: that the official theology of George Eliot's day utterly failed to do. Therefore she rebelled.'

Thus we have more in this book than George Eliot. We have the look behind on the way we have travelled in fifty years. It is a look which makes us say 'Thank God!'

'It is good for me that I have been afflicted.' On that text, though without naming or considering it consciously, Mr. A. C. Benson discourses in his most recent book, of which the title is *Thy Rod and thy Staff* (Smith, Elder & Co.; 6s. net). He has been ill, ill with that most distressing of maladies, neurasthenia—'neurasthenia, hypochondria, melancholia—hideous names,' he says, 'for hideous things—it was these, or one of these.' And now some glimpse of the meaning of it has come to him. He actually sees that it is good that he has been exercised thereby. Life has opened up before him with mysteries on every hand which he had not known—not mysteries that are perplexities, of which there were enough before, but mysteries that are made known to him through the revelation to his soul of the Lord Jesus Christ. On all this he is very frank and winning, writing with the charm of the accomplished man of letters, but sounding a new sincere note of enrichment. He has found a purpose in life. He sees that also, and is not ashamed to say it.

'The soul and God! These were the things that my sorrow enabled me, however faintly, to discern. But the new knowledge, while it brought fresh sanctions, brought with it also fresh prohibitions. What must I do that was different from what I had done? I must welcome first and recognize any sign of the divine power, no matter in what distasteful forms of rite or creed it expressed itself, as long as it was clearly on the side of human justice and kindness. If it taught justice, and temperance, and affection, that was enough. Its symbols, its intellectual formulæ, were not my concern, so long as it was striving for spirit and clearness of vision as against matter and confusion of thought. Next, I must try, as far as in me lay, in whatever position I found myself, to induce others to look as clearly and as fairly as possible at the problems of life, to abandon personal tastes and preferences, and to see life steadily and finely. My work, it seemed, was to teach and write; and I must never encourage a prejudice or a frailty. I must make no excuses for myself, but I must not indulge in controversy or argument; I must persuade, if I could, but never coerce. I must aim at no position of influence, and clear myself of every wish to direct the lives of others, only taking care to live peaceably and laboriously. I must not seclude myself from the world, but take the obvious duty it offered me. I must try to be candid and not militant. I must grasp at nothing, plan nothing. I perceive all this only too clearly, but I do not say that I can carry it out; but my failure must not discourage me, for not by this life only is my share in the upward movement of humanity bounded. Above all, I must welcome every hint and offer of friendship and affection, that I may grow thus into a wider love; and the

more souls that I can find to love, the more do I know that there are to love. I will worship humanity not in its weakness, but in its hope of strength.'

Index to The Expository Times.

A volume has been prepared containing Indexes to the first twenty volumes of THE EXPOSITORY TIMES. It contains—

(1) A complete List of the Authors who have contributed to THE EXPOSITORY TIMES during these years, and the titles of their contributions.

(2) A complete Index to the Subjects dealt with.

(3) A selected (but very full) List of Books reviewed—making a valuable bibliography of twenty years' theological literature.

(4) All the Hebrew and Greek words whose meaning has been discussed or upon which some light has been cast from Assyriology and other studies.

(5) An Index to the Texts of Scripture.

These Indexes have been most carefully prepared and verified. The Indexes to the separate volumes have not been used; the whole work has been done afresh from the pages of THE EXPOSITORY TIMES. The author of the volume is the Rev. James Donald, M.A., D.D., Keithhall, Aberdeen.

The volume will be published early in 1913. It will range in size with the volumes of THE EXPOSITORY TIMES. *Only as many copies will be printed as have been ordered at the time of going to press, and when they are sold the book will not be reprinted.*

The price of the volume will be 6s. net.

The Great Text Commentary.

The best illustration this month has been found by the Rev. H. P. Harris, Oakmere, Heswall.

Illustrations of the Great Text for January must be received by the 1st of December. The text is 2 Ch 6^{8}.

The Great Text for February is Dt 18^{15}—'The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken.' A copy of Lewis's *Philocalia of Origen*, or of Agnew's *Life's Christ Places*, or of Welch's *Religion of Israel under the Kingdom*, will be given for the best illustration sent.

The Great Text for March is 1 Co 10^{13}—'There hath no temptation taken you but such as man can bear.' A copy of Coats's *Types of English Piety*, or any two volumes of the 'Short Course' series, will be given for the best illustration sent.

The Great Text for April is Job 21^{5}—

'Mark me, and be astonished,
And lay your hand upon your mouth.'

Along with Ac $10^{34.\ 35}$—'And Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons.' A copy of Clifford's *The Gospel of Gladness*, or any other volume of the 'Scholar as Preacher' series, or any two volumes of the 'Short Course' series, will be given for the best illustration sent.

The Great Text for May is Ac 3^{19}—'Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord.' A copy of any volume of the 'Great Texts,' or of the 'Scholar as Preacher' series, will be given for the best illustration sent.

Those who send illustrations should at the same time name the books they wish sent them if successful. More than one illustration may be sent by one person for the same text. Illustrations to be sent to the Editor, Kings Gate, Aberdeen, Scotland.

Printed by MORRISON & GIBB LIMITED, Tanfield Works, and Published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, Kings Gate, Aberdeen, Scotland.

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

Of the many ways of arresting the progress of Christianity, the most vigorous, and probably the most successful, way is to deny the existence of Jesus. And the easiest way that has yet been found of denying the existence of Jesus is to resolve Him into an astronomical myth.

The denial of the existence of Jesus is the reverse of that method which a year or two ago reached notoriety in the controversy 'Jesus or Christ?' That controversy accepted Jesus, but denied Christ. Jesus was a Galilean, not less but not more than that which the Galileans took Him to be—simply one of themselves. Christ was a creation of the credulity of His early followers.

But the more vigorous method denies Jesus and accepts Christ. It has no difficulty with the God; it is the Man it cannot away with. The things which are said in the Gospels about Jesus are incredible of any man: but as soon as Jesus is resolved into a God, such a God as Mithra or Osiris, anything is credible or incredible.

Accordingly Mr. J. M. Robertson, the most capable of all the mythological band, makes his way through the Gospels, and as he goes he resolves every incident into a reflexion of something which occurs in the heavens of mythology. Jesus as sun-god is born at the winter solstice; as sun-god He is surrounded by Twelve disciples, the signs of the zodiac; and as sun-god He enters Jerusalem before His death on two asses—the Ass and the Foal of the Greek sign of Cancer, the turning-point in the sun's course in the heavens.

It is not easy to say how far this method has been successful in persuading men. It is, however, to be observed that a new edition of Mr. Robertson's *Pagan Christs* has been published this year, that a translation into English has been made of two of Drews' books, and that Mr. W. B. Smith has found a market in this country not only for his *Pre-Christian Jesus*, which first appeared in German, but also for another large volume which he has published this month, and to which he has given the title of *Ecce Deus*. Amazing as the method is, in its crudity and in its credulity—an example will be found in the review of Drews' new book on another page—we must not treat it with neglect. A reply, particularly to 'The Christ Myth' of Drews, but meeting the whole mythological theory very satisfactorily, has been made by the Rev. T. J. Thorburn, D.D., LL.D. It has been published under the title of *Jesus the Christ* (T. & T. Clark; 6s. net).

The value of the book is found most of all in its candour. Dr. Thorburn has studied the volumes which have been published for and against the

historicity of Jesus, and in short notes to his bibliography characterizes them individually. But he does more than know them. He treats them respectfully, not allowing impatience with any argument however puerile, or anger at any statement however baseless, to interfere with the coolness of his judgment or spoil the effect of his reply.

And he has the scientific study of Religion with him. When Mr. ROBERTSON wrote his books he made free use of Dr. J. G. FRAZER'S work, and claimed that 'the whole of Dr. FRAZER'S investigation,' led up, though unavowedly, to the recognition of the crucified Jesus as the annual slain vegetation-god on the Sacred Tree. But since then five volumes have been published of the *Encyclopædia of Religion and Ethics*. Not a suggestion has been made that the work in these volumes is done in the interests of Christian Apologetic. But the evidence has gone steadily against the whole mythological theory.

Seven Oxford men, much impressed with the fact that 'the modern world is asking questions'; that the theology we have inherited came down from 'an age when the sun and the moon moved round the earth,' and when the psychology of religion, the historical method, and the critical study of ancient documents were yet unborn; that these things touch the foundations of old beliefs, and that it is about the foundations that the world is asking—seven Oxford men, we say, impressed with these facts have written nine essays and have had them published in a volume with the title of *Foundations* (Macmillan; 10s. 6d. net).

But is the modern world really asking questions about theology? No, not about theology, about religion. And if it were possible to answer the questions of the modern world about religion without touching theology, these seven Oxford men would do so. But it is not possible. The world is calling for religion, but it cannot accept a religion the theology of which is out of harmony with science, philosophy, and scholarship. Religion, if it is to dominate life, must satisfy both the head and the heart. It is necessary, therefore, that the foundations of our theology should be re-examined, and if need be re-stated, in the light of the knowledge and the thought of our day, in order that we may be in a position to offer the world a religion with a real message for the present and the future.

Thus, in this introduction there are already two things about which we desire information. Who are the 'seven Oxford men,' and what is 'the modern world'? The book answers both questions.

The names of the seven men are these: The Rev. B. H. STREETER, Fellow and Dean of Queen's College, who writes the introduction and the essay on 'The Historic Christ'; the Rev. R. BROOK, Fellow and Tutor of Merton College, who writes the essay on 'The Bible'; Mr. W. H. MOBERLY, Fellow and Lecturer of Lincoln College, the author of the article on 'The Atonement'; the Rev. R. G. PARSONS, Principal of Wells Theological College, who co-operates with Mr. RAWLINSON in writing the essay on 'The Interpretation of the Christ in the New Testament'; the Rev. A. E. J. RAWLINSON, Tutor of Keble College, who contributes also the article on 'The Principle of Authority'; the Rev. N. S. TALBOT, Fellow, Tutor, and Chaplain of Balliol College, who describes 'The Modern Situation'; and the Rev. W. TEMPLE, Headmaster of Repton, who writes both on 'The Divinity of Christ' and on 'The Church.'

These seven men have written their essays independently. And it is a matter of surprise, to themselves and to us, that, writing independently, they proceed on nearly identical lines and reach nearly identical conclusions. It is true that they are close friends, that they often talked together of all these things, and even that four times they met in a retreat which continued three or four days each time. It is true also that the essays were circulated in draft form for mutual criticism. But for all that

it is both a surprise and an encouragement that it is possible for the book to be put forward 'not as a collection of detached studies, but as a single whole, and as, in the main, the expression of a corporate mind.'

These are the men. What is 'the modern world'? The modern world, or, as it is afterwards called, 'the modern situation,' is the subject of the first essay. Mr. TALBOT, who writes that essay, confines his attention to 'this generation,' which he immediately explains as meaning 'people of about thirty years of age.' In what sense is this generation in Great Britain modern?

It is modern in the sense that it is not Victorian. Its members were born while Queen Victoria was still alive, but they were not born into that mental atmosphere in which Queen Victoria lived. 'They were not born,' says Mr. TALBOT, 'as their parents were, into the atmosphere of pre-critical and pre-Darwinian religion. Their education did not begin with the statement, "Creation of the world, 4004"; nor are their minds governed by the assumptions which that implies.'

Now we know that with Darwin and the critic many things came into the world. Mr. TALBOT refers to some of them. He refers especially to the sense of insecurity as to whether God has spoken, and, if so, as to what He has said. He refers also to the feeling for the tragedy that there is in the world, the feeling and the fear that perhaps the world itself is a tragedy. What had the Victorian preacher wherewith to meet these things?

His answer at once was 'the Cross.' But he had no sooner spoken the word than he saw that the Cross is itself one of the dark facts of the world. He saw that it is the darkest fact of all. No doubt, it is the climax of a life of selflessness and sacrifice. But taken by itself it only blackens the tragic in life, and suggests the question whether, after all, that life of selflessness and sacrifice may not have been thrown away to the demands of a great mistake.

But the Victorian preacher could proceed to the Resurrection. It is not possible that Jesus could have died in the interest of a mistake, for He rose again from the dead. In the Resurrection God made it manifest that there was no mistake in the Cross. But then the critic came. If Darwinism suggested that the Cross was simply the darkest act of life's tragedy, Criticism hinted that no relief could come from the Resurrection, for the Resurrection was not sufficiently accredited. To rely upon the Resurrection is to commit oneself to a belief in miracle. And Criticism has shown that the belief in miracles is crammed with difficulty. The preacher upon whom the evil days of Criticism and Darwinism had fallen became nervous about laying much stress on the Resurrection, and doubtful if it were wise even to mention the Cross.

With the men of the present generation it is otherwise. They were not cast out of a sense of optimism and security into darkness and indecision. They were *born* to the indecision; when they came into the light they *found* it darkness. What then are they to do? They see that it is necessary to go back to the beginning. They take nothing for granted, not even the existence of God. They go back to the beginning. And they find the best beginning in the human life of Jesus.

They go back to the condition of things when Jesus was born. There they find men who against all likelihood received Jesus, believed on Him, loved Him. They stand beside those men. They see that they are not 'lay figures in the calendar,' but fellow human beings. These men came to confess that He, for all the smallness of the things of His day, was nevertheless the Messiah. The Cross followed with disaster to their expectations. But events followed the Cross. Their faith in God, uprooted by the Cross, was replanted in the revelation of His Resurrection and the coming of

the Spirit. The foundations of trust in God were convulsed only to be relaid in Him who nevertheless was the Christ. We of this generation, says Mr. TALBOT, are sure of this as we read the New Testament.

So to this generation, as to every generation of men since the beginning, the need of the heart has given Christ His chance with it. It is the want of assurance that brings assurance. Our fathers came into a land of security and the defences of it fell around them. This generation was born into great uncertainty and is on the way to ringing assurance. Have not the times arrived, says Mr. TALBOT, the rumour of whose coming touched the prophetic heart of Robert BROWNING? It is the Pope that speaks in *The Ring and the Book*:

What whispers me of times to come?
What if it be the mission of that age
My death will usher into life, to shake
This torpor of assurance from our creed,
Re-introduce the doubt discarded, bring
That formidable danger back we drove
Long ago to the distance and the dark?
No wild beast now prowls round the infant camp:
We have built wall and sleep in city safe:
But if some earthquake try the towers that laugh
To think they once saw lions rule outside,
And man stand out again, pale, resolute,
Prepared to die,—which means, alive at last?

It is frequently said that the great truth which Christ made known to the world was the Fatherhood of God. He did make known the Fatherhood. But not immediately. What He made known immediately was His own Sonship. The Fatherhood was the inevitable next step. If in any intelligible sense Christ is the Son, God is the Father. But if His revelation had been immediately of the Fatherhood of God there would have been nothing distinctive in that; it would not have been a revelation. Nor could His followers have taken anything out of it beyond that notion of universal Fatherhood and easy forgiveness with which so many modern writers are content. But when He revealed His own Sonship He made it possible for the early Christians to receive and interpret the new doctrine of the Trinity.

And the doctrine of the Trinity was new. A translation has been made into English of Carl CLEMEN'S *Primitive Christianity and its Non-Jewish Sources* (T. & T. Clark; 9s. net). In that great book, the greatest yet written on its subject, Professor CLEMEN investigates the question of the influence upon Christianity of other religions than that of the Jews. We know that the anti-Christian apologetic of our time almost confines itself to the religious argument. The whole history of Jesus is a clever combination of elements gathered from Buddhism and other religions, with an admixture of Judaism. Ours is not the only Christ. Every incident in the Gospels, and even every doctrine of the Epistles, has its parallel and prototype in some one or other of the religions of Paganism.

Professor CLEMEN investigates these assertions. To do so means more than industry, it means familiarity with all the religions of the world, a familiarity which no single man possesses. He has accordingly applied to his colleagues in the University of Bonn for their assistance. And the book which he has written may be taken as the authoritative word on the whole vast subject.

Among the rest he investigates the suggestions which have been made to explain the origin of the Christian doctrine of the Trinity. In the first place he says, and says quite unreservedly, that it is not Jewish. 'There is no evidence of the existence of such a formula as Father, Son, and Spirit in the Jewish thought.'

Three passages only have been claimed as containing the doctrine. First, Origen says that his Jewish authority explained to him that the two

seraphim of Is 6^2 are the Son of God and the Holy Spirit; but that, says CLEMEN, has nothing to do with it. Next, in the Ascension of Isaiah (9^{32-36}), the angel of the Holy Spirit appears beside the Lord of Glory; but the Ascension of Isaiah is a Christian work. Finally, in Enoch 61^{10}, on which Gfrörer especially relies for a Jewish origin, there is no mention of anything more definite than 'the other powers on the earth, over the water.'

But surely there are trinities elsewhere. No. There are triads; but that is a different matter. There is the Babylonian triad, Ea, Marduk, and Nebo. That, however, is not Father, Son, and Holy Spirit; and Heyn's attempt to identify Nebo with Spirit, inasmuch as Nabû in Babylonian means 'speaker,' is a failure. Nor has any Indian, Persian, or Egyptian influence been more acceptable to scholars. Last of all, the Buddhist triad of Seydel —Buddha, the Law, and the Assembly of the Clergy—found in an inscription of Asoka, is now explained by Seydel himself as simply due to the sacred character of the number three, a common feature of all religions and languages.

Professor James Hope MOULTON of Manchester has contributed an article to *The Methodist Recorder* of November 28 on 'Divorce.' The article is called forth by the Reports of the Divorce Commission. In view of these Reports it is necessary that those of us who name the name of Christ should understand the Christian attitude on this most urgent question. Professor MOULTON'S article deals with the teaching of our Lord.

And the first thing that he insists upon is that, in respect of marriage and divorce, our Lord refuses to allow any distinction between the man and the woman. Professor BURKITT of Cambridge has suggested that the occasion for the teaching on divorce recorded by St. Mark (10^{1-12}) was furnished by the Pharisees. The Pharisees were trying to get Him to denounce the unholy marriage of Herod with Herodias. If they had succeeded, His fate would, they expected, soon be the fate of John the Baptist. They did not succeed. But they opened the way for those words on the matter of divorce which must be the principle that directs every one of His followers.

In St. Mark's account of His words no distinction whatever is made between the man and the woman. But the first evangelist, reproducing St. Mark here, adds a phrase implying a distinction. The *woman* may be divorced for unchastity. The same exception is made by the same evangelist in the other place in which he records Christ's teaching on the subject. This is in Mt 5^{32}, a passage which belongs to what is known as the Collection of the Sayings of Jesus, a collection which, says Dr. MOULTON, we have every reason to believe was made at a very early date by the Apostle Matthew himself. St. Luke quotes this saying from the same Collection, but *without the exception.* Accordingly most students of the Gospels believe that this exception—that the woman may be divorced for unchastity—is an explanatory gloss added to the First Gospel, and no part of our Lord's own teaching.

If that is so—and this most capable and conscientious scholar firmly believes that it is so—it follows that our Lord refused to sanction divorce for any cause whatever, whether the divorce of the man or of the woman. He forbade divorce altogether, and declared that marriage can be terminated only by death.

And if there is to be no distinction between man and woman, there is also to be no distinction between rich and poor. If Professor BURKITT is right in suggesting that the occasion of Christ's teaching on divorce was an attempt of the Pharisees to involve Him in the fate of John the Baptist, the distinction between rich and poor could scarcely be absent from His mind. For Herodias had divorced her husband in order to marry Herod, a thing which no woman of lower

rank could do. It was not necessary, however, for Him to mention that. For it is of the very essence of His Gospel that in Christ Jesus there is neither rich nor poor.

But the question must be asked, For whom did Christ legislate? And the answer must be, For His followers. His laws are all for those who own His authority. He Himself tells us that ages after the higher law had been laid down, Moses had to enact a lower law because of the unfitness of the people to bear it. The same principle, says Professor MOULTON, applies here.

'Christian legislators,' he says, 'will always feel that the laws of Christ represent the ideal to which the world ought to be tending. But, while they will keep that law themselves, they may feel bound, "for the hardness of men's hearts," to frame legislation which falls short of the ideal. It is a tremendous responsibility, but they must face it. Wise reformers, however, will recognize that Christ's ideal, here as everywhere, threatens with real and permanent loss all those who refuse to rise to it. The nation's well-being will depend upon the degree of approximation of its laws and practice to Christ's standard.'

The Unrighteous Steward.

BY FREDERICK BEAMES, B.Sc., THE GRAMMAR SCHOOL, BRISTOL.

THIS parable perhaps more than any other has presented difficulties to the commentator. As usually expounded it runs:—There was a steward who was threatened with dismissal by his master for carelessness and inefficiency, if not dishonesty. To save himself from ruin he instigated his master's creditors to evade their debts fraudulently. When his master found him out, he praised him for being so wily. So far the commentators agree. Then follows our Lord's commentary in which occurs the passage, 'And I say unto you, Make friends by means of the mammon of unrighteousness,' which seems to commend the fraud. This is explained away or evaded in a variety of ingenious ways. What I propose to show is that the steward did not cheat his master, nor did he connive at fraud. What he did was legally right, but all the same was unrighteous. He obeyed the letter of the law, but sinned against the spirit of it. The remarks of our Lord, then, require neither to be explained away nor to be evaded.

The first point to be observed is that the word rendered 'rich man' is a technical term. St. Luke, as Sir William Ramsay, in his *St. Paul: The Traveller and the Roman Citizen*, has so ably shown, is a writer who is very careful in his choice of words, being consistent in his usage, and not using terms with different meanings in different contexts. St. Luke was a Greek whose knowledge of Jews was partly derived from the Diaspora of the Greek cities, and partly from St. Paul. In retailing the parables of our Lord, he had to describe the usages and customs of a people with whom he was unfamiliar, and for whom he had no little contempt. He consequently was all the more careful in his choice of words when describing their habits. The parables were told to the peasants of Galilee, and are remarkable for their homeliness. They are not elegantly composed works of imagination, but descriptions of the everyday life with which our Lord's hearers were familiar. To understand them we must know the people who listened, and try to realize their everyday surroundings. What would the term 'rich man' convey to them? Clearly not the same thing as to a cultivated Greek or Roman, or even as to a poor inhabitant of the half-Greek cities of Asia Minor.

The people of Galilee spoke an Aramaic dialect, a language in which in all probability the earlier versions of the Gospels were written. The few words of our Lord, such as 'talitha cumi,' which have come down to us, show this. We know too from history, that they had been forcibly reduced to the Judaism of Jerusalem by the high-priest-king Aristobulus about the year 100 B.C.,[1] having previously practised that mixture of Judaism and

[1] See E. Bevan.

heathendom which continued to flourish in Samaria. This points to the fact that they were Semitic and not Aryan in origin, being of that curious fusion of Semitic races which was artificially brought about by the transportation policy inaugurated by the Assyrians, and continued in a lesser degree by the Babylonians. Remains have been found of Jewish Diaspora scattered throughout the whole of Mesopotamia, showing that the Israelite, like the Jew, had the rare faculty of retaining his more salient racial peculiarities, while adapting himself to the life of his new surroundings. These Diaspora kept up a close communication with each other, as we know from the way St. Paul was persecuted from city to city in Asia Minor. A similar state of things prevailed in Mesopotamia and Syria, and the general tendency was rather towards strict Jewish orthodoxy than the reverse.[1] Galilee is close to the great trade route from Babylon to Tyre, or Antioch viâ Damascus, and its people would tend to be visited by merchants travelling along that route. Besides this they were in close religious touch with Jerusalem, going there regularly to pay their tithes to the temple, and would therefore be kept under Semitic influence of the most intimate kind. To understand the parables aright we must remember that they are Semitic tales retold to us in the common language of the Greek empire, the medium through which Christianity came to us. The leading Semitic influence was Babylonian, an influence which had pervaded all lands east of the Mediterranean for many centuries. The parable of the house built on the rock as found in St. Luke is a case in point. If we read the standard inscription of Aššur-naṣir-pal, where he describes the building of his palace, and the well-known inscription of Nabu-na'id, where he describes his discovery of the foundation-stone of Naram Sin, we realize that this parable refers to common Babylonian usage. Thus while the study of Greek inscriptions and ostraca, as Dr. Deissmann has shown, throws light on the Pauline writings, the parables are also illustrated by the domestic literature of Mesopotamia and Babylon.

The 'rich man' was a well-known figure in Semitic life, the trader-banker. He is contrasted with other familiar personages of Semitic society, the householder or landed proprietor, the merchant or travelling shopman, the slave, the hired labourer, the nobleman and the king, all of whom are familiar to the student of ancient Babylon.

This person, the trader-banker, did not appear in Palestine before the Captivity. Palestine was a country producing all the necessaries of life for an agricultural people, olive oil, corn, wine, cattle, asses, and flowers for scent. Barter between neighbours sufficed for their needs, and the only traders we hear of in the Old Testament were king Solomon, and Jehoshaphat who made an abortive attempt to imitate him. The Jews had no coins, always weighing their gold and silver; or, quite towards the end, using foreign coins from Tyre, as may be seen from their chronicles. Although there is no direct evidence that trade did not exist during the monarchy, there is a possibility that a small amount was carried on.[2] Tyre with its trading population was close at hand, and probably supplied all that was needed in so small a country as Palestine. Even if Jewish traders existed in Jerusalem they must have been a negligible and unimportant minority of the population, seeing that no laws or customs relating to commerce are referred to during the whole of the historical period. We may safely say without much risk of error that the trader's view of life was foreign to the Jews. In consequence they retained their habit of looking on usury as a sin. Usury is not only forbidden by the Mosaic law, but even the taking of pledges is largely restricted. In Mesopotamia and Babylon, however, we find that the trader developed at quite an early period. The broad plain of the Euphrates and the adjoining highlands were much larger than Palestine, and the cultivator of one thing was far from the cultivator of another. Interchange of natural products required men who gave all their time to the task, and we accordingly find that there developed a system of commerce from an early period. With this system the Jews became acquainted during the captivity at Babylon. Among the numerous business documents that have been discovered of the late Babylonian period are several belonging to a family which during the whole of the Captivity consisted of traders. The documents show that they advanced money, lent corn, oil, and other commodities, bought and sold land, houses and slaves, and sent out merchants to other countries. The founder of this trading house bore the name

[1] See article 'Diaspora' in Hastings' *Dictionary of the Bible*, Extra volume.

[2] See article 'Trade' in Hastings' *Dictionary of the Bible*.

of Egibi, which is possibly the Babylonian form of Jacob, while among his sons were Šula and Ibna, both bearing Jewish names. The nature of their dealings can be learnt from the *Guide to the Assyrian and Babylonian Antiquities*, published by the British Museum. Not only does this suggest that the Jewish exiles took to trade in Babylon, but we know that those of the Jews who returned to Jerusalem were materially assisted by those who remained behind. We also know that the Jews were deeply influenced by their Babylonian surroundings in the vital matter of their religion, absorbing from the Persians the doctrines of the resurrection and of angels. When they returned to Jerusalem their business habits came in conflict with the non-trading habits of their compatriots who had remained in Palestine, and so, as we find from the Talmud and later writings, they got over the difficulty about usury by the convenient legal fiction of neighbour. It was ultimately decided that while a Jew might not charge a Jew interest, he might do so to a Gentile, because a Gentile could not be a neighbour, and similarly a Jew might pay interest to a Gentile.[1] The Gentile intermediary was at hand in the slave whom the trader employed as steward. We find the house of Egibi, when Iddina-Marduk was head, employing such a slave and frequently pledging him for a debt.

The rich man, then, was a trader employing a slave as steward. When he found him useless he threatened to get rid of him. As he was a failure in business he could not sell him as a house slave, which was the most desirable position he could occupy. He was obviously useless as a husbandman, nor would he be accepted as a pledge. If then he turned him loose, the slave was in a hopeless position. He was reduced at once to beggary and starvation. His only chance was to show that he was a good hand at business in order that he might be sold or offered as a pledge to another trader; as he says, 'I know what I will do that they may take me into their houses.'

We now come to his two transactions. He goes first to a man who has borrowed 100 measures of corn. There are several documents among those of the house of Egibi showing that householders were often driven by bad harvests to borrowing corn or money. In this connexion it is significant to note that corn was often used instead of money to pay debts. The dealings in corn are intimately connected with land, and this we must now consider. Land was originally family property held by all the males in common, after the fashion of all early village communities. We are so accustomed to expressing values in terms of gold and silver coins, that we forget, that before the days of coinage when barter was the only form of buying and selling, there was some other standard, and often no standard at all. The value of a thing was its usefulness, and when goods were lent or bartered their usefulness was the only consideration. When a man let his neighbour have a piece of land and took from him a sum of money they merely exchanged their utility. The land could bear crops or a house, and the money could be used to raise interest. In the Babylonian business documents of all ages we constantly find the phrase: 'There is no rent for the land, there is no rent for the money.' Here is an example:—

The house of Nabu-ahe-iddina, the son of Šula, the son of Egibi, adjoining the house of Bel-iddina, son of Rimut, the son of the Diku, is given for three years to Nabu-mukin-ahe, the commissioner of Bel-šar-uçur, the king's son, for 1½ silver mana, on condition that there is no rent for the house and that there is no interest on the money. The woodwork shall be renewed, and damage to the house shall be repaired. At the end of three years Nabu-ahe-iddina shall give 1½ mana in silver to Nabu-mukin-ahe, and Nabu-mukin-ahe shall put the house at the disposal of Nabu-ahe-iddina. Four witnesses. At Babylon the 21st of Nisan, the fifth year of Nabu-na-id, king of Babylon.

The house is let to Belshazzar's commissioner, possibly for the prince's use, and Nabu-ahe-iddina takes the money to speculate with. The use of the house as represented by its rental is balanced by the interest on the money. At the end of three years the house and the money are returned, and both parties are satisfied.

To lend a neighbour anything was to do a friendly act, but to demand a profit on its use was a sin. The only person who could do this was the god, through his representative the priest or king. We find from the earliest times tithes being paid to the temple of the local god, who in times of trouble advanced seed-corn and food to his worshippers, the householders. There are many documents extant of loans made by the god and repaid to his temple, one of which I give later. Thus it

[1] See article 'Usury' in *Jewish Encyclopedia*.

was that the earlier traders were the kings, as in the case of Solomon. As the towns grew, other men took up the business, and they lent seed-corn to the householders, on condition that they had in return the proportion of the harvest they would have had if they had done the cultivation themselves. The older documents show that this was one harvest in three, or one-third of each harvest. Instead of seed-corn the trader might lend corn as food for the labourers or supply slaves for the work. For this also he got one-third of the harvest. They seem to have divided the harvest into three portions, of which one was for seed, one for feeding the labourers, and one for the householder. There is a document in which occurs the phrase: 'At the time of cultivation he divided the field, he made three parts.' If the householder had borrowed seed-corn, he gave the lender one-third of the harvest, and if he had borrowed enough to feed his labourers as well he gave the lender two-thirds. Apparently the lender came at harvest-time and fetched his share. This process may be seen going on to-day in China, according to Professor Giles.[1] This collecting of the harvest was not always a pleasant process if the country was unsettled. Compare the parable in Lk 20, where the landowner sends three separate times at harvest, and his slaves are beaten and driven away, and finally his son is murdered. The lender not only ran the risk of losing through casualties due to flood and tempest, but also the risk of refusal to pay. We find in consequence that traders began to demand a fixed rate of interest in place of a share of the harvest, and that this became general by the time of the last dynasty of Babylon. Such a proceeding would be in direct violation of the spirit of Deuteronomy, as it is obviously harsh on the cultivator. The rate of interest was commonly 20 per cent., and this we find mentioned also in the Talmud. Now, taking the return of 100 measures of corn as 120, we see that 80 is exactly two-thirds. If this was the case here, the bill written by the debtor would be an acknowledgment that he owed 80 measures, the common return for the 100 he had borrowed. Acknowledgments of debt are frequent among Babylonian documents, and the following will show the form it took:—

Half a mana of silver which Itti-Marduk-balaṭu, son of Nabu-ahe-iddina, the son of Egibi, has given to be repaid by Muranu, son of Kabtia, the son of Sahai. Three witnesses. The 26th of Tišrit, the eleventh year of Nabu-na'id, king of Babylon.

Itti-Marduk-balaṭu is the banker-trader, and Muranu the debtor. No reason is given for borrowing the money.

To this explanation it may reasonably be objected, that an uneducated peasantry would not be capable of making the calculation, and in consequence would fail to follow the story. To this it may be replied, that it was a calculation these very peasants were constantly making. Modern experience in the Ganges valley, as blue-books testify, and in China, as Professor Giles tells us, shows that a community of small peasant proprietors lives in a chronic state of indebtedness to the money lender.

Another explanation may, however, be given which applies to both cases and is on strictly parallel lines. There is a large number of Babylonian documents which show that it was a common custom to buy stock of all kinds, including corn, and pay something on account, giving a note of hand or bill for the balance. Apparently the borrower got credit for periods varying from one week to a month, which would enable him to sell some or all of the stock at a profit and so repay the creditor. Sometimes he got credit till harvest-time. We must remember that in those hot climates seed-time and harvest come much closer together than in ours. In a community whose trade was still largely a matter of barter, it would be a convenience to exchange the commodity the cultivator brought into the market for one which was at the time in brisk demand, and then exchange this in the market for goods the cultivator required. This could always be done where there was a trader banker who held stock of all kinds. The process was just like that of a modern shopkeeper who arranges with his banker to overdraw his account at the time when he is buying stock. We find, as we should expect, that in Babylon the stock that was borrowed was most often silver, the usual medium of exchange. The amount paid on account varies from 20 to 50 per cent. of the purchase money. This payment on account was most common in the case of the dowry of a daughter, which was paid to the husband by the bride's father on her marriage. The following are examples:—

Four mana of silver, the balance of the dowry

[1] I am informed by a gentleman who has travelled in Georgia that he has seen the process there also.

of Hamma, daughter of Abil-able, the son of Bel-ahe-iddina the potter, wife of Balaṭsu, son of Marduk-zeri-bani, the son of Ea-puttani, to be paid by Abil-able her father, the son of Bel-ahe-iddina the potter. All his property in town and country is pledged to Hamma. No other creditor can claim to be paid until Hamma is satisfied as to the sum of four mana, the balance of her dowry. Eight witnesses. The 17th of Tišrit, the sixth year of Nabu-Kudur-uçur (Nebuchadrezzar), king of Babylon.[1]

Here we have not only the bill, but a pledge given as well:—

Three gur of dates, the balance of the harvest (or tax) which Nabu-ahe-iddina, the son of Šula, the son of Egibi, will pay through Nur-Šamaš, the son of Itti-Nabu, at the end of the month Šabatu. Marduk-erba, the son of Liširu, the son of Egibi, is responsible for the payment to Nabu-ahe-iddina. Three witnesses. At Kutha, the 20th day of Šabatu, the first year of Nabu-na'id, king of Babylon.

Here Nabu-ahe-iddina has got credit for eight days from the 20th to the 28th of Šubatu, and his kinsman Nur-Šamas stands security. He has borrowed dates, and not money. In both these bills only the balance is mentioned, and not the original debt. In both cases there are witnesses, eight on one bill, and three on the other. In fact, it is quite uncommon to find no witness mentioned. This in itself would make dishonesty difficult if not impossible. Such cases do exist, however. Here is one:—

One mana eight shekels of silver for ninety-one gur of dates of Ballukatum, Ana-amat-Bel-addan will pay to the temple of Ebarra in addition to the one mana of silver of Ballukatum which he has already paid. The 16th of Ṭebet, the fifteenth year of Nabu-na'id, king of Babylon.

Here Ana-amat-Bel-addan has paid nearly 50 per cent. of the purchase money on account, and gives his note of hand for the balance. He has borrowed from the temple, that is to say, from the God, and piety or superstition, or the strong arm of the law is sufficient security without witnesses.

Bills such as these are very numerous, but I have contented myself with typical examples. Probably many of the bills which merely state the amount of the debt, like the one I gave earlier, are similar in character though the word 'balance' is not used. In a great trading city like Babylon they are naturally carefully drawn up by professional scribes, and professional witnesses are engaged. They are written on imperishable clay tablets carefully baked, and have defied the ravages of time. It may well be asked what evidence there is that similar documents were used in Palestine where written documents were made of more perishable materials. The answer is to be found in Egypt, another portion of the Greek empire. Here papyrus or potsherds (ostraca) have furnished a more fragile or homely material, but one that has proved equally lasting. Dr. Deissmann has figured a fragment of one from the first century A.D. in his *Light from the Ancient East*. The passage is worth quoting in full:—

'A large number of ancient notes of hand have been published among the Berliner Griechische Urkunden, and probably every other collection of papyri contains some specimens. A stereotyped formula in these documents is the promise to pay back the borrowed money, 'I will repay,' and they are all in the debtor's own hand, or, if he could not write, in the handwriting of another acting for him. Thus, for instance, in a very vulgar note of hand for 100 silver drachmæ, written in the first century A.D. for two people who could not write, by one Papus who was not himself much of a writer, we have '. . . which we will also repay . . . with any other that we may owe . . . I, Papus, wrote for him (*sic*; it should be 'them') who is not able to write.' It is specifically worthy of note that the instance is a very vulgar one and that other debts are also referred to.

Deissmann goes on to show a parallelism in St. Paul's Epistle to Philemon to prove that such bills were well-known things throughout the Greek empire. Other examples of a similar character may be found in the *Proceedings of the Society of Biblical Archæology*. The phrase 'we will also repay' may refer to former payments as well as to other debts.

We can then explain the two bills exacted by the steward as being the common notes of hand for the balance of the debt, in one case for 100 measures of corn, of which 20 had been paid; and the other for 100 measures of oil, of which 50 had been paid. The steward had apparently lent stock without getting bills for it; possibly he had

[1] This and the other contract tablets quoted are taken from vol. v. of the Semitic Study Series, and belong to the period of the last Babylonian Empire.

handed over the corn or oil to a slave or other accredited messenger of a well-known client, and when he was called on to produce his accounts he hurried up and collected the outstanding documents. His master would find his accounts all right and would therefore commend him for doing business well. The whole story is a very commonplace one, just like the other parables; it is merely the story of a lazy slave who did his work in a slovenly way, but became lively and keen directly he found his master's eye was on him. Human nature then was what it is now. Have we not ourselves the proverb — There is none like the master to do the work? The slave showed his business capacity and proved that he was worth selling or pledging as a house slave, which was all he wanted to do.

What, then, is the point of this parable? It is to be found in the two words 'mammon' and 'unrighteousness.' Mammon is the pursuit of gain either as the profits of trade or as the interest of the usurer, while unrighteousness is evading the spirit of the law by ingenious juggling with the letter. To gain his master's favour and the approbation of other traders the steward showed energy, skill, and keenness. 'And I say unto you: Make to yourselves friends by the methods of the mammon of unrighteousness.' Be as energetic in the pursuit of righteousness, as a trader in pursuit of profit.

The steward was unrighteous not only as a trader, but also as a servant. He only did his duty towards his master when he had something to gain by it. Faithfulness and honesty is the least part of a righteous man's equipment, for if he cannot be faithful in the performance of his duties he cannot even begin to pursue righteousness. The steward's dishonesty to his master was the outcome of the same spirit of profit-seeking which guided his future conduct; he only studied his master's interests when it paid him to do so. A righteous man would have done his duty without any thought of profit, because 'no servant can serve two masters.' He must either love God and his commandments, or he must love profit. 'Ye cannot serve God and mammon.' This was most unpalatable to the Pharisees, 'who were lovers of money, and they scoffed at him,' whereupon our Lord once more emphasized the difference between the law and their commentaries upon it. Nothing can be clearer than the law on the subject of usury as expressed in Dt 23^{19} *et seq.* A spirit of humanity and consideration for others breathes through it, which is totally lacking in the action of the steward. The contrast between the seeker after profit and the seeker after righteousness is made more striking by the Parable of The Trader and the Beggar, which follows immediately. The trader is a successful man of business, and like traders in all ages and lands indulges in fine clothes and banquets, while the beggar has nothing, not even food or health. The trader has pursued gain, while the beggar has not. They pass together into the land of departed spirits, where the beggar is happy, because he has love and comfort, who before had nothing, while the trader is in torment, because he has lost everything he set his heart upon. When he pleads for mercy, he is told, 'Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things; but now here he is comforted, and thou art in anguish.'

In modern language this may be summed up as follows. To do your duty faithfully is the first and least step towards righteousness. Strive after the will of God in all things, instead of gaining wealth. High dividends are not compatible with the kingdom of heaven.

The Great Text Commentary.

THE GREAT TEXTS OF CHRONICLES.

2 Chron. vi. 8.

But the Lord said unto David my father, Whereas it was in thine heart to build an house for my name, thou didst well that it was in thine heart.

1. With the assistance of Hiram, king of Tyre, a palace of cedar had been erected for David on Mount Zion. It was a remarkable contrast to the shelter of Adullam's cave, or even to any house he might have occupied during his stay at Hebron. It was a great contrast also to the temporary structure which served as a house for the Ark. One day the impulse suddenly came to David to

realize a purpose, the germ-thought of which had probably been long in his heart. Calling Nathan the prophet, now mentioned for the first time, he announced to him his intention of building a house for God. For the moment, the prophet cordially assented to the proposal; but in the quiet of the night, when he was more able to ascertain the thought of God, the word of the Lord came to him, and bade him stay the king from taking further steps in that direction.

Shortly before his death the late Earl of Leven and Melville bequeathed a sum of £30,000 to restore the ruined Chapel of Holyrood, and make it a fitting house of worship for the special services of the Ancient Scottish Order of the Thistle. Architectural difficulties, however, prevented the carrying out of the work, and the bequest was therefore adjudged to fall through, and the money to revert to Lord Leven's heir, the present Earl. But so strongly was the latter animated by the desire to carry his father's intentions into effect that he devoted the money to the building of a new chapel on another site. The result was the addition to St. Giles' Cathedral of the beautiful side-chapel known as the 'Chapel of the Thistle.' This little gem of architecture was inaugurated by King George, as head of the Order, on 19th July 1911, and at the impressive dedication service held in the Cathedral immediately preceding the inauguration, every one present must have felt the appropriateness of the Old Testament lesson, read by one of the King's chaplains: 'Now it was in the heart of David my father to build an house for the name of the Lord, the God of Israel. But the Lord said unto David my father, Whereas it was in thine heart to build an house for my name, thou didst well that it was in thine heart: nevertheless thou shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house for my name. And the Lord hath performed his word that he spake.'

2. It is a common saying that hell is paved with good intentions. But it is not the last word on the subject. For a good intention may remain unaccomplished through no fault of the person having it. Its fulfilment may be thwarted by circumstances over which he has not complete control, or by the entrance of a nearer duty, or even by the approach of death. In all such cases it is well-pleasing to God that the intention was formed —'Thou didst well that it was in thine heart'; and it may be said with reverence that with such good intentions not hell but heaven is paved.

I stood in Christ Church, Zanzibar, the cathedral erected by native Christian labour on the site of the old slave market, and read the inscriptions on the simple memorials of the heroes of Africa's discovery and redemption. One was erected to the memory of 'David Livingstone and other Explorers'; another to the 'British Sailors who have died at this station in the service of their country, for the cause of freedom'; others to missionaries and Government officials.

But amongst them there was one which seemed more profoundly suggestive than all the rest. It was a simple brass plate bearing these words: 'To the memory of Charlotte Mary Key, who, having desired to join this Mission, was called to her rest on the day appointed for her farewell to England, 26th October 1881.'

At once there flashed into my mind the words, 'Thou didst well that it was in thine heart,' and then Browning's familiar lines:

> 'All I could never be,
> All, men ignored in me,
> This, I was worth to God.'[1]

> Not on the vulgar mass
> Called 'work,' must sentence pass,
> Things done, that took the eye and had the price;
> O'er which, from level stand,
> The low world laid its hand,
> Found straightway to its mind, could value in a trice:
>
> But all, the world's coarse thumb
> And finger failed to plumb,
> So passed in making up the main account;
> All instincts immature,
> All purposes unsure,
> That weighed not as his work, yet swelled the man's amount:
>
> Thoughts hardly to be packed
> Into a narrow act,
> Fancies that broke through language and escaped;
> All I could never be,
> All, men ignored in me,
> This, I was worth to God, whose wheel the pitcher shaped.[2]

I.

Good Intentions may be Thwarted.

1. Good intentions may be interfered with by other and more urgent duties. David was bent upon building a house unto the Lord: he was denied that privilege: but who will say that his life was therefore a failure? David, after all, was permitted to do a nobler work than building a sanctuary for God, great as that privilege would have been. He sang out the hymns which were destined to become the inspired psalter for all ages. David was prevented from doing what he would gladly have done in one direction; but he was permitted to render a service quite as glorious in another. David's life was not a failure. It was limited and finite in its scope, doubtless; and every man's work, even the noblest, on earth

[1] G. W. Thorn.
[2] Browning, 'Rabbi Ben Ezra.'

must partake of the limitations with which God has encompassed his life.

Being again troubled after service by the lurking fear that there must be something materially wrong in my preaching or my state of mind, because I find myself used more in the way of guiding and helping God's people and inquirers, than in awakening the Christless, I went directly in prayer to the Lord about it. Soon after, though I did not notice it at the moment, the text on one of my papers was shaken out of my Bible, and I took it up and read, 2 Ch. vi. 7–9: 'Thou didst well that it was in thine heart,' etc. The Lord has different instruments, and reasons for these too. This has quieted my mind very much. I seek to go on saying, 'Even so as seemeth good in Thy sight.'[1]

3. Good intentions may be thwarted by death. There has been only One in the world's history who accomplished everything He set out to do. Jesus came forth from the Father to redeem the world, and He redeemed it. He offered the one full and perfect oblation and sacrifice, so that in dying He could say, 'It is finished.' But for the rest of us—we never finish. Death always comes to us too soon. We want more time. Our tasks are never done.

A few years ago, in a west of England city, a young man became seriously impressed by the call to give his heart and life to the Lord Jesus Christ. After conversation with two ministers he joined the (Congregational) Church. Though but eighteen years of age, he developed into a most useful and active leader in several branches of work.

Cycling into the country one afternoon about two years later, on a visit to friends, he never arrived! His body was found by the roadside, his bicycle beside. An unsuspected weakness of the heart was the cause. As his mother was turning over a few books and papers in her lad's room, she discovered a slip of note-paper in his handwriting. It read as follows:

'28 *March* 1910.

'I promise now before God to work hard to train myself for a profession and also to improve my mind. I will try to "follow the Christ the King," to live pure and speak true. H. Leonard Horder.'

He did well that it was in his heart.[2]

One of the noblest of modern Englishmen was the late Sir Wilfrid Lawson. He gave his life to the cause of temperance. A sober England was his dream. And how nobly he toiled for it! In face of ridicule, scorn, opposition of every kind, he fought the good cause of temperance reform. And it looked as if the wilderness years were past for him and the promised land was near. For his last public work was to introduce a deputation of members to the Prime Minister to urge the cause of temperance reform. Never had such a deputation been seen before. Its very size and importance were an augury of success. And that deputation had the joy of hearing the Prime Minister pledge himself and his colleagues to a wide and drastic measure of temperance legislation. It seemed as if brave old Sir Wilfrid was after all to see the fulfilment of his dreams; that the grand old warrior would in his lifetime be acclaimed as victor. The Promised Land gleamed before his eyes that day, his feet were on the very threshold. And yet he never entered it. He died 'in Moab.' He died without seeing the salvation for which he had fought and laboured.'[3]

[1] Andrew Bonar's *Diary*, Monday, 12th October 1863.
[2] Gomer Evans.

II.

It is Good to have Good Intentions.

1. It is good for the man himself. Doubtless the whole character of David was raised and ennobled by the ideal he had so long cherished within his heart. The secret conception may have chastened his fierceness through years of battle, and when at last it was revealed that the completion of his noble plan must be delayed, what a spring of prayer, unselfishness, and thanksgiving it opened up within him! How it unlocked the very heavens, and disclosed God's grace and favour descending from the heights of glory and encircling the long line of his family and descendants as with the splendour of the shechinah cloud, till at last the old man's heart could contain itself no longer, and he breaks out, 'Who am I, O Lord God, and what is mine house, that thou hast brought me hitherto? And yet this was a small thing in thine eyes, O God; for thou hast also spoken of thy servant's house for a great while to come.'

The rejected candidate to the missionary society stands upon a higher moral platform than those who were never touched by the glow of missionary enthusiasm. For a woman to have loved passionately, even though the dark waters may have engulfed her love before it was consummated, leaves her ever after richer, deeper, than if she had never loved, nor been loved in return. That a plant should have dreamt in some dark night of the possibility of flowering into matchless beauty stamps it as belonging to a higher family than the moss that clings around the stump. 'Thou didst well that it was in thine heart.'[4]

> One prayed in vain to paint the vision blest
> Which shone upon his heart by night and day;
> But homely duties in his dwelling pressed,
> And hungry hearts that would not turn away,
> And cares that still his eager hands bade stay.
> The canvas never knew the pictured Face;
> But year by year while yet the vision shone
> An angel near him, wondering, bent to trace
> On his own life the Master's image grown
> And unto men made known.[5]

[3] J. D. Jones, *The Gospel of Grace*, 224.
[4] F. B. Meyer, *David*, 163. [5] Mabel Earle.

2. It is good for others. It was well that David, when he died, had cherished this purpose. It lived after him. It was well, too, that, in his later days, he cherished such a purpose. Great purposes, as a rule, are originated in youthful days, and whenever an aged man purposes a great thing he shows the youthfulness of his spirit. It was well that Moses, as the deliverer of the Lord's people, guided them through the wilderness, though he himself was not permitted to enter Canaan, or even to see them enter it. It was well that some of our fathers fought for liberties which they themselves never enjoyed. It was well that they laid down their life, and therefore were never permitted to see the results of their self-sacrifice, in vindication of principles which now we have inherited as our birthright. It was well that we have had fathers ready to do and to suffer not for their own sakes, but for the sake of God, and their children after them. Do not think that an unfinished work is a work to be despised or underestimated. It may be the beginning of greater things, a prediction of a happy consummation.

They hanged John Brown at Charlestown because he dreamed of a free America and dared to labour to translate dream into fact. Would it have been better that John Brown had never dreamed such a dream? Would it have been better that he should have been content to see the negro enslaved? Was it all in vain that he and his sons perished in the cause of freedom? No, it was not in vain. John Brown dreamed, and others caught the vision from him. In a few years thousands of young men from every town and village in the North were marching out to battle for the slave, and as they marched they sang, 'John Brown's body lies mouldering in the grave, but his soul goes marching on.' He did well that it was in his heart, for out of that noble dream there has sprung the emancipated Republic of to-day.[1]

A beautiful story is told of the way in which Dürer's 'The Folded Hands' came to be made. Two companions Franz Knigstein and Albrecht Dürer began artistic studies about the same time. Albrecht had genius, but Franz had only love for art without real artistic skill. After some years they planned to make, each of them, an etching of our Lord's Passion. When their works were finished and compared, Franz suddenly realized that he could never be an artist. Only for one passionate moment he buried his face in his hands, and then said to his friend, 'The good Lord has given me no such gift as this of yours. But something He yet has for me to do. Some homely duty is somewhere waiting for me, but now, be you artist of Nuremburg, and I . . .'

'Still! Franz, be quiet one minute,' cried Albrecht, and seizing paper and pencil, in a few moments he sketched his friend's hands still held together.

'Why did you draw them?' asked Franz.

'I sketched them,' said Albrecht, 'as you stood there making that surrender of your life. I said to myself, "Those hands which will never paint a picture can now most certainly make one." I have faith in those folded hands, my brother friend. They will go to men's hearts in the days to come.'

[1] J. D. Jones, *The Gospel of Grace*, 229.

3. It secures God's approval. 'Whereas it was in thine heart to build an house for my name, thou didst well that it was in thine heart.' Many a man would have said, 'Ah, poor David, all the inspiration of a great purpose, all the patient planning, and all the earnest endeavour to accomplish the task on his part, have been useless. The Divine veto has put an end to all.' Nay, not so. David does not occupy the same position Godward or manward that he would have occupied if he had never designed so devout and exalted a scheme. There was, in the first place, the divine approval of the motive, which itself exalted his life and filled it with light.

Of all the myriad moods of mind
That through the soul come thronging,
Which one was e'er so dear, so kind,
So beautiful as Longing?
The thing we long for, that we are
For one transcendent moment,
Before the Present poor and bare
Can make its sneering comment.

Still, through our paltry stir and strife,
Glows down the wished Ideal,
And Longing moulds in clay what Life
Carves in the marble Real;
To let the new life in, we know,
Desire must ope the portal;
Perhaps the longing to be so
Helps make the soul immortal.

Longing is God's fresh heavenward will
With our poor earthward striving;
We quench it that we may be still
Content with merely living;
But, would we learn the heart's full scope
Which we are hourly wronging,
Our lives must climb from hope to hope
And realize our longing.

Ah! let us hope that to our praise
Good God not only reckons
The moments when we tread His ways,
But when the spirit beckons,—
That some slight good is also wrought
Beyond self-satisfaction,
When we are simply good in thought,
Howe'er we fail in action.[1]

4. And by a law of God's universe every unfulfilled godly desire shall yet find its fulfilment.

[1] James Russell Lowell.

The man who sets Christ before him and presses towards the mark of his high calling—even though in this life he never reaches the mark—that man does not fail. What is heaven? It is the place where our noblest hopes are fulfilled and our noblest purposes realized. Do you remember those great lines of Browning's:

All we have willed or hoped or dreamed of good shall exist;
Not its semblance, but itself; no beauty, nor good, nor power
Whose voice has gone forth, but each survives for the melodist
When eternity affirms the conception of an hour.
The high that proved too high, the heroic for earth too hard,
The passion that left the ground to lose itself in the sky,
Are music sent up to God by the lover and the bard;
Enough that he heard it once: we shall hear it by-and-by.

And Browning is quite right. Heaven is the place where all high failures are seen to be true successes. And above everything else it is the place in which men who have aimed to be like Christ shall find their ambition fulfilled, and shall be clean every whit.

We need not weep over the sad memorials of disappointed zeal and arrested service in our missionary graveyards, and of which, indeed, the broken shaft in every graveyard reminds us. That force has all gone up into God's keeping. Every tear is treasured above. We can track the spiritual force no longer, but do you fear that it is quenched? Has it rushed into perpetual oblivion? Has it reached a stage of absolute and everlasting quiescence? No; it must live as long as there is a God in heaven to hear prayer, record consecration, and knit up all pleading sympathies into that last grand throb of force which shall make all things new, and bind heaven and earth into one by Christ Jesus. The value of your ideal can only be measured against the high spiritual values of the golden future that is coming to the universe. 'Thou didst well that it was in thine heart.'[1]

About fifteen years ago, a young Scots minister, named James Slater, a man of more than ordinary ability, resolved to devote himself to the work of the Church of Scotland Mission at Blantyre in British Central Africa. In the course of the service [in Holborn Parish Church, Aberdeen], at which he was ordained on the eve of his departure for Africa, he himself read the Old Testament chapter; and it happened to be that passage in Isaiah, in which the prophet tells that he heard the voice of the Lord, saying, 'Whom shall I send, and who will go for us?' and that he had answered, 'Here am I: send me.' With these words, and followed by the prayers and hopes of his friends, Slater set out for the mission-field; but before he reached the end of the long sea-voyage, he was stricken with fever, and had to be put ashore at the port of Beira, in Portuguese East Africa, and there he died. His missionary purpose was unfulfilled, he was not spared even to begin his chosen work; and yet may we not believe that his life was fruitful and of the highest worth in God's sight, because of his self-surrender, and the earnest purpose he had longed and striven to fulfil.[2]

[1] T. G. Selby, *The Imperfect Angel*, 299.
[2] H. S. Mackenzie.

Recent Foreign Theology.

Modern Christological Discussion.[1]

Christology is as much the subject of modern as it was of ancient controversy. All discussion respecting Christianity finally turns upon it. 'Who do ye say that I am?' is the test of all confessions. Dr. Faut's account of the course of recent discussion on the subject is admirable for its fullness, fairness, clearness, and strong argumentative style. The object, indeed, is to show that Ritschlianism is the logical issue of modern development. But the reasons on which this issue is advocated are so fully stated that every theological reader is able to form his own judgment. The advocacy, too, is conducted in a reasonable, non-aggressive spirit. After a brief summary of modern Rationalism, to which Christ is only a teacher and Christianity is independent of its Founder's personality, the author first describes and estimates the attempts to rehabilitate the old forms of Christological dogma with the Kenotic modification, the philosophical treatment of Christology in the hands of Hegel and Biedermann, and the Mediation Christology of Dorner. All this exposition and criticism will be found fresh and suggestive. Then the new departure of Schleiermacher is admirably sketched. Despite the author's just criticism, that even Schleiermacher tried in vain to combine the religious and the philosophical standpoint, no one doubts that the outcome of Schleiermacher's work was as beneficial for religion in Germany as was

[1] *Die Christologie seit Schleiermacher, ihre Geschichte und ihre Begründung.* Von Dr. S. T. Faut. Tübingen: Mohr. M.3.

Wesley's and Chalmers' work in this country on other lines. Certainly the person of Christ is kept in the centre of Christian thought, whatever the deductions in other respects. Ritschl, it is argued, still further developed Schleiermacher's teaching, while avoiding his inconsistencies. After this historical exposition, the author sums up his own conclusions on the whole subject. He sets aside the old Nicene definitions on the usual grounds as unilluminating and unsatisfying. Some of his positions are, of course, open to criticism; *e.g.* our idea of the nature of the Christian religion is said to have changed, and therefore a corresponding change is necessary in our view of the Founder of that religion. Formerly redemption was conceived as meaning the 'deifying of humanity,' and therefore the Redeemer must be regarded as the deified Man. Now, the work of redemption is conceived as the revelation of God's love, and the Redeemer is thought of as the Revealer of that love. The present writer altogether doubts whether the 'deifying' of man was the general view of redemption in early days. Athanasius often used the phrase, but there is no evidence that it was used generally; and even in the case of Athanasius it must have been, in Dorner's words, a 'rhetorical' turn. No one can really believe that so sane a thinker as Athanasius understood it literally. A strong point in the author's teaching is the definite, central position assigned to Jesus. Faith in him follows from the nature of his religion. 'The gospel which he preaches is himself.' Paul was no 'falsifier' of the gospel in this respect. In Harnack's words, 'It was in reality Paul who understood the Master and continued His work.' Still, it is strange that, while the old Christological definitions are disclaimed because of their grave defects, no substitute can be found for them. The Scylla and Charybdis of all attempts at definition are the endangering of the humanity of Jesus on the one side, and the sacrifice of scriptural monotheism on the other. 'Logical thought seems to leave us nothing but the choice: Either Jesus is God, and then monotheism, nay the gospel of Jesus Himself is imperilled, or monotheism must be held fast, and then Jesus can be only a mere man.' The solution given is: 'Not technical logic, but the logic of religious facts, must decide. It declares this dilemma wrong, and asserts that our faith in the Father-God rests on faith in Jesus as God's perfect revelation.' We thus see that the new line of thought is beset by as many and great difficulties as the old one. The author rightly maintains the necessity of a Christology. One chapter is headed 'The Dogmatic Importance of the Person of Jesus,' and another 'The Position of Christology in Dogmatics.' 'The whole Christian religion and all particular religious questions are determined by faith in Jesus as the Revealer of God.'

J. S. Banks.

Leeds.

The Reformation and Protestantism in Austria.[1]

Professor Loesche of Vienna, in his works on the history of Protestantism in Austria, has done the Church a service for which those who are interested in Church History should be grateful. No part of the history of Protestantism is so little known. In his brochure, *Monumenta Austriæ Evangelica*, he complains of the stepmotherly treatment the history of Austrian Protestantism has received, what is known of it not getting an adequate place even in the best modern handbooks to church history. He sees the cause of this partly in the long oppression of the Protestants in Austria, and partly in the destruction of many documents and books as well as in the inadequateness of those that still exist. Perhaps the neglect is to some extent due also to the fact that many of the documents and authorities are buried in numerous languages of the polyglot Dual Empire, few of which are mastered by ordinary scholars. This neglect is a loss to the student of Church History, as few branches of that department of theological study are so full of interest and importance. The great diversity of race and language, of natural scenery and political relationship, amid which the church has played its part in Austria, invests its career with an interest

[1] Professor Dr. Georg Loesche: *Monumenta Austriæ Evangelica: Ein Programm.* Dritte, umgearbeitete, Auflage, 33 pages (Tübingen: J. C. B. Mohr, 1909). *Luther, Melanthon und Calvin in Österreich-Ungarn.* Zu Calvins vierter Jahrhundertfeier. Mit archivalischen Beilagen, xvi and 371 pages (same publisher and date). *Von der Duldung zur Gleichberechtigung.* Archivalische Beiträge zur Geschichte des Protestantismus in Österreich, 1781–1861, lii and 812 pages (Leipzig: Julius Klinkhardt). *Von der Toleranz zur Parität in Österreich*, 1781–1861, 96 pages (Leipzig: Hinrichs).

possessed by few other districts. The region in which the Roman Catholic, the Greek, and the Protestant churches, and Mohammedanism come into contact with one another cannot be neglected without serious loss. Whatever affects the vitality and influence of Christianity in that part of Europe must have an incalculable influence on the future of the world.

Dr. Loesche in his *Luther, Melanthon und Calvin in Österreich-Ungarn* traces minutely the influence of these great reformers in Austria-Hungary, as well as of Zwingli, whose name is not on the title of the volume. As we read how each of these leaders left his mark on one and another of those who were breaking away from Rome in the Austrian provinces, we are tempted to ask whether the failure of Austrian Protestantism was not due to the fact that it did not come mainly under the influence of one only of these leaders, but of all four, and consequently the unity which would have given tenacity and enthusiasm to the Protestants in their life and death struggle with Rome was destroyed, and internal discord made them a comparatively easy prey to the Counter-Reformation and its ruthless methods. No brief review can give any adequate idea of the fulness of information concerning the relations of the different reformers to the various provinces of Austria-Hungary. It is only by studying carefully a volume like this that we come to see how the influence of the reformers reached places with which we should not expect them to have any connexion. Specially interesting is the account in pages 231–306 of the influence of Calvin in Poland, then a great kingdom stretching from the Baltic to the Black Sea.

Von der Duldung zur Gleichberechtigung contains a great fund of information on a period of Austrian Church History with which few students have even a meagre acquaintance, namely, from the granting of toleration by Joseph II. in 1781 till the proclamation of religious equality by Francis Joseph in 1861. For a long time to come students of Church History will be dependent on this important volume for the most authoritative information on this period. After an interesting sketch of the background of Austrian Protestant history, in which he gives pen portraits of the Emperors and Popes since the Reformation, Dr. Loesche proceeds to show the struggle of the Toleranz-patent to maintain itself against those who strove to render it of no effect. As he does so we get interesting pictures of the various sects and religious movements of the period, and he lingers with special affection on the character and career of Martin Boos, who came so near being the reformer of Austria. A study of this period is required for a thorough understanding of the present position of Protestantism in Austria-Hungary. The revival of Protestantism which is going on in the Dual Empire will before long direct fuller attention to the subject-matter of these volumes.

It may be mentioned that Dr. Loesche has also written a very readable *Geschichte des Protestantismus in Oesterreich in Umrissen*, which would serve as an introduction to the two large volumes mentioned above.

JOHN A. BAIN.

Westport, Co. Mayo.

The Synoptic Problem.

FOR many years, Professor Spitta has been a diligent worker at the problems of the N.T., its origin, character, and history. At least from 1885 when he published his *Der Zweite Brief des Petrus und der Brief des Judas*, on to 1893 when he published the *Zur Geschichte und Literatur des Urchristentums*, he has been diligently engaged in this study. A second volume of the *Zur Geschichte* appeared in 1896, and a third in 1901. We go so far back because in these volumes we find illustrations of the method and the outcome of the method of Professor Spitta, which find abundant illustration in the volume *Das Johannes-Evangelium*, also *Quelle der Geschichte Jesu* (1910), and in the volume now before us. In all his works Professor Spitta shows himself to be a singularly independent thinker and investigator. He takes his own way. He is not impressed by the names and authority of those whose views he combats. He is also in close contact with the sources, and, whether we agree with him or disagree, we always are constrained to acknowledge that his results are based on close investigation, and keen scrutiny of the sources.

We mentioned his *Zur Geschichte*, etc., because in the *Untersuchung über den Brief des Paulus an die Römer* he arrives at similar results to those which he has reached in relation to the Fourth Gospel and the Gospel according to Luke. In all

[1] *Die Synoptische Grundschrift in ihrer Überlieferung durch das Lukasevangelium.* Von Friedrich Spitta. Leipzig: J. C. Hinrichs'sche Buchhandlung.

of these he reaches a *Grundschrift*, with additions of which he strives to give a reasonable account. What the *Grundschrift*, and what the additions in each case are, we do not stay to describe. In all these cases we have found the work of Professor Spitta to be suggestive and stimulative, if also at some points we have found them provocative. He is worth deep study, for what you find in his writings you find nowhere else, and what you find is always worthy of attention.

With regard to the work before us we find that the Professor is at work on his own lines. Here also he finds a *Grundschrift*, and additions, and he with elaborate care tells how Luke deals with both. In the forefront of his preface he states his utter dissent from what has been regarded as the one sure result of modern criticism of the Synoptic Gospels. That is the belief that Mark is the oldest of the Gospels, and that it is a source of the other two. He takes his statement from Wendling, and he might have taken it from many of our own writers. The two-source theory is the one most in vogue among our own critics. Mark and a collection of the sayings of Jesus are the two sources of the Synoptic Gospels. This we meet almost everywhere in the discussion of Synoptic problems. This view is rapidly, Spitta thinks, becoming a dogma of critical judgment, and he writes a book of more than 500 pages to confute it, and to put into its place what he regards as a more probable view and one better supported by evidence. He is good enough to begin with the *Grundschrift*. He gives chapter and verse, and a new translation of it. Its extent and limits are rigidly determined, and it is interesting work to follow him with the canonical Luke in our hands and to note where the *Grundschrift* begins and ends. There are lines of cleavage, but whether it justifies his procedure is another question. Perhaps the most novel and startling of his innovations is the view that there was a ministry of our Lord in the synagogues of Judea. There is no doubt that the text, which has overwhelming evidence in its favour, says, 'And he preached in the synagogues of Judea' (Lk 4^{44}). Westcott and Hort have this reading, and the textual evidence is in its favour.

Spitta's contention is that the *Grundschrift* of Luke is independent of the canonical Mark. In a diagrammatic table he sums up his conclusions. There was a period during which the gospel was preached in Aramaic, and this was the source from which was derived the *Grundschrift* underlying the Gospel according to Luke. It also was a source of a *Grundschrift* underlying the Gospel according to Mark. From the Markan *Grundschrift* came the first form of the canonical Mark, and afterwards this edition of Mark became the source of the canonical Matthew and Mark. But the *Grundschrift* of Luke is altogether independent of the Markan one. The diagram allows some influence on Luke of the first edition of Mark, but not of the canonical Mark.

At present we simply chronicle the appearance of this elaborate work. It is rich in interest because it is out of the general run of critical work as it goes on at present. It is well that the complacency of the advocates of the two-source theory should be disturbed, as it was getting to be somewhat oppressive. But after reading Spitta's work, we have just to say that in our view he has not solved the problem, but has simply added another complexity to this the most complex problem set to the N.T. critic at the present time.

JAMES IVERACH.

Aberdeen.

In the Study.

Virginibus Puerisque.

January.

BY THE REV. ROBERT HARVIE, M.A., EARLSTON.

'I am the door.'—Jn 10^{9}.

IN olden times there used to be men who thought the world a very bad place to live in. They were good men, though they often had strange ideas—and some of them left their homes and their friends and either went into woods and forests, and lived in huts, or else they went about the world as pilgrims and wanderers—living often just on what people gave them out of charity.

There is a story told of one of these men that, in his travels, he came to a city which had walls all round it. He wanted to go inside, so he ap-

proached the gateway, but he was terrified to see that over the gate were the words 'The Gate of Death.' He was afraid to go in, but he was hungry and far from any one who could help him, so he ventured inside. Great was his surprise to find that it was a gorgeous city within, with splendid buildings and beautiful streets. He stood looking at all the wonderful sights; then he happened to look back at the gate he had passed through, and, to his surprise, he saw above it, on the inside, the words 'The Gate of Life.'

I think, boys and girls, that at some time or other most of us have feelings just like that man as he passed through the gate. We are afraid for what is coming, and then we find that we need not have been afraid at all, for everything turns out far better than we expected.

This is the first Sabbath of January. I wonder if you know why the month is called by that name. The Romans called it that. They didn't believe just in one God as we do. They had a great many. One of them was called Janus, and his name means the 'god of the door.' So they called this month January because it is just at the door of the year. [The door is what you must go through before you get inside any place, and January, coming first among the months, is the door of the year.] Janus the Roman god had two faces and he could look both ways. He looked back into the old dead year, and he looked forward into the new year—that which is only opening out into life.

Now we have spoken about the door of a city, and the door of the year. But I wonder what Christ means by saying in the text, '*I* am the door'? How can *Christ* be a door?

Well, let us put it this way. You live in happy homes where you are loved and cared for. You are provided with food and clothing and with a great many comforts. Now all boys and girls are not looked after in that way. In the streets of our great cities there are hundreds and thousands of boys and girls who have no bright homes, and no kind parents to look after them. They have just to live the best way they can, and do whatever they can manage for themselves. You are not like that. Compared with these boys and girls, you live in a world of endless happiness. It is not you who make the most of it, but the parents who love you, and they do it from the very day you are born, before you ever know the want of a single thing.

Now your parents might very well say 'We are the door' into the happy world in which you live, because it is through them that you get into it.

After a year has begun; when we see our friends for the first time, we shake hands with them and say 'A happy New Year.' That means that we hope that the coming into a new year will be for them just like coming into a beautiful city, where it will be a constant delight to live.

Jesus wants us all to have the happiest of times in the New Year. You remember that Christmas was the time when He came to earth and gave Himself as the most wonderful gift. Now if we begin this year by giving Christ our heart and our love, because He is so good and has done so much for us, He will make this year full of bright hopes and happy memories. We shall live, as it were, in a world of beauty and sunshine; and if we want to live in a place like that, Jesus says we can get it if we first love Him, accepting His love. That is what He means when He says 'I am the door.'

The Invisible Shield.

The Invisible Shield and Other Parables (Allenson; 2s. 6d. net). This is the title of a volume of children's sermons by the Rev. Samuel Horton. We shall give 'The Invisible Shield' itself as example.

On earth a poor, lone woman prays,
In Heaven the harps are stilled that God may listen.

Lo! I beheld a youth of ingenious mind and open countenance going forth into a crowded city. And as I admired his fine manly bearing and pleasant smile, I saw a number of dark spectral forms stealing after him. Some were armed with a bow and poison-tipped arrows; some with ugly jagged spears, and some with knives. And one who directed them wore a fillet of iron round her brow, on which I read in letters of fire her name, and it was 'Temptation.'

I became greatly concerned, for I saw that they meant to slay the youth, and I cried out for alarm and grief as I saw one of the fiends take out his bow, fit an arrow to the string, and fire it straight for the youth's shoulders. It seemed to me that it must pierce him to death, when lo! just when it should have hit him it glanced upwards and flew harmlessly over his head. And I observed

that on the brow of the archer there was the name 'Flattery.' Then all the fiends laughed when they saw that he had missed the mark, except the Leader who frowned darkly and bit her finger. She ordered another archer to try, and as he fitted an arrow to the string I saw that he was called 'Ambition.' With long, steady aim he fired at the youth's head, but again the arrow glanced upwards and harmlessly sped on its way. Then 'Temptation' stamped her foot in rage and commanded still another archer to shoot, and this time to aim low.

And he, whose name was 'Pride,' took sure aim, but when his arrow seemed about to strike, it suddenly turned point downwards and struck the ground. Then 'Temptation' smote the archer, and bade him begone for a clumsy lout. Just then a very ugly fiend plucked at the dress of the Leader, and she smiled on him and nodded assent.

And he crept close to his victim, holding a spear with jagged edges and sharp as a needle at the point, and I feared greatly he would be slain. But as the assailant struck, his spear turned in his hand, and shouting and gesticulating like one mad, he flew, and as he fled I discovered that his name was 'Lust.' Still another tried, but ere he could couch his spear he fell like one dead.

Then, as I wondered how it was that neither spear nor arrow could touch the youth, 'Temptation' lifted a horn that she carried at her girdle, and having blown thereon suddenly there appeared a beautiful maiden carrying in her hand a lovely moss rose, and the light of her eyes was as the flash of diamonds when the sun shines upon them, and the colour on her cheek was as the painting of an apple blossom.

And 'Temptation' pointed out the youth to her, and she smiled and nodded, and I heard her say, 'If he will but smell the perfume of this my rose, then he is mine, body and soul.' If I had feared before I feared more for him now, as this beautiful creature, whose name was 'Pleasure,' went after him with a smile upon her countenance and laughter on her lips. She took him by the arm and looked into his eyes and held the rose for him to smell.

And for a moment I saw him hesitate. Then, behold, she too fell from him, her body writhing as in pain and a ghastly look in her face.

Then as I rejoiced at the youth passing unscathed, the vision of another woman rose before me. She was kneeling with hands uplifted, praying, 'O God, protect my boy.' And my eyes were opened, and I saw that a strange shield, flashing as with hidden fire, was held before and behind the youth. This invisible shield it was had turned the spear and arrows aside and smitten those who sought to harm the youth. And across it I read, in letters of fire, the words:

'His Mother's Prayers.'

For the Sunday School.

From the reports of Sunday School conventions and other assemblies of teachers it is evident that throughout the country the study of psychology is advancing with extraordinary rapidity. There is much encouragement in the discovery, however surprising. But psychology must be studied thoroughly. Here, if anywhere, a little knowledge is a dangerous thing. The chief risk is that the teacher may read books, of a kind too common now, in which only the abnormalities of our minds are described. Let a scientific book be mastered like that which has been issued by the University Tutorial Press and all will be well. It is truly scientific. It is healthy and authoritative. And it is well written. The author is Mr. Benjamin Dumville, M.A., F.C.P., and the title *The Fundamentals of Psychology* (Clive; 4s. 6d.).

Under the title of *Men and Religion* (Marshall Brothers; 1s. net), Mr. David Williamson has published a short account of certain present-day 'movements'—the Adult Schools, the P.S.A., and the like—and has given his opinion of their use and their future.

The same publishers have issued *Everybody's Life of General Booth*, by Charles T. Bateman (1s.), with that portrait of the General in very old age as frontispiece which should be suppressed now. The other portraits are all right.

The work of the Sunday School is so great in America that it is no wonder if it calls forth much literature. Not only does it call forth much literature, but that literature is of a higher order than anything we can sell in this country. Where is our Sunday School teacher who will buy a book like *Secrets of Sunday School Teaching*? It is practical enough, and it is the evident fruit of long and anxious experience; but it is not of immediate use. You cannot 'get up' to-morrow's lesson from it; nor

can you take it into the class to read a story out of it. Its object is to train the teacher, and where is the teacher among us that needs training? Mr. Edward Leigh Pell can write plainly enough, but what can be the use of a chapter entitled 'Know Thyself'? If there is any desire to see this curious book, it is published by Messrs. Revell at 100 Princes Street, Edinburgh (3s. 6d. net).

Arnold's Practical Sabbath School Commentary on the International Lessons for 1913 is ready (Revell; 2s. 6d. net). It covers the whole ground and meets the needs of every teacher, whatever his class, whatever his equipment.

The Making of a Teacher, by Martin G. Brumbaugh, Ph.D., LL.D., Professor of Pedagogy in the University of Pennsylvania, has reached its seventh edition (Sunday School Union; 3s. 6d. net). And this in just as many years. Originally its chapters appeared in the *Sunday School Times*, and secured all the attention there that things personal have the power to secure if they are true. Dr. Brumbaugh does not confound the making of a teacher with the making of a man. He takes it that the man is ready. He teaches him how to teach, and especially in the Sunday School.

The young man has much consideration from the preacher. It would probably pay to transfer some of it to the young woman. That there are openings for advice, and that the advice will sometimes be taken, is believed and shown by Mrs. Margaret Slattery, who writes a book of practical good sense and sympathy under the title of *The Girl in her Teens* (Sunday School Union; 2s. net).

A more ambitious but less successful book (as it seems to us) is *Nearer the Ideal* (Pilgrim Press; 3s. 6d. net). It is the translation, and a good translation, of a French book by Madame Adolphe Hoffmann. And perhaps it is the difference in nationality that makes the difference in acceptance; for the book, we are told, has had much success in France, Germany, and Switzerland. It does not seem to get so near the everyday life as does Mrs. Slattery's book. It has more sentiment, however, and for that reason some girls may love it more.

The principles of the Graded School system are set forth better than elsewhere by Miss Ethel J. Archibald in her book entitled *The Decentralised Sunday School: Primary Department* (Pilgrim Press; 2s. net), a book which has been rewritten for the new edition. After the principles comes the practice—and most of the problems. The problems have been attacked by Miss Emily Huntley in *Graded School Problems* (Sunday School Union; 2s. net).

Some 'Homely Talks' on *Lesson Preparation*, by E. A. and E. M. Annett, have been published by the Sunday School Union (1s. net).

The same publishers issue *Practical Blackboard Work in the Sunday School*, by Mr. Thomas F. Delf (1s. 6d. net). Easy and yet effective illustrations for the blackboard are given throughout, together with advice as to the use of that instrument in education.

Mr. George Hamilton Archibald, a highly successful Sunday School teacher, has discovered *The Danger of Pointing the Moral.* The average Sunday School scholar discovered the folly of it long ago. As a matter of philosophy it is the old problem, Can morality be taught? in its most elementary and most urgent form. Mr. Archibald's answer is that only by suggestion, never by instruction can morality be taught—or anything else. His little book is issued at the Pilgrim Press (1s. 6d. net).

The Rev. Charles Herbert has a tender heart. Even the unprepared and incompetent Sunday School teacher who can do nothing but read a story he would not dismiss. He would rather provide the story. Fifty-two tales he has made up, illustrative of the International Lessons for 1913, and has given his little book the title of *Lesson Light in Story Form* (Sunday School Union; 1s. net).

Cura Curarum.

'Such as the workman is, such also is the work; and as the husbandman is himself, so is his husbandry also.'—2 Esdras 9^{17}.

'It is not what we say, nor even what we do, but what we are, that tells.'—A. W. Robinson, *The Personal Life of the Clergy.*

'No array of statistics can compensate for the lack of the growth and development of personal spiritual life.'—A. W. Robinson.

'How can the preacher convince men of that of which he is not himself convinced?'—S. Francis de Sales.

'With our practical English temperament we are always disposed to believe that anything, or nearly anything, is to be accomplished by means of hard work. We are extremely slow to learn that work is not necessarily influence. . . . Never did earnest workers need more than now to be brought face to face with the fact that it is possible to labour in vain, to spend their strength for nought; to toil day and night and yet take little or nothing.'—A. W. Robinson.

'We need not hope that our work will be majestic if there is no majesty in ourselves.'—Ruskin.

'Think truly and thy thoughts
Shall the world's famine feed:
Speak truly and each word of thine
Shall be a fruitful seed:
Live truly and thy life shall be
A great and noble creed.'—H. Bonar.

'Influence is the power that is distilled from a life that is lived in communion with God.'—A. W. Robinson.

'We cannot anticipate or analyse the power of a pure and holy life, but there can be no doubt about its reality, and there seems no limit to its range. We can only know in part the laws and forces of the spiritual world, and it may be that every soul that is purified and given up to God and to His work releases or awakens energies of which we have no suspicion, energies viewless as the wind; but we can be sure of the result, and we may have glimpses sometimes of the process. Surely there is no power in the world so unerring and so irrepressible as the power of personal holiness. All else at times grows wrong, blunders, loses proportion, falls disastrously short of its aim, grows stiff, or one-sided, or out of date, but nothing mars or misleads the influence that issues from a pure and humble and unselfish character.'—A. W. Robinson.

'It is natural to think that intellectual gifts count for a great deal in the matter of influence. Beyond question they do, yet it is even more certain that they are not the chief factor. The most able and learned have not seldom been those who have most conspicuously failed.'—A. W. Robinson.

'There is a great difference between the wisdom of an illuminated and devout man, and the knowledge of a learned and studious clerk.'—*Imit. Christi.*

'If thou find that the outward work hinders the inward working of the soul, then boldly let it go, and turn thou with all thy might to that which is inward.'—Dr. John Tauler.

'Be substantially great in thyself and more than thou appearest unto others, and let the world be deceived in thee, as they are in the lights of heaven.'—Sir Thomas Browne.

'The man who aims to speak as books enable, as synods use, as the fashion guides, and as interest commands, babbles. Let him hush.'—Emerson.

'I once heard a preacher who sorely tempted me to say I would go to church no more. Men go, thought I, where they are wont to go, else had no soul entered the temple in the afternoon. A snowstorm was falling around. The snowstorm was real; the preacher was merely spectral, and the eye felt the sad contrast in looking at him and then out from the window behind him into the beautiful meteor of the snow. He had lived in vain. He had no word intimating that he had laughed or wept, was married or in love, had been commended or cheated or chagrined. If he had ever lived and acted we were none the wiser for it. The capital secret of his profession, to convert life into truth, he had not learned. This man had ploughed and planted, and talked and bought and sold; he had read books; he had eaten and drunken; his head aches, his heart throbs; he smiles and suffers, yet was there not a surmise, a hint, in all the discourse, that he had ever lived at all. The true preacher can be known by this—that he deals out to the people his life—life passed through the fire of thought.'—Emerson.

'I am not ignorant that when we preach unworthily, it is not always quite in vain. There is a good ear in some men that draws supplies to virtue out of very indifferent nutriment. There is poetic truth concealed in all the commonplaces of prayer and of sermons, and though foolishly spoken they may be wisely heard.'—EMERSON.

'We wish to succeed. We have our own ideals of what a Lecture, a Sermon, a Congregation, or a Parish should be; and we cannot easily rest until we have attained to something like the realisation of our dream. We wish to succeed, and accordingly when we see what looks like success in the work of another we are greatly attracted by it and are fired by the ambition to go and do what he has done. But learning must go much deeper than surface imitation. Even were we to succeed in our endeavour to fashion ourselves after the pattern of somebody else, it could only be by the forfeiture of what was distinctive in ourselves, and as such a needed contribution to the life around us.'—A. W. ROBINSON.

'The preacher must be original in the sense that his truth is his own, but not in the sense that it has been no one else's. You must distinguish between novelty and freshness.'—PRINCIPAL FORSYTH.

'In my exceeding veneration for the Bishop of Geneva all he did charmed me, and I took it into my head to imitate his style of preaching. . . . Francis heard of this, and one day leading gradually to the subject he said, "*A propros* to sermons, the last news is that you have taken a fancy to imitate the Bishop of Geneva." I tried to turn the attack by saying, "Well, after all, is he a bad example? Don't you think that he preaches a good deal better than I do?" "Oh, if you come to that," said Francis, "we will grant that he is not amiss, but the worst of the matter is that I am told that you imitate him so badly, that no one can tell what you are at, and that while you spoil the Bishop of Belley, you do not succeed in copying the Bishop of Geneva. In short, you ought to do like the sorry painter who wrote the name of his subject beneath the daub produced to tell what he meant it to represent."

'"Leave the poor Bishop of Belley alone," I said, "and you will see that by degrees he will cease to be an apprentice and become a master so that his copies will pass for originals."

'"Joking apart," Francis said, "you are spoiling yourself and destroying one edifice to build up another contrary to all the rules of nature and art. . . . If one could change one's original conformation I would gladly accept yours. I am always trying to drive myself on, but the more I try the slower I go; I cannot find words, or alter them when found; I am heavier than lead. I cannot rouse myself or others; I toil and I sweat, and make no way, while you go on with full sails. You fly, and I crawl or drag along like a tortoise. You have more fire in the tip of your finger than I in my whole body. Naturally you are as rapid in your flight as a bird, and now they tell me that you weigh your words and drag out your sentences, and weary your listeners to death."

'I can assure you that this remedy was thoroughly efficacious, and I never ventured to repeat the fault.'—BISHOP OF BELLEY.

'Insist on thyself. Thine own gift thou canst present at any moment with the cumulative force of a whole life's cultivation.'—EMERSON.

New Sermon Literature.

Perhaps the new volumes of the 'Great Texts' deserve the first place this month—*The Great Texts of the Bible* (T. & T. Clark; 10s.). They are strongly Johannine, one of them covers the second half of St. John's Gospel, the other the Epistles of James, Peter, John, and Jude. The exposition of the text is illustrated at every step, and the illustrations are mostly from recent books, especially biographies and histories. Maeterlinck has been read carefully; and G. K. Chesterton's books are known. Francis Parkman's works are in use from beginning to end, an unexpected quarry for the pulpit. R. L. Stevenson is not less effective though better known.

Has any one tried to read these volumes without thought of their use for the pulpit? They make as pleasant a Sunday afternoon's reading as one could wish.

Two series of five volumes each under the title of 'The Scholar as Preacher' have already been published. The third series opens this month with a volume by Dr. John Clifford, which he has

called *The Gospel of Gladness* (T. & T. Clark; 4s. 6d. net). There is not a volume in all the list that better deserves the general title. Every sermon contains evidence of painstaking study of the Bible and delightful discovery in it; and yet every sermon is popular. The scholar is with us on every page, but the scholar is always a preacher. The divisions are very well made, and yet they never show sign of art in the making. The thought, as the text, is always great, and it seems to need just this length of the sermon to utter it completely. Take for example that sermon, right in the middle of the volume, which Dr. Clifford calls 'Strong Son of God.' Its text is 'There cometh one mightier than I after me' (Mk 1^{7}). Where John was strong Jesus is shown to be stronger, step by step—stronger as man, for He was no ascetic, stronger in self-mastery, as a Teacher, as a Leader. The sermon ends, 'Strong Son of God, Immortal Love, make us worthy of brotherhood with Thee.'

Messrs. James Clarke & Co. have sent out a reprint of the late Dr. George Matheson's *Messages of Hope* (2s. 6d. net). It contains papers first published in *The Christian World*, and then in 1908 issued as a volume. It is George Matheson at his best, although his latest, for his was a fountain of devotion that ever sprang full and refreshing.

Messrs. Funk & Wagnalls have published an attractive little volume on *The Call of Jesus to Joy*, of which the author is Dr. William Elliot Griffis (3s.). It is a call we think we can obey only if we have 'the sunny temperament.' Dr. Griffis shows that Jesus can take away the heart of sadness and can give us a heart of joy.

Recently the Rev. Edward Hicks, D.D., D.C.L., wrote a book on 'The Life Hereafter' which by its reverence and insight captured our devotion. He has now written its companion, *Our Life Here* (Robert Scott; 2s. net). A man who has written a useful book on the Hereafter may thenceforth write anything. But this author takes no risks. He selects a definite range of interest, which he calls 'Contrasts of Trial and Triumph in Christ,' and keeps himself within it resolutely, so that he has space even in so small a book to say something that will not be forgotten. His contrasts are: Suffering and Love, Sorrow and Joy, Temptation and Peace.

Mr. Edward W. Edsall has chosen six moments in the life of our Lord and told their story, with all outward circumstance, to catch the interest of young men and women. These moments are the call of the Apostles, the conversation with the Woman of Samaria, the conversation with Nicodemus, the word of the Father at the Baptism, the Risen Redeemer, and the Living God. The title is *Revealed by Friendship* (Headley; 1s. 6d. net). The choice and the telling are both done well.

Never was the right of the children to a place in the Church so practically recognized as it is to-day. And never was that recognition so practically encouraged as by *The Expositor's Treasury of Children's Sermons* (Hodder & Stoughton; 20s. net). The sermons seem to be nearly all given in full; and they are of every age, from Richard Newton and James Vaughan to John A. Hamilton and Norman Bennet. The choice, moreover, is almost limitless, for this is a volume of more than fifteen hundred columns.

In republishing from the *Treasury* six papers on *Great Ideas of Religion*, Canon J. G. Simpson of St. Paul's has added to them fifteen sermons, and has directed our attention to the fact that they all go together, being all occupied with some great truth or principle of the Christian Religion at present in our thoughts. For Canon Simpson knows that it would be folly now to publish an indiscriminate collection of sermons—as great folly as for the builder to empty a cart-load of dressed stones and call it a building. It is of the very heart of modern success in the pulpit that the preacher should be consistent in his teaching and that every sermon should add to the consistency. Dr. Simpson is a great popular preacher, but he never descends to the occasional hearer, he calls all his hearers to come up to him (Hodder & Stoughton; 6s.).

Messrs. Hodder & Stoughton have commenced the publication of a series entitled 'The Expositor's Library' (2s. net each). And let it be understood that, though they are all books which have already been in the market for some time, they are not unsaleable stock. On the contrary, they are among the most popular books which the publishers have ever issued. It is enough to

name those that have come into our hands—Professor Peake's *Heroes and Martyrs of Faith*; Dr. Maclaren's *The Unchanging Christ*, and *The God of the Amen*; Dr. Dale's *The Ten Commandments*, and *The Jewish Temple and the Christian Church*; Principal Garvie's *A Guide to Preachers*; Principal Griffith Jones' *The Ascent through Christ*; Dr. Carnegie Simpson's *The Fact of Christ*; and Mr. J. G. Greenhough's *The Cross in Modern Life*.

The Rev. M. G. Archibald, M.A., Vicar of St. Jude's, Southsea, is a reader of sermons. The sermons he reads with most profit are those of Phillips Brooks, Inge, Morrison, and Watkinson. But when he is about to prepare his own sermons he reads also the works of Gore, Paget, Illingworth, the brothers Caird, Brierley, Bernard Lucas, and Hugh Black. With such a library he can preach sermons that are acceptable to soldiers, a severe if not final test of a sermon. Those in the volume entitled *Sundays at the Royal Military College* (Macmillan; 3s. 6d. net) were preached at Sandhurst between 1906 and 1909. They are never speculative, but they are often imaginative, as they ought to be; and with that they always bear upon the soldier's daily life. Read the sermon on 'The Folly of the Short-cut' (Ex 13^{17}), and you will understand how they would be listened to and would go to the heart.

The Rev. James Little, S.T.D., wrote recently on 'The Cross in Holy Scripture.' He did not in that volume of sermons exhaust the contents of the Cross of Christ. Now he has published a volume on *The Cross in Human Life* (Marshall Brothers; 2s. 6d.). He believes that the preaching of the Cross, which is no doubt just what is called evangelical preaching, is the way and the only way to bring the world to the feet of Christ. And his belief is based on experience. So he writes on the Cross in Revival Work, the Cross in Missionary Operations, the Cross and the Social Question, and similar topics. And always he writes with less concern for style than for persuasion.

Mr. W. L. Watkinson has many gifts. The greatest is the gift of illustration. The next is the gift of insight into the mind of Christ. Three hundred and sixty-five flashes of that insight have been published in one handsome volume under the title of *The Gates of Dawn* (Pilgrim Press; 3s. 6d. net). At the end of the volume are printed prayers—one for the morning and evening of a week, and four for special occasions—by Mr. L. Maclean Watt. The association of names is interesting—a Wesleyan minister and a minister of the Church of Scotland. Together they give us one of the notablest books of the season.

Many of *Sam Jones' Revival Sermons* were published in his lifetime. Now Mrs. Sam P. Jones has responded to a call for a better selection and a better text, and has sent out this first volume of them, 'trusting that they may reach many thousand men and women who need the saving power of the Gospel as preached by this man of God' (Revell; 3s. 6d. net).

Professor Hugh Black, who has written an Introduction to *The New Opportunities of the Ministry* (Revell; 2s. 6d. net), says that for some years the best brains in America have not been going into professions like the ministry and teaching. And the reason he gives is that other claims have been too strong 'with a continent to subdue and exploit, and with great engineering feats and great commercial enterprises calling for leaders.' Now the balance must be redressed. And to that end he encourages the reading of this book written by the Rev. Frederick Lynch. For its purpose is to show to young men how great this calling is and how mighty are the issues which depend upon its faithful acceptance.

On leaving the office of pastor and taking up that of Secretary to the Federal Council of the Churches of Christ in America, the Rev. Charles S. Macfarland has published a volume of sermons. It is not his first volume of sermons. These are all recently preached, and have the modern social note in very pronounced form. One theme unmistakably binds them together. It is put into words in the title, *Spiritual Culture and Social Service* (Revell; 3s. 6d. net). But that theme does not so dominate as to destroy the variety of interest which the pulpit is bound to regard.

Volumes of sermons are so many that it is no surprise if their titles are sometimes surprising. *The Dry Dock of a Thousand Wrecks* (Revell; 3s. 6d. net) is a surprise. But Dr. J. H. Jowett,

who writes an introduction to the book, explains the title. He says: 'A little while ago I was speaking to a well-known New York doctor, a man who has had long and varied experience with the diseases that afflict both body and mind. I asked him how many cases he had known of the slaves of drink having been brought by medical treatment into recovered physical health and freedom. How many had he been able to "doctor" into liberty and self-control? He immediately replied, "Not one." He further assured me that he believed his experience would be corroborated by the general testimony of the faculty of medicine. Doctors might afford a seeming and temporary escape, but the real bondage was not broken. At the end of the apparent but brief deliverance it was found that the chains remained. Medicine might address itself to effects, but the cause was as proud and dominant as ever. The doctor had no cure for the drunkard. Drunkenness was primarily a moral malady and demanded the treatment of the will.

'Soon after this conversation I read the proofs of this book. And here I found the "sufficiency" that filled up the doctor's want. Here is the record of how men and women sunk in animalism, broken in will and despairing in heart, were lifted out of impotence and debasement into moral strength and beauty. These "thousand wrecks" have not only been taken into "dry dock" and repaired; they are out again on the high seas, invincible to the tempest, and engaged in scouring those seas for human ships that have been dismantled in moral disaster, and towing them into the harbour of divine love and grace.'

The author of the book is Mr. Philip I. Roberts, of the McAuley Water Street Mission.

Mr. Stuart Holden has secured for his 'Preachers of To-day' a volume by the Rev. Dinsdale T. Young. Its title is *The Unveiled Evangel* (Robert Scott; 3s. 6d. net). The title is taken from the text of the first sermon—'For therein is revealed a righteousness of God' (Ro 1^{17} R.V.). Mr. Young is fond of arresting titles and arresting texts. We notice among his titles: 'The Celestial Interpretation,' 'Transcendent Inspirations,' 'The Disadvantaged Christ'; and among his texts: 'Tarry ye and wonder' (Is 29^{9} R.V.), 'They were elder' (Job 32^{4}), 'Am I a sea?' (Job 7^{12}). But the arrest leads always to a sermon that retains the attention. Mr. Young is never dull and he is never unprofitable.

The Dedicated Life is the title which Mr. F. B. Meyer has given to a volume of short expositions of the twelfth and thirteenth chapters of Romans. Expositions, we say; for Mr. Meyer's simplest addresses are expository. But there is also the application—direct, fervent, unerring (Pilgrim Press; 1s. 6d. net).

The Pilgrim's Progress.

By the Rev. John Kelman, D.D., Edinburgh.

The Second Part—At the River.

The Enchanted Ground.

The account of the Enchanted Ground maintains the brightness and vivacity which entered the story with the advent of Valiant. The pilgrims are set in their order, Great-heart going of course in front. It is with peculiar significance that Valiant is set as rear-guard. He is not an official guide, this Valiant, but a pilgrim like the rest—a layman of special strength and principle. It is a happy suggestion that puts such a man for rear-guard. The officials of the Church have to find the way and show it to others, but it is those valiant men who have no official position that keep us all from going back. We fall back upon them and take heart again. The officials are there, no doubt, because they are convinced of the truth and value of the pilgrimage; yet, having become officials, they cannot help themselves, but have to go on. The valiant who are not official are there simply in

virtue of the indomitable strength of their own conviction and character. It is no wonder that Despondency is committed to the care of Valiant, and if he knows his privileges he will not retain his character very long.

A curious change has come over the picture of the Enchanted Ground from that land of deadly sweetness and ease which we found it to be in the former part. The air indeed is drowsy still, but the ground is now covered with briars and thorns, and the way is rough and difficult. It is like the picture of the sleeping palace in the fairy tale, whose grounds are long overgrown with rank undergrowth. A mist also broods over the place now; so that, in Bunyan's vivid phrase, the pilgrims are forced to feel for one another by words. The way is lonely and difficult for the feet because of its slabbiness, a word which caught the ear of Robert L. Stevenson as he read this passage. The account of the grunting and puffing and sighing, as one tumbled over a bush and another stuck in mud, is extremely good; and the cries from one to another are so realistic that we almost seem to have been there. The dark mist reminds us of the Valley of the Shadow of Death, in which place also pilgrims could see neither each other nor the way with any clearness. That, however, was earlier in the journey, and some experience or other must have led Bunyan to repeat it again as a possible incident of later life. It is a time of bitterness and disheartening depression, such as only too often comes upon the elderly. Everything seems to go wrong, and everybody to be disagreeable. The whole business of life looks vulgar, commonplace, and difficult; and there is no longer that resilient spring of early vigour which made such things of little account in young days.

The later phase of the Enchanted Ground is simply that of solitude and perplexity. Even their guide was here nonplussed in the dark, for the way was indistinct even in the daylight. It is the failure of conscience that we are here considering, when moral distinctions have somehow for a time become blurred, and we cannot certainly tell right from wrong. The cleverest sentence of the passage, and also the nearest to painful experience, is that which tells of the deadly pit at the end of the cleanest way. Who does not know that treacherous dilemma when the thing which seemed to be in every respect the better course turns out to have been wrong, and conscience blames us, or experience punishes us, for an act which we did, thinking it was right? In this whole passage Bunyan is evidently working from the memory of incidents in his own spiritual life over which he has spent much earnest thought. The guide warns them not only of dangers, but also of the nature of dangers. The map is a precious possession, but then one needs to know how to use it. He who has thought over *the nature of dangers* comes to gain much skill in the use of that map. It is the mist, and the danger of the pit, and the dark stumblings and groanings of such a place as this, that give its highest value to the Bible.

To make bad worse, there are arbours here and there, and this point also has been added to the account of the First Part. Such an arbour is well named 'Slothful's friend,' and the idea stands for some more or less sensual resting-place. A mist and a sense of discomfort and uncertainty confuses and hides the whole realm of the spiritual. In such a time and mood the only thing that appears vivid and certain is the flesh. While the First Part laid stress upon the sensual temptation of ease and pleasantness, the Second supplements it by showing the sensual reaction from discomfort and dreariness.

Here also we have another counterpart to the earlier story. The sleepers Heedless and Too-bold correspond to Simple, Sloth, and Presumption. The passage which describes them and their half-awakened ejaculations is inimitable in its power and compression, and the pitiableness of the two poor doomed ones sleeping to their death and muttering, 'I will pay you when I take my money,' and 'I will fight as long as I can hold my sword in my hand,' is extremely fine. The moral of this arbour is, of course, the same as that of the incident of Simple, Sloth, and Presumption, and of Christian's arbour in the middle of the Hill Difficulty. The great matter in this journey is not comfort, but to get through to healthy and breezy lands where the mists and the enchantments of the flesh never come. But these men have fallen asleep in the very centre of the malaria, and its poison has now saturated their blood. They are in a dream from which they will never waken, governed neither by faith nor by reason.

It is striking that this should be one of the last devices of the enemy, placed near the end of the journey. Evidently, for Bunyan, the danger of sleep ranks next to that of apostasy, and he cannot warn us of it too often. But besides that, just as

sensual temptations appeal to the young, so they may recur in older years when middle life has got almost elderly. There are many unaccountable lapses of this kind. When the ideals and the sense of fresh adventure in life have died away, and when the outlook upon all things has become weary and stale, then, in the treachery of later middle age, sins and temptations apparently conquered come creeping back. The appeal of the flesh to the weary spirit is often a deadlier one than its appeal to the hot blood. It is a great relief to every reader—so vividly is the region described—when the wind blows clear across the place, and the mist thins and disappears.

Bunyan, however, is impressed deeply with what he is telling us, and he introduces yet another character to emphasize the danger of this Enchanted Ground. He is Stand-fast, one of the strongest characters in the book; and it is interesting to note how in this exhilarating close of the story we have an excess of strong men to balance the influx of weaklings which had gone before it, and which has rather depressed the narrative of late. They saw this man on his knees, and heard 'the solemn noise of one which was much concerned.' That is a great phrase, and in this age of ours, so loud with many kinds of noises, one longs for more of that solemn noise again. For it is the sound of prayer; and this strong man Stand-fast is happily linked on to the idea and habit of prayer.

They called after him, and, unlike Faithful when Christian called, he stopped running to wait for them. But there was no unfaithfulness in his waiting. Honest recognized him as a friend, and they greeted each other with great cordiality. It was his prayer that had attracted the old pilgrim, who liked him better for his self-distrust. It appears that that which had driven him to prayer had been the subtlety of danger and of death which here threatened the pilgrim. In some respects Stand-fast reminds us of Faithful, and his temptations are the same as his. The picture of Madam Bubble, and the whole account of their intercourse, is exactly in the style of Faithful's experiences with Adam the first and his daughters. She it is who holds the secret of the Enchanted Ground. The land is under the spell of this swarthy witch, beautifully dressed and yet old—a touching description full of significance, for it combines the temptations of rest and of sensual desire. She smiles continually. 'She put by my repulses and smiled;' and again, 'Doth she not speak very smoothly, and give you a smile at the end of a sentence?' In this she reproduces admirably Langland's great figure of Meed, who is for ever smiling. The bag that she carries shows the further combination of money with lust; and the whole figure stands as a sort of emblem of the pull of the lower life upon pilgrims of later years. The lust of the flesh reappears, but this time it is accompanied by a reaction from weariness, and the tendency to covetousness, rather than by the youthful vigour of earlier years.

The arraignment of this witch, queen of the earth and goddess of the present life, is a very striking and drastic one. From the allurements at the beginning we are led to disgust at the sheer vulgarity and greed of the creature, her falsehood and her credulity; for she sets people at variance against their friends, and brings discord where there had been love. As the disgust grows and the temptation dies away, we remember that kneeling figure of the beginning. This is one of those situations in which a man is safe only upon his knees, when the face of Jesus comes between his eyes and the swarthy beauty of temptation, and so the light and fairness die away from the evil visage, until nothing is left to see of her but vulgarity and hell. The curious verses which end the passage contain at least two memorable lines, which seem to hint at the surprise that such temptations should come back in later life:

> How many ways there are to sin
> No living mortal knows.

The Land of Beulah.

Rest comes at last, rest that is both safe and bright, for this is the land where the sun shines night and day. Orchards and vineyards are free for their use, and the sound of melodious bells and trumpets keeps them awake, and yet refreshes their spirits. It is a perfumed land like the Arabia of Western poets, and for those who feel the charm of such things there is a very satisfying list of strange odours. One curious incident is added. They tasted the water of the River of Death, and found it bitter to the first taste, but afterwards sweet and comforting. They learned also the different manner of dying that awaits different pilgrims, for this is a tidal river with great flowings and ebbings that make it sometimes dry and sometimes flooded. The idea of experimenting with

death and tasting it beforehand in this bitter-sweet strange manner, is one which will appeal to many minds. Montaigne, as we have seen already, did this in cold blood and of set purpose to accustom himself to the sensation—a foolish thing surely to do, wasting the precious hours of life in coquetting thus with death. But for these pilgrims, some of whom were so soon to die, it was natural enough; and the whole riverside story contains not one suspicion of morbidness. During the pilgrimage they have lived heartily and with full zest; when they come to the further work of dying they will maintain the same spirit.

> Glad did I live and gladly die,
> And I laid me down with a will.[1]

The Death of Christiana.

The words which describe Christiana's passing form one of the greatest passages, not of this story only, but of English literature and of religious biography. The post and his letter, 'the token of the arrow sharpened with love, let easily into her heart, which, by degrees, wrought so effectually with her, that at the time appointed she must be gone,' the quiet and reverent cheerfulness with which Great-heart, her guide, receives the news, her words to her children and her gift to Stand-fast, are all very perfect work. The fatal disease, whatever it may have been, was the arrow sharpened with love let gently into her heart. When Honest wishes her a dry passage, her answer is, 'Come wet, come dry, I long to be gone.' Great-heart reminds us of Bunyan himself, when he tells her that 'he was heartily glad of the news, and could have been glad if the post had come for him.' For Bunyan, at the end of his First Part, looking after his pilgrims as they ascended the further bank of the river, exclaimed that he wished himself among them. It is the one sigh of personal longing which we ever hear from Great-heart. The ring given to Stand-fast is the matron's prize for purity fought for and hardly won. She cautions Feeble-mind to get rid of his aptness to fear and to doubt God's goodness, lest when he should be called for he should stand before God blushing. The shame of the saved is a thing worth thinking over. How many of us will stand before God blushing for our fears and doubts! At the last Christiana cries, 'I come, Lord, to be with Thee, and bless Thee,' and so passes.

[1] R. L. Stevenson, *Requiem*.

At the River.

The rest of the story reads like an obituary. It is a continuous record of deaths. The premonitions which come to the pilgrims remind one of Maeterlinck's wonderful essay, *Les Avertis*. This is the vanishing of a generation, and the next generation is coming into the firing line. As we look on, we feel a sense of loneliness and of the breaking up of those bands of affection and comradeship which fortify the spirit for the road. The passage, on the whole, is rich in gems of thought and of expression. It is difficult to see the exact relevance of the symbols which are worked in so curiously from the last chapter of Ecclesiastes, but there are many sentences which can never be forgotten. Mr. Ready-to-halt receives the message, 'I am come from Him whom thou hast loved and followed, though upon crutches,' and his last words are 'Welcome, life.' They are singularly appropriate, for he who follows and loves upon crutches must often feel that he has been but half alive throughout the journey. The crutches are behind him now, those promises on which his weakness leant so heavily. His son may use them if he needs them; for himself life comes with all its vigour and freedom at last.

Mr. Feeble-mind is ashamed of himself; and, in contempt of that weakness which has been so tenderly treated, he requests Mr. Valiant to bury his feeble mind in a dunghill.

Despondency and his daughter Much-afraid (whose very appropriate motto is 'the grasshopper shall be a burden') discover that their fears were 'ghosts, which we entertained when we first began to be pilgrims, and could never shake them off.' They had been very troublesome people, these two, and now they felt it and were sorry for it. They had entertained sickly habits of thought which at the first might have been resisted if they had opposed them; but such habits gain the mastery and create pilgrims who behave troublesomely in every company. Poor Mrs. Much-afraid has her blink of sunshine at the end, and goes into the water singing; 'but,' adds Bunyan quaintly, 'no one could understand what she said.' We may take it that the stout-hearted dreamer who was yet so tender, remembering his own weakness, still knew quite well how wrong and how unnecessary much of the weakness of Christians is. During his story he has laboured to plead the cause of weak brethren, and to secure for them

tender treatment: yet here, before he dismisses them, he shows by this delicate protest, how much he is against their habit. Nothing, indeed, could be more tender than the manner of the protest. The mysterious boldness of timid creatures when they come to the article of death is one of our reasons for believing in immortality. It is the common experience of all who have much converse with the dying; and it looks back, as Bunyan says, and records an interesting and pathetic comment upon the unnecessary and wilful fears and scruples which darken many lives.

There remain the three strong men, who also have to die; and it is upon this vigorous and sturdy note that the allegory closes. Mr. Honest in his lifetime has arranged with one Good-conscience to meet him at the river, and Good-conscience does not fail him then. We are reminded of the old play of *Everyman*, where Good Deeds is the only friend who does not forsake Everyman in the hour of death. And yet there is a difference. It is not in virtue of his good deeds, of his honesty, or even of good conscience, that Mr. Honest crosses the river safely. His last words are 'Grace reigns'; as if our author would remind us that not even so consistent and worthy a life as his can enter Heaven upon its own merits.

The passing of Valiant is perhaps the best-known incident of the Second Part, and contains certainly one of the grandest sentences that were ever written in English. It is a sentence that needs no comment. Of it Bernard Shaw says that it is spoken with the panache of a millionaire. 'My sword I give to him that shall succeed me in my pilgrimage, and my courage and skill to him that can get it. My marks and scars I carry with me, to be a witness for me that I have fought His battles, who now will be my rewarder.'

Stand-fast follows. He appears to be Bunyan's favourite character, and receives one sentence that could be given to very few. He must die because 'His Master was not willing that he should be so far from Him any longer.' Doubtless it is because God needs us that we all die. He had need of us to do His work on earth, and He will need us for other work beyond, when the time to do it shall have come. But there are some, it would seem, for whom the Master longs in His heaven. He allows them to stay for so long upon the earth as their work demands, and then He is not willing that they should be so far from Him any longer. These are they who have kept their purity stainless through great temptation—the pure in heart, who shall certainly see God. In Stand-fast's message to his wife and children one can see a reference to the conversation in which the parents tried to hinder him from the journey. The suggestion may be that the parents are still plying their arguments upon those relations of his who are near them, or that the wife and children might remember the words that had been spoken to Stand-fast and so be hindered from following. They are to be told that Christian and Christiana his wife have indeed got safely over the river, and that the legend of the pilgrims drowning had no foundation in fact. They are to be told also of his own pilgrimage, and of the end of it, lest those terrifying details of its danger, which he himself had had to resist, might be confirmed in their minds by false rumours of his fate. He lingers in his dying in a great calm that broods over the river then. In the very article of death he pauses to discourse upon the certainty of his experience and the triumph of his end. The vision of the thorn-crowned Christ, which he had followed through everything, is now turned to reality; and all that world of vision which his parents had taken to be but idle dreams now shines in the light of eternal verity. In a word, the truth by which he had held so unflinchingly, proves to have been truth indeed. But as the end draws near, the truth becomes personal. It is Christ who is the Truth rather than any doctrine about Him—the Christ not of theory, but of experience—in whose faith and love he dies.[1]

Nothing could be more encouraging than this hero's end. If a man can die like this, it is worth while for him to have resisted Madame Bubble; and when his countenance changes, and the strong man bows under him, and his strength departs at last, he will pass with the simple words, 'Take me, for I come unto Thee.' All the strength of God is pledged to such a strong man; and, as was the case with Mr. Honest, his own strength is exchanged for the mighty strength of God. At the last, by grace he too is saved.

At this point Bunyan ends his tale. The

[1] A curious phrase is 'His name has been to me as a civet box; yea, sweeter than all perfumes.' This refers to a perfume obtained from the Civet Cat, a small carnivorous animal of North Africa. It was a perfume which was regarded as peculiarly precious, and is often referred to by Shakespeare and other authors.

children's children will doubtless find their way across the River when their time shall come. Perhaps it may have been the author's intention to write in future some account of them; but he wisely refrained, or other business prevented him. The close of the Second Part could not be surpassed, and we can hardly imagine that he could have equalled it again. In that Part he has indeed already fallen in many places below the level of his First; and yet no reader would be without it, for it has given us many of the finest gems of literature and religion which we owe to Bunyan.

Literature.

WEALTH AND WELFARE.

On account of the increasing and already enormous interest of religious people in social questions, it is not surprising that there should be published a large number of books on these questions. There is, however, and just because of the vast number of these semi-scientific books, much need for a volume of truly scientific value, to which one may turn for accurate information on the questions that arise, even although one has not time to master the whole of its contents.

Such a volume has been written by Mr. A. C. Pigou, Professor of Political Economy in the University of Cambridge. It has been published by Messrs. Macmillan, under the title of *Wealth and Welfare* (10s. net).

By choosing this title Professor Pigou does not mean to assert that wealth and welfare are an equation. In the very beginning of his book he says very frankly that of welfare in general economic welfare is only a part, and that wealth is only a part of economic welfare. Yet the study of wealth, as of economics generally, is pursued for the purpose of helping forward the betterment of social life. The old claim that economics is a science, and has therefore nothing to do but pursue after knowledge, he surrenders without a grudge. However small its influence on social welfare, to exert that influence is the whole purpose of economic investigation. Accordingly, from beginning to end we find that Professor Pigou's volume is occupied with the discussion of just those practical problems concerning the use of money which press so heavily now on every Christian worker and thinker.

Professor Pigou is well aware that after the study of wealth, however difficult that study may be, there remains the more difficult matter of its application to practical affairs. For this requires not only a full understanding of the theory, but also the trained judgment that can balance against one another a large number of qualifying considerations. 'This,' he says, 'would be the case, even if human life were such that economic welfare and welfare in general were coincident terms. But, in fact, man does not live by bread alone; and, therefore, besides estimating the probable economic consequences of his action, a reformer needs always to beware lest, in his ardour to promote an economic benefit, he may sacrifice unwittingly some higher and more elusive good. The judgment that can accomplish all this is not the birthright of untutored amateurs. The book of statesmanship, to the writing of which I have endeavoured, in this volume, to add a page, is not, and never will be, one that he who runs can read.'

But no earnest man is baffled by difficulty. And here the call to overcome is a high one. 'The misery and squalor that surround us, the injurious luxury of some wealthy families, the terrible uncertainty overshadowing some families of the poor—these are evils too plain to be ignored. Whether the life of man ends with his physical death, or is destined to pass unscathed through that gateway, the good and the evil that he experiences here are real; and to promote the one and restrain the other is a compelling duty. It is easy, if we will, to make the difficulty of the task an excuse for leaving it unattempted. But difficulties which deter the weak are a spur and stimulus to the strong. To display them, not to conceal them, is the way to win worthy recruits. Neither by the timidity that waits at a distance, nor by the wild rush of undisciplined ardour, is the summit of great mountains attained. First we must understand our task and prepare for it; and then, in the glow of sunrise, by united effort, we shall at last, perhaps, achieve.'

PROFESSOR CHARTERIS.

The Rev. the Hon. Arthur Gordon, M.A., who has written *The Life of Archibald Hamilton Charteris, D.D., LL.D.* (Hodder & Stoughton; 10s. 6d. net), apologizes for his appearance as the biographer, and explains that Dr. J. A. Graham, missionary at Kalimpong, undertook, but was compelled to abandon, the task. Dr. Graham is an able man, and does well everything he undertakes to do. But he would not have done better than Mr. Gordon. Without doubt this is a successful biography, and there is every evidence that the same biographer would be competent to write the life of even a greater man than Professor Charteris.

It is not the greatness of Dr. Charteris that impresses us; it is his goodness. It would be easy to call him a 'keen' Churchman; it would be truer to call him loyal. No doubt his friend, Dr. Robert Wallace, once repented of having thought him 'pawky'; the repentance was more accurate as well as more becoming than the sin. He was a good man, who loved first his home and the parish where his home was found, next the Church of God throughout the world, and after that the Church of Scotland.

There do not seem to have been materials for a large biography. The record of the life ends just before the two-hundredth page; the rest is a history of the Patronage question in Scotland. That history is here told for the first time in fulness, and it will be read with interest even yet. But the interest of the biography itself never flags. Nor is the attempt ever made to eke out its life with anecdote.

GEORGE PALMER PUTNAM.

In order to enjoy at the fullest *George Palmer Putnam: A Memoir* (G. P. Putnam's Sons; 10s. 6d. net), a little knowledge of American literature is necessary, and a little love of publishers will be an advantage. Then it will be conceded that a better biography has not been written—well, at any rate, since Cook's *Ruskin*. The biographer is George Haven Putnam, Litt.D., the eldest son of the founder of the firm. He is probably a better scholar than his father and a better writer; but if he lives to be as worthy of a biography as he has shown his father to be he may be thankful. Without a trace of self-consciousness he uses the title 'my father' throughout, and makes the reader say at the end that this is a man whom any son might be proud to call father, any American to call countryman, any man to call fellow-man. He was a Christian, open and earnest, and he lived, in John Stuart Mill's words, such a life as Jesus Christ would approve of.

There seems to have been scarcely an American writer but had dealings with the firm, and how honourable to publisher and author these dealings were. But the man for whom Mr. Putnam did most was Washington Irving. It will be recalled by readers of Lockhart's *Scott* that Scott expresses his astonishment and sorrow at the neglect of Washington Irving after he had started well. It is here made evident that that neglect was due to the lack of enterprise on the part of Irving's first publisher. When Mr. Putnam took the issue in hand the earlier popularity was soon surpassed. And Irving never forgot it. The day came when disaster overtook the house of Putnam. Irving bought his own plates from the trustees, and then presented them to Mr. Putnam that he might start again with this valuable asset in his hands.

There are characteristic anecdotes in the book, of which two will be quoted. But by no means does the biographer fish for funny stories. From first to last he has a sense of the dignity of literature. And he has unquestionably written a biography that will live.

This incident occurred in London when Mr. Putnam was there endeavouring to establish business relations with the authors of the old country: 'My father goes on to say that he and Irving left the dinner in company and had an opportunity of rescuing in the hat-room "little Tom Moore," who, as the smallest man in the crowd, had found himself in difficulties. It was raining as the three came out into the street. They were without umbrellas and cabs were scarce, and their plight was becoming serious, when a man, described as a common cad, ran up to the group and said, "Shall I get you a cab, Misther Moore? Shure, ain't I the man that patronises your melodies?" The man was successful in his quest, and while putting them into the cab and accepting (rather as a favour) the *douceur* that was given him, he said in a confidential undertone to the poet, "Now, mind, whenever you want a cab, Misther Moore, just call for Tim Flaherty and I'm your man." "Now, this," said my father, "I call *fame*,

and of a somewhat more agreeable kind than that of Dante, whom the passers-by in the street found out by marks of hell-fire on his beard."'

The other story has Washington Irving in it also. 'You remember how the author of *The Pleasures of Hope* was once hospitably entertained by worthy people, under the supposition that he was the excellent missionary Campbell, just returned from Africa; and how the massive man of state, Daniel Webster, had repeated occasion, in England, to disclaim honours meant for Noah, the man of words. Mr. Irving told, with great glee, a little story against himself, illustrating these uncertainties of distant fame. Making a small purchase at a shop in England, not long after his second or third work had given currency to his name, he gave his address ("Mr. Irving, Number," etc.) for the parcel to be sent to his lodgings. The salesman's face brightened: "Is it possible," said he, "that I have the pleasure of serving Mr. Irving?" The question, and the manner of it, indicated profound respect and admiration. A modest and smiling acknowledgment was inevitable. A few more remarks indicated still more deferential interest on the part of the man of tape; and then another question, about Mr. Irving's "latest work," revealed the pleasant fact that he was addressed as the famous Edward Irving, of the Scotch Church—the man of divers tongues. The very existence of the *Sketch Book* was probably unknown to his intelligent admirer. "All I could do," added Mr. Irving, with that rich twinkle in his eye,—"all I could do was to take my tail between my legs and slink away in the smallest possible compass."'

CHRISTMAS.

Mr. Clement A. Miles is so enthusiastic a student of Folklore that he reads everything he can lay hands on, book or newspaper paragraph, touching on the subject. He has written a book on *Christmas in Ritual and Tradition, Christian and Pagan* (Fisher Unwin; 10s. 6d. net), and in the end of it he has given a list of the literature of which he has made use. It is a list that ranges from Usener's *Untersuchungen* to the *Daily Express*, and on the way carries all the published volumes of the ENCYCLOPÆDIA OF RELIGION AND ETHICS.

To present all that literature in popular form, in a form which the uninstructed in Folklore would take pleasure in, has been the laudable purpose of Mr. Miles in writing his book. He has succeeded. And more; he has written a book which will be used by the Folklorist himself as a quarry of facts. For this writer has been in no hurry to get out a popular volume in time for the Christmas market; he has studied his authorities with care; he has verified his references; he has worked over the whole of the material and made it his own.

THE CAMBRIDGE HISTORY OF ENGLISH LITERATURE.

The new volume of *The Cambridge History of English Literature* (Cambridge: At the University Press; 9s. net) is the ninth, and it surpasses in general interest all the eight that went before it. For in the first place it covers a far greater variety of subject. Its period is given as 'From Steele and Addison to Pope and Swift.' Within that period fall such diverse authors (besides the four named) as Defoe, Arbuthnot, Colley Cibber, Prior, Gay, Burnet, Bolingbroke, Lady Mary Wortley Montagu, Samuel Butler, Berkeley, Shaftesbury, Bishop Butler, Law, Bentley, Dugdale, Allan Ramsay, Hogg; and such various topics as the English Newspaper, the Essay, the Satire and Satirical Verse, Political Writing, Memoirs, Burlesques, Translations, Philosophy and Apologetic, Mysticism, Classical Scholarship and Antiquarian Lore, Scottish Popular Poetry, and Education.

In the second place there is greater variety in the writers of the volume. We have rarely had so lively a chapter as that which has been contributed by Mr. James Duff Duff, M.A., Fellow and Lecturer in Classics of Trinity College. Yet his subject is Bentley and the Phalaris Controversy. To make an absorbingly interesting story of that, after all these years, is surely a literary marvel. At the other end of the literary yardstick we have Dr. A. W. Ward's own articles on Burnet and Bolingbroke; while wholly distinct is the manner of Professor W. R. Sorley on Berkeley and the philosophers.

This chapter on the Philosophy of the period is worth the price of the volume. Not only is it an original contribution to the history of philosophy in England, but it is a valuable addition to the literature of Christian apologetics.

The Bibliographies are as exhaustive and as accurate as ever.

Religion and Philosophy.

Folklorists will be glad to be told of a new and hitherto unpublished collection of *Bengali Household Tales* (Hodder & Stoughton; 6s.). The collection has been made by the Rev. William McCulloch, formerly Missionary of the United Free Church in Lower Bengal. Mr. McCulloch says he is no expert in Folklore, but he is an accurate listener, and he evidently knows how to ask questions. He has read many books in his line and made the necessary comparisons, but has wisely taken care not to modify the tales as he got them by the use of similar tales elsewhere.

A book for the drawing-room table, and an unsurpassably acceptable Christmas gift, is *Folk-Tales of Bengal*, by the Rev. Lal Behari Day (Macmillan; 15s. net). The folk-tales are of the most delicious Eastern flavour, without the offence of Eastern manners. And the illustrations—there are thirty-two of them, filling the quarto page with exquisite colouring—are Eastern also, daringly Eastern, with that touch of the imaginative wand which transforms them into art, art that is appreciable by all the world. The artist is Mr. Warwick Goble.

A well-written and well-illustrated book by the Rev. Canon J. F. M. Ffrench, Vice-President of the Royal Society of Antiquaries, Ireland, gives, with surprising clearness for its brevity, a sketch of *Prehistoric Faith and Worship* in Ireland (Nutt; 3s. 6d. net). There is a selection of matters, inevitably; but it is the selection of a man familiar with the whole subject of Irish antiquities. And the selection enables Canon Ffrench to develop each topic sufficiently for uninstructed interest. It is the work of a peaceful antiquarian. The only matter of controversy is the author's belief in the historical reality of the Tuatha Dé Danann.

The Rev. W. St. Clair Tisdall, D.D., is well known as a writer on religion, and he is very popular. His latest book is a comparison of the teaching of the chief religions of the world on Incarnation, Virgin Birth, Sin, Prayer, and the like. It is a book on a subject of keen interest and great importance, and it may be relied upon. The title is *Christianity and other Faiths* (Robert Scott; 5s. net).

We must attack the problem of evil in individuals, both theoretically and practically. It is too heavy and too heterogeneous to be moved in the mass. Mr. B. A. G. Fuller of Harvard has studied *The Problem of Evil in Plotinus* (Cambridge: At the University Press; 7s. 6d. net). He has studied it there so thoroughly that we feel on reading his book as if one part of the problem were within our grasp. It is true that after all the writers have been mastered individually there remain all the living individuals out of whom the evil spirit has to be driven. But it is a great gain for even the most practical preacher to know what evil is. Mr. Fuller had probably little thought of preachers in his mind when he wrote this book; the more useful is it to the preacher. For science not less than art, to be at its best and most helpful, must be science for its own sake. And it may be said with some confidence that, outside Scripture, no ancient writer comes closer to the problems of our day than does Plotinus.

Two more volumes of Messrs. Constable's 'Philosophies Ancient and Modern' have been issued—*Rationalism*, by Mr. J. M. Robertson; and *Pragmatism*, by Mr. D. L. Murray (1s. net each). In these, as in all the volumes, the writers are in sympathy with their subject. For Rationalism there is no man now but Mr. Robertson. For, although he is too much of a politician to be much of a philosopher, he speaks for the Rationalist with an authority no one else approaches.

Mr. Murray is a younger man and has Dr. F. C. S. Schiller as his sponsor. But his book is really finer far as an exposition of its subject than is Mr. Robertson's of his.

Messrs. Constable have also issued two new volumes of the 'Religions' series — *Congregationalism*, by Mr. Benjamin A. Millard; and *Unitarianism*, by Mr. W. G. Tarrant (1s. net each). Both fulfil their purpose well, and are a pleasure to the reader.

Messrs. Macmillan have now published the second edition of Dr. F. C. S. Schiller's *Humanism*

(10s. net). This edition differs from the first chiefly by the addition of four essays. But these four essays are so immediately pertinent to the discussions we are now occupied with, and so valuable in themselves, that the new edition is as good as a new book. The titles of the new essays are 'Humism and Humanism,' 'Solipsism,' 'Infallibility and Toleration,' 'Freedom and Responsibility.' They have all appeared already in one periodical or another, but their place in the book, and their relation to one another, make them new even to those (if there are those) who have already read every one of them.

The new edition is further notable for the triumphant tone of its preface. All that Dr. Schiller prophesied for Humanism—even for that word as a better title for the philosophical movement than Pragmatism—has come to pass. The future is with this movement, and with this as its name.

A translation, admirably made by the Rev. W. Montgomery, B.D., of one of the latest and smallest of Professor Troeltsch's books, has been added by Messrs. Williams & Norgate to their 'Crown Theological Library.' The title is *Protestantism and Progress* (3s. 6d. net). In a preface, which Dr. Troeltsch has contributed to the English edition, he says that he believes the living possibilities of progress are to be found in Protestantism. He therefore reads the history of Protestantism to see what elements in it are most to be fostered; and he studies modern civilization to see how these elements may be brought to bear upon it. The whole book is practical, handling things ethical, political, and economic. It is the easiest to read and the easiest to accept of all this fertile philosopher's writings.

To interpret some men, even some philosophers, for us is to offer us crutches when we can walk. But Eucken needs interpretation. Unfortunately Dr. W. Tudor Jones, who has written *An Interpretation of Rudolf Eucken's Philosophy* (Williams & Norgate; 5s. net), is himself not quite easy of interpretation. We do not mean that he leaves us where he found us. He guides us to an understanding of the genesis of Eucken's philosophy as well as to its development, clearing up many difficulties by the way. What we mean is that Dr. Tudor Jones has to be read as slowly as we have to read Eucken himself, and sometimes it is necessary to turn to Eucken for the meaning. This, then, is the use of the book. The indolent reader will make little of it; but if any one will use it as a guide to the meaning of Eucken with Eucken's books in his hands he will find it very profitable. It will be enough to have one book of Eucken's in one's hands at first, the *Truth of Religion*. In that book will be found Eucken's conception of the spiritual life, which is the pivot around which the whole of his philosophy turns.

Mr. Percy L. Parker, the undaunted editor of *Public Opinion*, has edited a symposium on *Character and Life* (Williams & Norgate; 3s. 6d. net). And with his invariable directness of speech he explains what was in his mind when he asked for the essays that fill the volume. He wished to get men of different minds, with different angles of vision, to say what, to them, Character stood for; and then he desired to know if it was possible 'to find a common denominator for the sum-total of their experience.'

He did not choose his men at random. He invited Dr. Alfred Russel Wallace to say what characteristics in men and women Evolution most approves of. He asked Mr. John A. Hobson how character affects social problems. He persuaded Mr. Walter Crane, the artist, to show the influence of beauty on character. He suggested to Mr. Harold Begbie that he might say 'whether Bohemianism has any contribution to make to a possible Puritan world.' And he prevailed on the late Dr. Emil Reich to tell what history has to say as to the essential things that go to the making of character.

Those are the men, and those are their topics. Does Mr. Parker reduce their contributions to a common denominator? He does not. He leaves the reader to do that for himself, which is better for the reader.

There is an evident freshness about the book, almost uniqueness, which may hide the immense practical and present value of it.

The Old and New Testaments.

'In my recent works,' says Professor Cheyne, 'I have propounded an original theory on the early religion of Israel, and supported it by strong

evidence from the Old Testament writings. The theory is that the Israelites and the kindred peoples were monarchical polytheists, and that the names of the gods of the Israelites show that the cults of these gods were borrowed from the N. Arabians. The question before the Israelites was whether the director of the Divine Company was Yahweh (Yahu or Yaho), or Yerahme'el.' He claims that this theory has been confirmed in the most striking manner by the papyri discovered at Elephantinê. 'The Jewish colonists there, beyond question, worshipped several gods, though the supreme God was Yaho.' He is accordingly encouraged to make another attempt to make his theory acceptable. This he does in a study of the later Isaiah (or Isaiahs), entitled *The Mines of Isaiah Re-explored* (A. & C. Black; 5s. net). It is a re-writing of history as well as a re-study of prophecy. Dr. Cheyne tells us, among other startling things, that the liberator of the Jews was 'not the Persian King Cyrus, but a successful North Arabian adventurer.'

The University of Manchester has published *Judicum*, that is, Kittel's text (unpointed) of the Book of Judges (1s. net). It is published for practice in reading, and especially in adding vowels to, an unvocalized Hebrew text.

Under the title of *Pentateuchal Studies* (Stock; 6s. net), Mr. Harold M. Wiener, M.A., LL.B., has republished certain letters and papers which he contributed to *The Bibliotheca Sacra* and other journals on the criticism of the Pentateuch. Mr. Wiener has more knowledge of his subject than Professor Huxley had when he obtained fame as a religious controversialist, and quite as much persistence; but unfortunately he has little of Huxley's use of the English language. His writing is so difficult to read that only those who are keenly interested in the subject are likely to get any distance into the book, and Mr. Wiener's converts from the outside will be few. He will answer that it is for scholars he writes; and no doubt scholars will weigh his arguments. Whether he will make converts among them it is impossible to say. At present the literary criticism of the Pentateuch seems to be so firmly established that Old Testament scholars are mostly considering the best ways of teaching it.

The Rev. F. W. Worsley, M.A., B.D., pursuing his studies in the Gospels, has written a book on *The Apocalypse of Jesus* (Bennett; 7s. 6d. net). He was sent to this particular aspect of the gospel problem by the Church Congress of 1910. At that Congress, held in Cambridge, no meeting was so crowded as that at which the discussion was 'The Apocalyptic Element in the Teaching of Jesus.' 'Not only was the large hall filled to the doors, but also another hall, in which an overflow meeting was held, was similarly full.' Mr. Worsley deplores 'the wretched standard of scholarship with which the average Anglican clergyman is content at present'; but he welcomes this evidence of at least a desire to know more. That desire he meets in this book. He meets it with ample knowledge and with a very clear understanding of the way in which knowledge can be conveyed from one man to another. To 'the average Anglican clergyman' the whole book will be a revelation, so utterly different is its method from all the old methods of approaching the study of the Gospels. Yet with all his 'German' sympathies, Mr. Worsley is true to the Cross. This is just his merit: he sees that German scholars have the facts, he sees also that they often make a wrong use of the facts.

How did it come to pass that Peter and John and Thomas, who first knew Jesus as the Carpenter, at last recognized Him, and said, 'My Lord and my God'? To answer that question—there could scarcely be named a question that is more worthy of an intelligible answer—Professor David Smith writes his book on *The Historic Jesus* (Hodder & Stoughton; 2s. 6d. net). He shows first that He was historic; he shows then how we have ever thought of doubting it.

Dr. Garvie has been able to secure for *Galatians and Romans*, in the 'Westminster New Testament,' an expositor of so outstanding an ability as Dr. W. Douglas Mackenzie, the President of Hartford Theological Seminary (Melrose; 2s. net). It is in the old meaning of 'wit,' namely, wisdom, that 'brevity is the soul of wit,' and this is the brevity of the proverb. This is the absolutely indispensable in the way of commenting, and yet how clear it is. The Editor of these Epistles might be forgiven if he were to slip over some of the difficult places; but he slips over none of them.

Lives of Christ are too much confined to His ministry on earth. The previous and the later lives are ignored. Yet they are inseparable from a true account of the life on earth, and very profitable for doctrine and duty. The Rev. Arthur J. Tait, D.D., Principal of Ridley Hall, Cambridge, has written a book on *The Heavenly Session of our Lord* (Robert Scott; 6s. net). He has written it, not consciously as a part of His life, but as an introduction to the theology of it. The Session is a theological doctrine; the history of that doctrine he traces and recovers. And to this end he has quoted freely, from the earliest Scripture reference to the latest book by Swete or Robinson. Now Dr. Tait is a reliable scholar. He touches no doctrine without advancing the knowledge of it. On this particular doctrine this is the best available book.

Mr. Elliot Stock has published a new and enlarged edition of the Countess of Strafford's *Selection of Texts from the Tauchnitz Edition of the New Testament*, in a thin quarto at 3s. 6d. net. The idea, which was due originally to Baron Tauchnitz and Tischendorf, is to give the A.V. in one column and the readings of the Sinaitic (ℵ), Vatican (B), and Alexandrian (A) codices in parallel columns. The A.V. passages selected are, of course, only those which show a variation in one or other of these codices.

Mr. William Benjamin Smith is one of the unbelievers in the historical existence of Jesus. He has written an elaborate book to dispose of it, which he has called *Ecce Deus* (Watts; 6s. net). The meaning of the title is obvious. Sir John Seeley called his book *Ecce Homo*; but there is no 'Homo'; there is only the mythological figure of a divine person due to the pious imagination of the early Christians. 'Behold the God' they invented out of nothing!

How do men like Kalthoff, Drews, and Smith get over the Gospel narratives? In various ways, but they all use the same methods. One way is to deny the evident meaning of some incidents. Thus: 'There is *not a single distinctly human trait or act ascribed by Mark to the Jesus*. Perhaps the example that will instantly arise to the heart and lips of every one is the blessing of the little children (Mk 10^{13-16}, Mt 19^{13-15}, Lk 18^{15-17}). Certainly this is by far the most tender human deed described in the Gospels, and has determined more than aught or even all else the current conception of the gentle Jesus. However, only consider. *These "little ones" were believers!* "Whoever scandalizes one of these little ones that believe (on me)." Note, also, that the question is about the admission of these little children to the Kingdom; and it is declared that the Kingdom is (composed) of such—that is, of *them*, not of persons like them. Note, further, that the disciples rebuke those that bring the children to the Jesus, which is quite unintelligible if ordinary babies or children be in contemplation. What sense in scandalizing a little child? None whatever.'

But a method which works more rapidly is the symbolical. There is the account of the 'demoniac of Gerasa,' for example—'which so provoked the indignation, contempt, and merriment of the militant Huxley. Understood as history, myth, or legend, it is certainly utterly impossible, an offence to all reason; but as a symbol it is little less than sublime. Immediately as the Jesus issues from the ship upon the shore, behold! meets him (a) *Man* (notice the single word) coming out from the tombs with spirit unclean. Then follows the vivid description, which we need not repeat. The Man is possessed by a host of foul spirits whose name is Legion. All are expelled, sent into the swine, and with these hurled headlong into the sea; whereupon the demoniac seats himself at the feet of the Jesus, clothed and in his right mind. Is it possible not to recognize herein Humanity—heathen Humanity—possessed by its legion of foul, false gods, unsubduable to the laws and ordinances of Jehovah, which the Jesus-cult restores to its right mind and subjects to the mild dominion of truth and reason?'

We can conceive Huxley's 'indignation, contempt, and merriment' over this explanation of the miracle, if he had lived to read it.

Theology and the Church.

The title *Early Christian Visions of the Other-World* (Edinburgh: St. Giles' Printing Co.; 1s. net) is sure to suggest popular anecdotes of doubtful veracity. In truth, however, the little book is the full-blown flower of scholarship, and a most interesting and reliable account of the Apocalypse of Peter, the Apocryphal Acts, the Apocalypse of Paul, and all the rest of those early apocalypses which we ought to be familiar

with. The author is Canon J. A. MacCulloch, D.D.

The Open Sore of Christendom is the disunion of the Church. So believes the Rev. W. J. Sexton, M.A., L.Th., B.D. (Bennett; 2s. 6d. net), and he endeavours to make us believe it in three hundred and twenty-seven closely printed pages. Well, it is at any rate *one* open sore; and this is a sore indictment of it.

'Fight the good fight'—but with what weapons? The Rev. John A. Hutton finds *The Weapons of our Warfare* in the history of the first three Christian centuries (Hodder & Stoughton; 2s. 6d. net). With what weapons did the first Christians overcome the world? With Aloofness, Faith, Purity, and Suffering. So it is no hackneyed book, but of Mr. Hutton's own finding.

There is a well-recognized but not easily explained difference between the theology of America and that of Great Britain. In America popular theology is still creeping timidly in the critical study of the Bible, but the theory of Evolution was accepted at once and unreservedly. Here we are entered upon the reconstruction of the doctrine of the Bible which criticism has made imperative, while we still wonder if we ought to believe in Creation by single acts or by slow processes. Now it was in America, if we mistake not, that Professor James Y. Simpson first delivered the lectures which he has published under the title of *The Spiritual Interpretation of Nature* (Hodder & Stoughton; 6s. net). If so, we have an explanation of that confidence which they show in the abiding results of the Darwinian hypothesis. Dr. Simpson has no doubt whatever, as between Creation in the old sense and Evolution, that the more fruitful theory of the formation of the earth is the Evolutionary theory. Evolution is established. And he is here in this book simply (in a famous phrase) 'to assess the damages.'

Yet, there is much regard shown for the tender conscience of the unconvinced. Nowhere else on this subject will so happy a combination be found of firm conviction and Christian concern. Every topic he touches receives enlightenment, be it Heredity or Environment, Morality or Miracle. A strong book, it is altogether and very wisely on the side of progress.

The Rev. Francis J. Hall, D.D., Professor of Dogmatic Theology in the Western Theological Seminary, Chicago, is the author of an unusual number of theological books which have had unusual welcome in this country. His latest book is entitled *Creation and Man* (Longmans; 6s. net). That is to say, it contains the Doctrine of Creation, and also the Doctrine of Man. Written for the use of theological students, its chief merit lies in the fact that every statement made has its authority added, whether that authority be another book or a Scripture passage. It is astonishing, indeed, that with all this careful citation of authorities the book is still fresh in language and original in thought.

A new translation and separate publication of Augustine's *De Catechizandis Rudibus* is welcome. The translation has been done by Mr. E. Phillips Barker, M.A., Classical Lecturer in University College, Nottingham. The title is *A Treatise of Saint Aurelius Augustine, Bishop of Hippo, on the Catechizing of the Uninstructed* (Methuen; 1s. 6d. net).

Byzantine history is still in the stage favourable to monographs. In that belief Miss Alice Gardner has written a monograph on *The Lascarids of Nicæa* (Methuen; 7s. 6d. net). Now the very name of the Lascarids may be known only to those who have persevered through Gibbon, and the number of those who persevere through Gibbon is, we are assured, rapidly diminishing. But let those who read history at all fall in with this book and for the rest of their life the Lascarids of Nicæa will be as real to them as the Hapsburgs. For Miss Gardner has written, not only with that literary smoothness which lures the reader on, but with an enthusiasm of knowledge and of art which makes the whole period, with all its men and women, live and move in our sight. There are illustrations, both coloured and uncoloured, and they are good; but the book is such historical writing as can do without illustration.

To find a book or a periodical of the ancient and unmistakably evangelical kind is not very easy now. But *The Herald of Mercy Annual* is such a book. Begun by Duncan Matheson to advocate a message which he had found abundantly successful, the *Herald of Mercy* has

declared that message to this day (Morgan & Scott).

The firm of G. P. Putnam's Sons has undertaken the publication, and issued the first volume (9s. net), of a work of the greatest value to the student of the Reformation. It is a translation into English of *The Latin Works and the Correspondence of Huldreich Zwingli, together with Selections from his German Works.* The editor is Professor S. M. Jackson. The edition of the original made use of is that of Egli and Finsler, which is appearing in the *Corpus Reformatorum.* This is the fourth edition of Zwingli. It began to appear in 1903. Egli died in 1908, and was succeeded in the editorship by Köhler. Dr. Jackson projected an English edition many years ago, and made some progress with the translation; but he used the text of Schuler and Schulthess. What was then translated has now been revised with the use of the better text of the fourth edition, and it may be relied upon. The English edition is enriched beyond that of the Swiss editors' work by Dr. Jackson's introduction and notes. Finally, the book is handsomely printed and published at a remarkably low price. Only 750 copies have been printed from type, and the type has been destroyed. These 750 copies are sure to pass readily into the hands of Zwingli students, and then the book will rise in price.

Dr. George Clarke Peck states, and does his best to solve, the great problems of our day. He takes them to be (1) the Problem of Finding God; (2) the Problem of Doubt; (3) the Problem of Sin; (4) the Problem of Salvation; (5) the Problem of Poverty; (6) the Problem of Divorce; (7) the Problem of the Sabbath; (8) the Problem of Sickness; (9) the Problem of Conflicting Duties; (10) the Problem of Sorrow; (11) the Problem of the Future; (12) the Problem of Jesus. When he comes to the Problem of Jesus, he discovers that there is no problem, but the resolution of all the other problems. And he calls his book *The Method of the Master* (Revell; 3s. 6d. net).

The Rev. Marshall P. Talling, B.A., Ph.D., whose works on *Extempore Prayer* and on *Inter-Communion with God* have made his independence known, has now written a book on *The Science of Spiritual Life* (Revell; 5s. net), in which he is as independent as ever and more constructive. His idea is that sin, while it is a bad thing and we are somehow to blame for it, is nevertheless part of God's plan for the earth. It is therefore a mistake to speak of men as under God's wrath. They are His children, though estranged for the moment, and He is their Father. In short, Mr. Talling's theology is simply the Parable of the Prodigal. The prodigal's departure is a pity, but it is as much in God's purpose as his return. The universe is not a hospital, it is 'the field of a creative process, the Home and operative sphere of the Creator.' In this way Dr. Talling encourages us to throw away our old theology of the three R's, and accept the new theology of progress by evolution.

An *Analysis of Hooker's Ecclesiastical Polity, Book V.*, with Introduction, Notes, and Examination Questions, has been made by the Rev. F. A. C. Youens, M.A. (Robert Scott; 3s. net). It is not the first book of its kind, nor is it likely to be the last; but it is the latest and most serviceable.

There is published at the Press of the University of the South, Sewanee, Tennessee, a series of manuals of theology, adapted for lay use, under the title of the Sewanee Theological Library. In that series there appears a *Manual of Early Ecclesiastical History*, written by Charles L. Wells, Ph.D., Lecturer in History, McGill University, Montreal ($1.50). Addressed to laymen, it is nevertheless not a book for easy, indolent reading. For that it is too condensed and too well supplied with analytical outlines, tables of chronology, and bibliographies. The layman must be a student. Then he will find this a book to be mastered and fit to set him on the way towards the mastery of Church History.

Art and Literature.

Two volumes have been added by Messrs. George Bell & Sons to their famous Bohn's Libraries. The one is a translation into English of Varro's *Res Rusticae.* The translation has been done by Mr. Lloyd Storr-Best, M.A. It appears under the title of *Varro on Farming* (5s.). The other volume is a new and complete edition of Mrs. Margaret Gatty's *Parables from Nature* (3s. 6d.). This edition has notes on the natural

history, and is copyright. It contains the memoir by Mrs. Ewing, and the illustrations by Holman Hunt, Calderon, Burne Jones, Tenniel, and the rest. Both volumes are nicely printed and attractive, though Mr. Storr-Best's *Varro* is the easier to read, having so much less matter in it.

The same publishers have issued a new volume of essays by Abbot Gasquet. They are essays that either have never been in print in this country, or have dropped out of print and have been sought for with disappointment. First is placed *England under the Old Religion*, which gives the volume its title (6s. net). Of the rest the most famous is 'The Question of Anglican Ordinations,' a writing which will have to be reckoned with should the question of Anglican Orders ever again come into dispute. Both the essay on 'The Holy Eucharist in Pre-Reformation Times' and the essay on 'Scotland in Penal Days' are characteristic of their author's work. They are historical; but the history is, like that of the Old Testament, good for edifying.

'And the sea shall be no more.' So St. John, to whom it was 'the salt, unplumbed, estranging sea.' Mr. Frank Elias writes a commentary on the text. And the commentary is (as the best commentary must sometimes be) a direct contradiction of the surface meaning of it. The commentary takes the form of a book on the service which the sea has rendered to the interests of the Gospel. Down all the centuries Mr. Elias has traced the evidence of a sea that is friendly to the friends of Jesus. And he has illustrated his book with reproductions of famous pictures, fifteen in number. The title is *Heaven and the Sea* (James Clarke & Co.; 3s. 6d. net).

To 'The Readers' Library' Messrs. Duckworth have added (in one volume) two of Mr. Augustine Birrell's best and best known volumes of essays, *Men, Women, and Books* and *Res Judicatae* (2s. 6d. net). Together they make a handsome volume, for the type used is not too small; and it is as acceptable within as it is handsome without.

Messrs. Duckworth are the publishers of *The Museums and Ruins of Rome*, by Walther Amelung and Heinrich Holtzinger, and they have issued a popular edition of that familiar work in two volumes (5s. net). In the first volume Dr. Amelung goes through the Museums with us; in the second Dr. Holtzinger conducts us over the Ruins. The book has been edited for English-speaking people by Mrs. S. Arthur Strong—our best authority on classical archæology—and the authors have specially revised it. In its new form it is very convenient to carry.

The volume on *Elements and Electrons* (2s. 6d. net) which Sir William Ramsay has contributed to Harper's 'Library of Living Thought' is of an intense because narrow interest. In the study of atoms much progress has been made recently, and it has been proved (or nearly proved) that the atom of electricity in particular, the electron, is separable from matter, and capable, under certain circumstances, of independent existence. To mark progress and prove the independence of the electron, Sir William Ramsay has written this book.

Mr. T. Eric Peet's *Rough Stone Monuments* (2s. 6d. net) is of wider but yet scarcely less absorbing interest. Mr. Peet tells us in brief all we need to know about Stonehenge, the Dolmens of Asia, and the other rough stone monuments of the world, and all there is to tell about their builders. This book is usefully illustrated.

Messrs. Herbert and Daniel have a series which they call 'Illustrated Literary Cyclopædias.' It is a new use for the word 'cyclopædia,' for the books are written and printed to be read in the ordinary way by chapter and paragraph. And very good reading they make. At least the only volume we have seen is good, Its author is Mr. Claud Field, and its subject is *Persian Literature* (3s. 6d. net). Now Mr. Field is a most accomplished scholar and writer; but this is his subject of subjects, and he has never done better work. Moreover, the illustrations are fine, the frontispiece being a successful reproduction in colour of a Persian miniature of the sixteenth century.

To all your books on the art of speaking in public add *How to Train the Speaking Voice*, by the Rev. Thomas Tait, M.A., B.D. (Hodder & Stoughton; 2s. 6d. net). For, in the first place, it may be read and known in an hour, and time will be left for practice. With such books we are often exhausted before the theory is understood, and so nothing is done. In the second place, every item of advice

is the outcome of experience. This is the way in which one effective public speaker has made himself effective.

A history of exploration from the earliest times to the finding of the South Pole has been written by Mr. M. B. Synge, and appears in one handsome quarto volume, with illustrations, many of them on plate paper and a few of them tastefully coloured, under the title of *A Book of Discovery* (Jack; 7s. 6d. net). Altogether it is a notable book, for the writing is careful and the illustrating is particularly well done.

From an examination of the new issue of twelve volumes of 'The People's Books' (Jack; 6d. net each), it becomes apparent that a method is steadily followed in the selection of their subjects. Two of these volumes have to do with the history of the Church—*The Church of England*, by Canon J. Howard B. Masterman; and *The Free Churches*, by the Rev. Edward Shillito, M.A. Two belong to physical science—*The Structure of the Earth*, by Professor T. G. Bonney; and *Weather Science*, by Mr. R. G. K. Lempfert, M.A. Two are concerned with trade—*Co-operation*, by Mr. Joseph Clayton; and *Navigation*, by Mr. William Hall, R.N., B.A. Two are literary—*A History of English Literature*, by A. Compton-Rickett, M.A., LL.D.; and *Tennyson*, by Mr. Aaron Watson. Four are contributions to education—*Hypnotism and Self-education*, by A. M. Hutchison, M.D.; *Marriage and Motherhood*, by Hugh S. Davidson, M.B.; *The Baby*, by a University Woman; and *The Training of the Child*, by Mr. Gustav Spiller. There is thus variety, but it is the variety of a well-ordered world. But what we like best about these 'People's Books' is the care that is taken to find not only an authority on the subject, but also an authority who can write well.

Books on Art and beautiful books are plentiful. Yet the volume which has been written by Dr. H. H. Powers, and published by Messrs. Macmillan under the title of *Mornings with Masters of Art* (8s. 6d. net), will hold its own with the best and most expensive of them. Its title is almost absurdly modest. In place of chatty chapters on art or artists of any time or place, we have a great and serious history of the development of Christian Art from the time of Constantine to the death of Michelangelo. And at every step the history is illustrated with masterly selection and reproduction of the best pictures.

Messrs. Methuen's 'Stories from the Histories' is a cheap series of popular history books, so written that we may be encouraged to go on to greater books afterwards. The new volume is *Stories from Scottish History*, by E. M. Wilmot-Buxton (1s. 6d.).

Twinkle Twinkle Stories, by William Henry Harding (Morgan & Scott; 2s. 6d. net), are not to be told to the very youngest, as their title might suggest. They will be enjoyed most by the oldest. They are directed to that time of life when the imagination has reasserted itself and has been enriched by experience.

'And I, if I be lifted up, will draw all men unto me.' So He said. It is true this day. In a book entitled *The Promise of the Christ-Age in Recent Literature* (Putnam; 5s. net), Dr. William Eugene Mosher calls our attention to the 'general, practically international, interest in the Christ figure and the message of Christ, as indicated in the writings of certain novelists and dramatists of note.' What are the novels and dramas he discusses? They are Frenssen's *Hilligenlei*, Lagerlöf's *Anti-Christ*, Sudermann's *John*, Rostand's *The Samaritan Woman*, Widmann's *The Saint and the Animals*, Andreyev's *Judas Iscariot and the Others*, Kennedy's *The Servant in the House*, Fogazzaro's *The Saint*, Pontoppidan's *The Promised Land*, and Hauptmann's *The Fool in Christ, Emanuel Quint.* It is a book of illustration, and the more acceptable that it is fresh and not too easily appropriated.

Messrs. Williams & Norgate have rendered a service to the cause of social welfare by publishing Dr. Paul Leland Haworth's volume on *Reconstruction and Union* (2s. 6d. net). Dr. Haworth's parish is the United States; and just because he confines his attention to that which he knows, and packs his book with verified facts, every social worker the world over is his debtor. The book is both historical and political. And the politics and history are nicely spiced with anecdote. Thus: 'It is related that when a Democratic senator complained because the president did not "move more expeditiously in advancing the

principles of Democracy," Cleveland flashed back: "Ah, I suppose you mean that I should appoint two horse-thieves a day instead of one." Such a Mugwump policy was disappointing to men who had expected to see Cleveland put in practice "the good old Democratic doctrine" of Andrew Jackson. A North Carolina senator expressed his dissatisfaction by telling the story of an old farmer who left a small estate to his two sons. Settlement of the estate was so protracted by the court that in disgust the elder son broke out: "Durned if I ain't almost sorry the old man died."'

Contributions and Comments.

Acts xxviii. 14, 16.

A known difficulty in these verses is the apparent discrepancy. In v.[14] it is said that St. Paul and his companions reached Rome (εἰς τὴν Ῥώμην ἤλθαμεν), and in v.[16] the arrival in Rome is again stated (ὅτε δὲ εἰσήλθομεν εἰς Ῥώμην). It seems to me, however, that this difficulty once more affirms the accuracy of St. Luke in many details of his narrative. St. Paul stood under the direct jurisdiction of the emperor, in whose name the *praefectus praetorio* had to guard him. The dominion of the *praefectus praetorio*, however, began only from the hundredth milestone on the great roads from Rome. Within this boundary the region of Rome itself stood under jurisdiction of the *praefectus urbi* (cf. Mommsen, *Röm. Staatsrecht*[2], ii. 2, S. 930), and it seems only probable that this boundary was marked also by a change of the manner in which the prisoners were escorted till their arrival at the *praetorium*. The hundredth milestone must have stood some forty miles from Puteoli. So St. Luke means to say: After having departed from Puteoli we reached the dominion of the *praefectus urbi*, and after having passed that boundary we met with the brethren from Rome at *Appii Forum* and at *Tres Tabernae*. At last we reached the town of Rome itself, where the *praefectus praetorio* permitted St. Paul to dwell in a house outside the *praetorium*, guarded only by a praetorian soldier.

Dr. D. Plooij.

Tiel, Holland.

Nippur.

The Babylonian Section of the Museum of the University of Pennsylvania has published three volumes of texts derived mainly from the excavations at Nippur. Vol. i. (No. 1), by David W. Myhrman, dated 1911, deals with Hymns and Prayers, eighteen tablets in all. The first eleven were dug up between 1888 and 1900, and belong some to the third and others to the second millennium B.C. For the most part they are written in Sumerian. The last seven belong to quite a different category, being taken from the so-called Khazaba Collection, presented or purchased in 1888 and 1889. They are from the time of Šamaššumukin, brother and contemporary of Aššurbanipal, some being prayers of the monarch himself. All are written in Semitic Babylonian. The tablets have been very carefully copied, a work of no small difficulty, and photographic productions of each are appended. Plate XLII. has been inverted, and Obverse and Reverse have been confused in consequence. A full translation and discussion of the texts is reserved for another place.

The other two volumes, dated 1912, form Nos. 1 and 2 of vol. ii., and are by Albert T. Clay, who has already produced several volumes in connexion with the Babylonian Expedition Series of the University of Pennsylvania. The documents here published relate to two distinct periods—No. 1 being dated in the reign of Darius II., and No. 2 in the reigns of Cassite Kings. The former is thus attached to vols. ix. and x. *B.E.*, and the latter to vols. xiv. and xv. of the same series. The tablets from the time of Darius II. are a continuation of the Business Documents of Murashu Sons of Nippur, and include about fifty copied in Constantinople. There are 115 plates of autograph texts, and 8 plates of Aramaic endorsements, which, with four exceptions, have already been published in Old Testament and Semitic Studies (in memory of W. R. Harper), vol. i. pp. 285–322, where comments are to be found in addition. In view of the interest presently attaching to the Elephantine Papyri, these endorsements will be found useful for

comparison. Complete indexes are given, but translations are in this case also postponed.

No. 2, with 72 plates of autograph texts, carries us back almost a millennium. In its name lists this new study forms a valuable supplement to vols. xiv. and xv. *B.E.*, which in the light of this must be emended at many points. Nos. 23, 37, 38, 39, 40, and 78 have been already published in vol. xiv., and No. 76 in vol. xv. It is inevitable that in such an extended catalogue as is here given some mistakes in numbers should occur, but as a rule these can be corrected by reference to other parts. Special mention must be made of the introduction, with the important seal impression described and reproduced (see pp. 65–68). 'This is the most perfect representation of the ancient plow, as well as one of the earliest, discovered.'

While in the main uniform with the Babylonian Expedition Series, these volumes have a different cover, and being much less in bulk are more convenient to handle.

WILLIAM CRUICKSHANK.

Kinneff.

John ii. 4.

IN connexion with Professor Burkitt's note on this passage, perhaps your readers would be interested in an interpretation of the whole passage, worked out for a sermon I preached three years ago. I think I found my starting-point in Bengel's well-known suggestion that the Virgin Mother's 'They have no wine' was a hint to her Son that *they* and their party should leave. (See Trench on this miracle.) The mother of Jesus saith unto Him, 'They have no wine. Let us quietly withdraw and so spare them embarrassment.'

Jesus answered, 'I see what you mean, but *I do not agree with you* (τί ἐμοὶ καὶ σοι); my time for leaving has not yet come' (οὔπω ἥκει ἡ ὥρα μου). His mother, then, sure that He meant to do something—though she knew not what—turned to the servants and said to them, 'Whatsoever he saith unto you, do it.'

In this interpretation, the difficulty about 'mine hour' disappears, as also any question of our Lord's 'rebuking' His mother, or of His disregard of His hosts in their trouble.

JOHN MOCKRIDGE.

Trinity Parish, New York.

The Mustard Seed.

IN the June number of THE EXPOSITORY TIMES there is a contribution on the Parable of the Mustard Seed. Two or three Sundays ago a young aborigine preacher took this parable as the subject of his morning sermon. He made two points which were new to me, and may be new to some of your readers. He referred to the common practice of hoeing and weeding the Indian corn, without which it would never come to perfection. 'But who ever thinks of hoeing or weeding the mustard seed? When it takes root it has power in itself to grow in spite of all obstacles.' So, said the young tribesman, there is no need for fussy interference or anxiety as to the growth of the Kingdom of God in the hearts of the people after it has once taken root there. It has power within itself to grow.

The second point was, that after the mustard seed had once got really into a field, it was practically impossible to get it entirely out again. No matter how the crops might be varied, when the season came round again the mustard plant would certainly make itself evident in some part or other. No amount of ploughing or rooting up will entirely eradicate the mustard. So, said the preacher, the persecutions we suffer and the troubles we endure cannot destroy the Kingdom of God within us.

Since hearing this sermon by the young aboriginal, I have several times gone to my flower garden rooting up mustard plants which somehow or other persist in growing in a plot of land which has been a flower garden for several years.

The young man had found out in this simple agricultural parable of Jesus that the growth of the Kingdom is both natural and persistent.

S. POLLARD.

Chaotung, Yunnan, West China.

Acts xiv. 1.

THE R.V. did not change the translation 'together' for κατὰ τὸ αὐτό. Others prefer 'at the same time,' comparing 12^{1} 19^{23}. But the best translation is 'in (or, after) the same manner'; compare κατὰ τὰ αὐτὰ (Lk $6^{23.26}$ 17^{30}). As they had done in Antiochia, thus they did in Iconium. Despite their bad experience they went at once into the synagogue of the Jews. This was their principle,

which they followed at Iconium as well as at Antioch. Weymouth, in his *N.T. in Modern Speech*, gives 'in the same way' as alternative rendering on the margin. Hawkins might have quoted κατὰ τὰ αὐτὰ (τὸ αὐτὸ) among the words and phrases characteristic of St Luke's Gospel.

EB. NESTLE.

Maulbronn.

Chronology of the Old Testament.

IN the article on this subject in the *D.B.* (i. 397) there is a strange *lacuna*; it does not even mention the reckoning of the synagogue, which places the Creation at 3761 (or 60) and reckons from the Creation to the Exodus 2448 years (E. L. Curtis, 2666). This is already the reckoning of the Massorites. In Ginsburg's new edition of the Pentateuch, we read after Genesis:

> 'The years of the book 2309, from the creation of the world to the death of Joseph the just.'

And after Exodus:

> 'The years of the book 140, from the death of Joseph to the *second* year of the Exodus of the children of Israel from Egypt, till the tent was erected.'

The difference between 2666 and 2448 is due partially to the sojourn in Egypt, which is reckoned at 430, or at 215 years (2666 − 215 = 2451), partially to Gn 11^{10} (two years reckoned or not). On the rest, of one year, I have no certainty.[1]

P.S.—There has just appeared a new edition of the *Chronicon* of Eusebius, translated from the Armenian by J. Karst (Berlin edition of the Greek Fathers). Eusebius gives for the Jews—

Adam to Flood	1656
Flood to birth of Abraham .	292
Abraham to Exodus	505
Altogether . . .	2453

This reckoning, too, ought to have been mentioned.

EB. NESTLE.

Maulbronn.

[1] The same complaint that the official reckoning of the synagogue and the Massorites is not even mentioned must be raised against the articles on 'Chronology' in the *Encyclopædia Biblica* and the *Real-Encyclopädie* of Herzog-Hauck (Professor Marti and Professor Kittel).

Entre Nous.

Calendars and Anthologies.

The 'Christian' series of Calendars is as artistic and as evangelical as ever (Morgan & Scott).

The *Believer's*, the *Daily Manna*, and the *Ebenezer* Calendars are published by Messrs. Pickering & Inglis of Glasgow, at 1s., 6d., and 4d. each.

Thoughts from Charlotte Brontë, gathered from her novels by Grace Milne Rae, will be found enclosed in a dainty leather binding (Nimmo; 1s. 6d.).

Two pretty little gift-books of a series entitled 'Light in the East' are issued by Messrs. Hodder & Stoughton (1s. net each). One is *Selections from Indian Writers*, the other *Selections from Persian Writers*. Both are edited by May Byron.

Biography.

Messrs. George Bell & Sons have sent out a revised second edition of *The Letters of Thomas Gray* (3 vols., 3s. 6d. each). There is always 'the best edition' of every literary work; the difficulty is to distinguish it from the rest. This is the best edition of Gray's Letters. No other comes within sight of it for completeness or accuracy. The editor, Mr. Duncan C. Tovey, has associated his name with that of Gray for all time coming.

The new issues of that new and charming series, 'Bell's English History Source Books,' are *Walpole and Chatham*, by Katharine A. Esdaile; and *The Age of Elizabeth*, by Arundell Esdaile, B.A. (Bell & Sons; 1s. net each).

It has been said that three things are necessary to the making of a good biography—a great subject

plenty of materials, and a capable biographer. But *William George Ward and the Catholic Revival* is a good biography, one of the most delightful and most instructive of our time, and it has none of these necessary things. Mr. Wilfrid Ward is a commonplace biographer, as his 'Newman' has shown; the materials were in a way plentiful but of exceeding intractability; and the subject of the biography was, in the biographer's own filial judgment, very far from being great. Yet the book is in a sense a great book, and it is sure to live. It has been transferred from Messrs. Macmillan to Messrs. Longmans, who have reissued it with a new Preface (6s. 6d. net).

New Devotional Literature.

The Imitation of Christ of Thomas à Kempis has often been accused of unreality. With that accusation perhaps in his mind, Professor J. Sherman Wallace, M.A., B.D., of the McMinnville College, Oregon, has published a book on *The Real Imitation of Christ* (Revell; 2s. 6d. net). It is not merely that Thomas is too deficient in the active virtues to be a true imitator of Him 'who went about doing good'; more than that, Professor Wallace urges that no direct imitation of Christ is either possible or profitable, the circumstances of His earthly life being so different from ours. We need the *mind* of Christ. And so he occupies himself with an exposition of that which Christ taught and was universally. He writes of Christ's 'Point of View,' His 'Method,' His 'Purpose,' His 'Obedience to the Law of Love,' and the like.

Four small volumes, under the title of *Emmanuel*, giving the text of the Gospels with devotional comments, have been written by the Rev. Henry Arnott, F.R.C.S., Rector of Beckenham (Wells Gardner; 1s. each).

The Rev. S. D. Gordon's 'Quiet Talks' are excellent devotional reading, and many an alert preacher has discovered their use for pulpit illustration. One mark of much acceptance which they all show is sanity. And therefore it will be with utmost hope and expectation that the new volume will be read. For its title is *Quiet Talks about our Lord's Return* (Revell; 2s. 6d. net).

Is there any subject of religious thinking more hopelessly barren at this present time? We have for once lost what our fathers had and gained nothing in return. The most recent discussion, which classes all the Scriptures on the subject with some indefinite and unreliable thing called 'Apocalyptic' only emphasizes the sense of loss. Mr. Gordon once learned from Mr. Moody to believe in the Lord's return until it became 'a real warm thing' to him. Then he got into confusion about it, and it dropped out of his life. After that he began for himself a study of all the Scripture teaching on the subject, gained a satisfactory point of view, received the hope as sure and steadfast, and wrote this book.

The Rev. James Burns, M.A., of Stoke Newington Presbyterian Church, London, has poured the contents of his commonplace book into a volume of *Illustrations from Art for Pulpit and Platform* (James Clarke & Co.; 3s. 6d. net). But if the contents are all here, even the contents of his *art* book, then it must have been an exceptionally well-chosen volume. For there is scarcely anything that is really 'commonplace.' There is very much that is fresh. And the whole is made accessible by means of clever headings and careful arrangement.

Fifty Readings or thereby 'for the Quiet Hour,' published under the title of *The Unfettered Word* (James Clarke & Co.; 3s. 6d. net), are the latest offering on Christ's altar laid by that devout worshipper the Rev. J. D. Jones. They are such readings as come from daily service strengthened by daily communion. 'The word giveth light'—to him who approaches it with clean hands and a pure heart. We must not even desire to appropriate these studies for pulpit use until we have appropriated them for sanctification. Then they are the Master's in us and may be made serviceable.

Dr. J. H. Jowett's little book of little prayers, one for every day of the year, now appears in large type and fine binding. Its title is *Yet Another Day* (Meyer; 1s. 6d. net).

Two square purple little books have been published by Mr. Robert Scott as a help to the better life. One is *Prayer and Communion*, written by the Right Rev. G. H. S. Walpole, D.D.,

Bishop of Edinburgh; the other *The Problems and Practice of Prayer*, written by the Rev. S. C. Lowry, M.A. (1s. 6d. net each).

The old idea that there is a double meaning in the text of Scripture is now dismissed with much ignominy. But when the Rev. G. H. Knight, in his new book of devotion, tells us: 'I see in the King of Babylon's kindness to his prisoner, Jehoiachin, a faint but real illustration of my God's generosity to me,' we feel that *that* secondary meaning is both legitimate and very comforting. The title of the new book is *Abiding Help for Changing Days* (Hodder & Stoughton; 3s. 6d.).

What are the days? They are: A Day of Prosperity, a Day of Retrospect, a Day of Heart-Depression, a Day of Small Things, and more.

Books on the apologetics of prayer are rarely serviceable. The best apologetic is the practice of it. And the best book is that which teaches us to pray. Such a book has been written by the Rev. E. E. Byrum. It is not at all a philosophical book; it is not in the least argumentative. It is simply an encouragement to us to pray. Is there any question?—*solvitur ambulando*. The title of the book is *The Secret of Prayer* (Revell; 2s. 6d. net).

The 'Little Books of Purpose' which Messrs. Oliphant, Anderson & Ferrier have issued (6d. net) will remain among the most highly valued of the devotional student's possessions. They combine thorough scholarship with literary taste, and they are altogether after the mind of Christ. The Rev. J. Harry Miller writes on *The Rapture of the Forward View*; the Rev. George H. Morrison calls his book happily *The Gentle Art of Making Happy*; Dr. Kelman speaks of Art, Commerce, and Industry as *The Courts of the Temple*; and Mr. T. Ratcliffe Barnett is as acceptable as any on *The Blessed Ministry of Childhood*.

Messrs. Oliphant, Anderson & Ferrier have published the second volume of *The Road*, by Dr. John Kelman (3s. 6d. net). This volume completes Dr. Kelman's study of the *Pilgrim's Progress* in both parts, as it has appeared in THE EXPOSITORY TIMES. No study of that work, so far as we are able to judge, has ever been made surpassing this in wealth of literary illustration and insight into spiritual experience. We think it may be said that Dr. Kelman's exposition is worthy of the *Pilgrim's Progress*, and no higher thing could be said of it. Does it not add to our appreciation of Bunyan himself? Is it not a wonderful testimony to his genius that he could attract a man so artistic and so modern and compel him to give to this story the study of a lifetime?

The volumes are highly pleasing. Printing, binding, illustrating—everything is of the best, and all is in harmony.

There would be more mystics than there are if mystics were more serviceable. Dr. Joseph Fort Newton believes that there is nothing to hinder a man from both seeing and serving. He has accordingly published a volume of 'Studies in the Life of Vision and Service' and called it *The Eternal Christ* (Revell; 3s. 6d. net). 'Where there is no vision,' says Solomon, 'the people perish.' Dr. Newton says that without a vision every individual perishes. But again, the vision must be translated into action. Every man and every woman must say with St. Paul, 'Whereupon I was not disobedient unto the heavenly vision.' But why 'The Eternal Christ'? Because it is now always of Christ and of Christ only that we have our vision—'Lo, *I* am with you alway.' And it is always Christ and Christ only that we serve—'Paul, servant of the Lord Jesus Christ.'

New Poetry.

There is no poet at present out of Ireland, says Katharine Tynan. Has she read any of the poems of Edmond Holmes? Has she read *The Creed of my Heart* (Constable; 3s. 6d. net)? In order to prove that Edmond Holmes is a poet we shall take the liberty of quoting a long poem in its whole length.

LUX MUNDI.

There is the one and only thing
  For which we live and toil and die,—
That two bright flames should upward spring,
  And mingle as they soar on high.

This is the first, the last, the whole,
  The source of life, the way, the end,—
That soul should wed itself to soul,
  And, flame through flame, to Heaven ascend.

Oh! when thy throbbing heart is pressed
Close against mine, my love! my own!
Life's mystic meaning stands confessed,
Life's inmost heart is named and known.

And in love's rapture I forecast
How swiftly, without pain or strife,
The weary world will break at last
The fetters of its outward life,—

And be the source from which it came,
The goal to which it wings its flight,
Be what it is—a quivering flame,
A pulsing wave of love and light.

Does not the Lord of Night and Day,
Who makes the Universe his throne,
Forever send himself away
Far into exile, lost and lone;

That from his sorrow love may spring,—
Love rushing into love's embrace—
And lift Creation on its wing,
And light with life the voids of Space;

That in and through the twofold love
That draws the wanderer to his rest,
The whole wide world may live and move
And all its pain and toil be blest;—

That in and through the vast desire
Of God for God's self-exiled soul,
The stars may light their quenchless fire,
And Time sweep onward to its goal.

Oh then, when heart and heart are one,
When I am thine, when I am thou,
For thee and me the days are done
That crown with thorns God's bleeding brow.

The dream of Nature is fulfilled;
The soul of Nature is set free;
The circle that God's love hath willed
Ends in its own eternity.

Nay more,—our love means more than this;
For when our mutual passion burns,
God feels the rapture of our bliss
And, exiled, to his home returns.

God needs our love. The weakest heart
Roused by his trumpet-call, may make
His cause its own, and play his part
And be a hero for his sake.

My best! My own! My heart's one bride!
When thy dear bosom beats on mine,
I feel the pulse of life's great tide,
The passion-pulse of life divine.

I learn that love is all in all,
That all things else are dreams and shades,—
Snowflakes that vanish ere they fall,
Flowers that are gone ere summer fades.

There is no room for aught but love,—
None in the years that come and go,
None in the heights of Heaven above,
None in the depths of Hell below.

Nature is ransomed by our bliss:
God in our hearts fulfils his plan;
For this, our love's impassioned kiss,
Was purposed when the years began.

Inquiries have been made, ever since we published certain notes on one wonderful poem of George Meredith's, whether any considerable collection of Meredith's poems could be found. Hitherto the answer has been only half satisfactory. But now we can point to a complete edition of *The Poetical Works of George Meredith* in one handsome volume of over six hundred pages and in excellent type, enriched, moreover, with some necessary notes by G. M. Trevelyan (Constable; 7s. 6d. net).

Mr. John Presland is the author of a dramatic poem on *Marcus Aurelius*, which *is* a poem, and must not be tossed aside as mere versification. The theme is a great one, the situations are well imagined, the conversation is natural and poetical. There is as the end approaches a truly moving and even magnificent scene. Marcus Aurelius is seen at the highest height that pagan virtue reached (Chatto & Windus; 5s.).

Into the volume entitled *Poems New and Old* (Murray; 5s. net), Mr. Henry Newbolt has gathered the whole of his published work in verse from 1897 to 1912. It thus includes the contents of the four previously published volumes, *Admirals All* (1897), *The Island Race* (1898), *The Sailing of the Long-Ships* (1902), *Songs of Memory and Hope* (1909),

together with several poems added to the later editions of the first two of these, and ten that are wholly new.

Let the poem we quote for example be one of the ten that are new.

MORS JANUA.

Pilgrim, no shrine is here, no prison, no inn:
Thy fear and thy belief alike are fond:
Death is a gate, and holds no room within:
Pass—to the road beyond.

Children's Books.

Messrs. Blackie & Son hold their own with the most enterprising of publishers for children—and there *is* some enterprise in that direction these days. They never issued finer volumes than the three which this year they have sent out first. Two of them belong to the 'Pioneers of Empire' series, and they are both written by Sir Harry Johnston. *Pioneers in Australasia* is the one, *Pioneers in India* the other (6s. each). Their advance is seen most of all in this, that they convey solid educating information in the form of delightful reading. The result will be that, instead of calling for more sensation, boys will want to proceed to fuller knowledge and to the reading of some of the original books which Sir Harry Johnston has mentioned in his biographies.

But more handsome still and altogether wonderful is *The Big Book of Fables* (7s. 6d. net). This is a gift indeed. How long is it since you ceased to enjoy a book of that kind? we asked a University graduate. 'I will never cease,' was his reply. For this is the imagination in its purest and best, the touch of nature that makes all ages and all sexes alike. The volume is edited by Walter Jerrold, and illustrated by Charles Robinson.

The Great Text Commentary.

The best illustrations this month have been found by the Rev. W. A. Mowatt, Balmaghie, Castle-Douglas; the Rev. Dr. Mackintosh, English Chaplain, Gotha, Germany; and the Rev. W. C. Jackson, Higher Campsall, Manchester.

Illustrations of the Great Text for February must be received by the 1st of January. The text is Dt 18^{15}.

The Great Text for March is 1 Co 10^{13}—'There hath no temptation taken you but such as man can bear.' A copy of Coats's *Types of English Piety*, or any two volumes of the 'Short Course' series, will be given for the best illustration sent.

The Great Text for April is Job 21^{5}—

'Mark me, and be astonished,
And lay your hand upon your mouth.'

Along with Ac $10^{34.\ 35}$—'And Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons.' A copy of Clifford's *The Gospel of Gladness*, or any other volume of the 'Scholar as Preacher' series, or any two volumes of the 'Short Course' series, will be given for the best illustration sent.

The Great Text for May is Ac 3^{19}—'Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord.' A copy of any volume of the 'Great Texts,' or of the 'Scholar as Preacher' series, will be given for the best illustration sent.

The Great Text for June is 1 Co $6^{19.\ 20}$—'Ye are not your own; for ye were bought with a price.' A copy of Thorburn's *Jesus the Christ*, or Clifford's *The Gospel of Gladness*, will be given for the best illustration sent.

Those who send illustrations should at the same time name the books they wish sent them if successful. More than one illustration may be sent by one person for the same text. Illustrations to be sent to the Editor, Kings Gate, Aberdeen, Scotland.

Printed by MORRISON & GIBB LIMITED, Tanfield Works, and Published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, Kings Gate, Aberdeen, Scotland.

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

An important book has been written by Mr. Harold Bayley on *The Lost Language of Symbolism* (Williams & Norgate; 2 vols., 25s. net). To the reader of the Bible its worth is more than to all others. For the Bible is full of symbols, and we have lost their language. We are very prosaic. The writers of the Old Testament and of the New were very imaginative. Between us there is a gulf fixed of which we are aware only in unquiet moments. How to bridge it when we see it, how to enter into the meaning of such phrases as 'the cup of salvation,' we do not know

---

The phrase, 'the cup of salvation,' occurs in the 116th Psalm. The words are in the thirteenth verse of the psalm, 'I will take the cup of salvation, and call upon the name of the Lord.' Mr. Bayley associates them with the words of the third verse, 'The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow. . . . I will take the cup of salvation, and call upon the name of the Lord.'

Now, whether in the form of sea, river, fountain, well, rain, or dew, water has universally been employed as a symbol of the cleansing, refreshing, and invigorating qualities of God's Spirit. Mr. Bayley quotes Is 26^{19}, 'My doctrine shall drop as the rain, and my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass.' This invigorating power of the rain or the dew is found in the fairy tale all over the world. In Russia there is a Cinderella story in which the youngest of three girls is killed by her jealous sisters. The murdered maiden conveys a message to her father: 'You will not bring me to life again till you fetch water from the Czar's well.' When the water is brought, she is restored to life; the Czar marries her, and she freely forgives her unworthy sisters.

This invigorating, resuscitating power, says Mr. Bayley, is attributed to the dew in the Book of Isaiah. 'Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead' (26^{19}). And this, he believes, is the meaning of the cup of salvation.

The Psalmist was in deep distress. The sorrows of death compassed him, and the pains of hell gat hold upon him; he found trouble and sorrow. Then came his resolve: 'I will take the cup of salvation.' It was the cup of restoring, reinvigorating dew which symbolized the healing virtue of the Spirit of God. In the days of mediæval Christian symbolism these cups were very plentiful, and assumed an apparently infinite variety of form and size. Their patterns are not always decipherable. But for the most part there can be no doubt that their wavy lines, sometimes

unmistakably forming an S, denote the dew of the Holy Spirit.

The forty-fourth volume of the *Journal of the Transactions of the Victoria Institute* has been published, and may be obtained at the offices of the Institute, 1 Adelphi Terrace House, Charing Cross. It contains the papers read throughout the year, together with the remarks that were made upon them. Among the rest it contains a paper on 'Natural Law and Miracle,' by Dr. Ludwig von GERDTELL of Marburg; a paper on 'The Greek Papyri,' by Professor MILLIGAN of Glasgow; a paper on 'The Historicity of the Mosaic Tabernacle,' by Professor ORR of the same city; and a paper on 'Difficulties of Belief,' by the BISHOP OF DOWN. But the first paper of all discusses 'The Genealogies of our Lord,' and in that paper there is an exegetical note to which we wish to direct attention. The paper was read by Mrs. Agnes S. LEWIS of Cambridge.

The note has nothing to do with the genealogies of our Lord. It has to do with the Wise Men. In the narrative in St. Matthew's Gospel, which records the visit of the Wise Men to Bethlehem, there occur the words, 'We have seen his star from the east, and are come to worship him' (Mt 2^2).

One day Mrs. LEWIS was transcribing these words. The phrase 'from the east' arrested her. What could it mean? If it meant that the Wise Men saw the star to the east of them, why did they go to the west? Why did they direct their way to Palestine? Why did they not go off to India? She looked at the Greek again.

When she looked at the Greek again, she saw that it was open to another translation. Now it happened, 'curiously enough,' that just at the time when she made this discovery, Professor DEISSMANN was on a visit to her house. She told him of the discovery which she believed she had made. 'Give me a Greek Testament,' he said, and he went off to his room with it. When he returned, 'You are right,' he said; 'the passage may be read as you suggest.'

The discovery was that the passage may be read, 'We, being in the east, have seen his star.' It is a loose construction. But such loose constructions are found in every language. They are found especially in familiar speech, and the New Testament, as we know now for a certainty, was written in the familiar speech of its day. It is all the same as if one were to say in English, 'I have seen Brooks' comet in Cambridge.'

Now, if the Wise Men, being in the east, saw the star, they saw it to the west of them, and they naturally went west to find the place over which it was standing. They went west till they came to the sea, and could go no farther. And when they had reached the farthest west, they found the young Child and His mother.

Mrs. LEWIS's paper, we have said, deals with our Lord's genealogies. The words about the Wise Men are only by the way. Now in our Lord's genealogies there are many sore perplexities, but the sorest perplexity of all is that they appear to trace not the descent of Mary, who was our Lord's mother, but the descent of Joseph, who was not His father.

Mrs. LEWIS overcomes the difficulty by believing that St. Luke's genealogy is really the genealogy of Mary. Her words are: 'Matthew, having received the story of the Nativity from Joseph, gave Joseph's genealogy, through which our Lord's claim to be the Messiah and the official descendant of David is asserted, for Matthew's aim in writing his Gospel was chiefly to convince his Jewish countrymen of this fact. Luke, on the other hand, gives us Mary's account of the Nativity, and therefore he gives us also Mary's genealogy. His chief aim was to convince his friend Theophilus

and other Gentiles that Jesus of Nazareth was the Son of God.'

At the meeting of the Victoria Institute at which the paper was read, there were several subsequent speakers who for the most part agreed with Mrs. Lewis. But communications in writing from absent members were read, and they to some extent disagreed. Mr. E. J. Sewell, in particular, threw doubt upon the leading link in the argument.

The leading link is this. In Matthew's genealogy, Joseph's father is given as Jacob, and that is to be taken as correct. But in Luke's genealogy, Joseph's father *seems* to be given as Heli: 'And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli' (3^{23} A.V.). Now in the Talmud we are told that Heli was the name of *Mary's* father. How is that fact, if it is a fact, to be worked into Luke's narrative? The grandfather was often called the father—of that there is no doubt. Transpose the parenthesis in the verse quoted. Let it begin with 'being' and end with 'Joseph.' Now we read: 'And Jesus himself at about thirty years old (being, as was supposed, the son of Joseph) was of Heli.' That is to say, Jesus Himself is said to be sprung from Heli, Heli being His maternal grandfather.

Mr. Sewell does not believe it. He does not believe that in the Talmud Heli is called the father of Mary. His reliance is on 'Dr. Gore, now Bishop of Oxford,' who says that the statement is based on a quite untenable translation. But unfortunately Dr. Gore has himself to rely upon some other authority, which he does not name. What he says is, 'I am assured that the only legitimate translation is: He saw Miriam, the daughter of Onion-leaves (a nickname of a kind not uncommon in the Talmud); and there is no reason to suppose any reference to our Lord's mother.' Mrs. Lewis is unconvinced. In her reply, she says, 'I cannot see that Dr. Gore's authority, though great, is final.' And she gives on her own side the names of Zahn, Laible, Vogt, and Bardenhewer.

We are thus left with at least the possibility that St. Luke's genealogy is the genealogy of Mary, and therefore the proper genealogy of Jesus. And Mrs. Lewis is glad of it. 'I love to think that our Lord was not an actual descendant of the gorgeous Solomon, nor of any Jewish crowned head excepting David, the sweet singer of Israel, whose poetic gift seems to have been inherited by the most blessed among women. No. He sprang from a line of more modest ancestors, amongst whom we find no kingly names save those of Zerubbabel and Salathiel, names which may possibly represent quite different people from those in 1 Chronicles and in Ezra.'

But this is not the end. Mrs. Lewis's paper was read 'among mine own people.' What does the unbeliever say?

Yrjö Hirn, Professor of Æsthetic and Modern Literature at the University of Finland, has made a study of the poetry and art of the Catholic Church, and has published it in English under the title of *The Sacred Shrine* (Macmillan; 14s. net). It is not Professor Yrjö Hirn's first book, nor his first book in English. His volume on the *Origins of Art* is known to students of primitive religion. And he has been brought before a still greater audience by his article in the first volume of the Encyclopædia of Religion and Ethics. The new volume is written with the same mastery of its subject and with the same freedom from traditional control. He opens the second part of it with a discussion of the 'Dogma of Mary.'

He has not proceeded far when he reaches the problem of the genealogies. They are both genealogies of Joseph. 'Any one who has not previously committed himself to a definite attitude can never be convinced that, as modern commentators assert, the pedigrees really referred to Mary and not to Joseph.' These are his words.

What follows? It follows, according to Professor HIRN, that Joseph was the father of Jesus. At the time when these early chapters of the Gospels were committed to publicity, the belief of the Church was that Jesus was born of a virgin. But in stating that belief the writers of the First and Third Gospels incorporated each a pedigree, and these pedigrees, says Dr. HIRN, both of them, contradict the belief. To remove the contradiction one of them inserted the phrase 'as was supposed,' but he could not alter the whole genealogy. It is evident, therefore, to Professor HIRN that the genealogies belong to a period in the earliest history of the Church before the Virgin Birth of our Lord had become an article of belief.

Professor HIRN thinks he can trace the causes which called the belief into existence. The more Christianity spread among heathen peoples, the more it must have been influenced by the heathen way of looking at things. Now the ancient mythologies contained traditions of heroes and demigods who were born supernaturally of a divine father and a human mother. Why should these traditions not be made use of? There was Old Testament encouragement. Isaiah's prophecy of a Saviour Immanuel had, through a mistranslation of the Septuagint, come to be understood as declaring that He would be born of a virgin, and not merely a young woman. It was necessary, too, that something should be done to arrest the calumnious tales already in circulation against Mary's purity. The dogma of the Virgin Birth was easily adopted and proved effective.

It proved more effective, Professor HIRN says, than its promoters could ever have hoped. It opened the way to ideas of purity and sublimity being attached to the Virgin which gradually lifted her to a place far above that which she occupies in the Gospels, a place above that of all other mortals. The day came, though not till 431 A.D., when by a great and universal Church Council she was solemnly declared to be worthy of the title *theotokos*, 'Mother of God.'

The Council took place at Ephesus. It was not a mere coincidence. Had not the Evangelist John lived in Ephesus during the latter part of his life? And had not the mother of Jesus found a home with John after the crucifixion? Before the Council met there was a church in Ephesus which was devoted to the worship of the Madonna. It was the only church in the world so devoted yet. For the Ephesians could not forget that once the glory of their city was the great goddess Diana. How easy to turn the name into Madonna and transfer their devotion! It was in that very church that the Council met.

When DARWIN came he brought many disturbing things into the life of the preacher of the gospel. But he brought one thing that was of immense utility. He showed how mighty was the influence in the world of good or evil conduct. If a man lived well, he said, his children would be the better for it. If he lived ill they would be the worse. We knew already that acts make habits in the individual. Now science seemed to say that habits in the individual would appear as acts in his offspring. It was a powerful weapon on the side of morality, and the preacher was not slow to make use of it.

But then came WEISMANN. The doctrine of 'acquired characters' was really as old as ARISTOTLE. It had been reasserted both by LAMARCK and by DARWIN, the latter seeming to set it on an unshakable foundation of fact. But when WEISMANN came the theory was declared to be untrue. It was quite wrong scientifically to say that the fathers had eaten sour grapes and the children's teeth were set on edge. Every man was left with his own sin. And so confidently did WEISMANN argue, that, although it is only some thirty years since he came, the great majority of biologists now tell us that DARWIN's theory of inherited characteristics is altogether a mistake.

And so, throughout these years, the preacher of

the gospel has been denied this useful persuasive to good living, and the teacher of morality has scarce known what to do. But the end is not yet. The Professor of Mental Philosophy in the University of Cambridge has delivered the Henry Sidgwick Memorial Lecture, and has given his whole strength to prove that WEISMANN is wrong, and the majority of biologists with him.

Dr. James WARD calls his Sidgwick Lecture *Heredity and Memory* (Cambridge: At the University Press; 1s. net). For his purpose is to show that the way in which progress is made in the world is by remembrance. Primitive man builds a house; the house is destroyed by flood or fire; he proceeds to build another. But in the building of the second house he has not to go through all the painful processes that he experienced in building the first. He remembers how, after some fruitless efforts, he at last succeeded in arching the roof or hanging the door. He makes progress by remembrance.

Now this is all very well for the individual. But if the man dies, and then his house comes down, will his son benefit by the father's experience? There are elements to be taken into account which prevent the answer from being quite a simple Yes. Still, the answer is a Yes, said DARWIN. And now, after knowing all about WEISMANN, Professor WARD says Yes again.

The first argument which WEISMANN used against the theory that personal acquirements may be transmitted, was that there is no decisive evidence for the transmission. To which Dr. WARD replies that there is no decisive evidence against it. He admits that WEISMANN and his followers swept away a vast mass of worthless cases of hereditary transmission. But he agrees with DELAGE, 'that singularly fair-minded and acute biologist,' that the evidence which remains is formidable.

We do not deny, say WEISMANN and the Weismannians, that there are cases, and that appearances on the whole point in the direction of transmission, but we decline to believe that they are more than appearances, for the *modus operandi* of the transmission is altogether inconceivable. This is their second argument. To which Dr. WARD replies that 'inconceivable' is not the same thing as 'impossible.' That a thing is not because we cannot conceive how it is—that is not argument, he says, but assumption. We are utterly ignorant of the process which gravitation involves, but we accept gravitation.

Why is the manner of the transmission of hereditary characters inconceivable? Chiefly because the body of the parent and the germ of the offspring which it nourishes are anatomically distinct. How, it is asked, can one tissue affect another which is entirely distinct from it? Dr. WARD answers, as COPE did years ago, that there is at least one case of a very precise connexion between two distinct tissues, which is perhaps quite as wonderful as the connexion between body-plasm and germ-plasm, and hardly less mysterious. He means the adjustment of skin-coloration to ground-surface brought about through the organs of sight.

Of this power to change colour the chameleon is the most familiar but not the most impressive instance. Says Professor WARD, 'I came the other day across an account of some experiments that seem clearly to imply the intervention in some way of consciousness in bringing about this adjustment—an intervention which COPE surmised but could not prove. Into a tank of flat fish, whose colour matched its sandy bottom, a number of pebbles of a different colour were introduced. As seen by the fish the mosaic so produced would appear more or less foreshortened; but presently, for all that, the fish became mottled like the bottom, not as it appeared to them at rest, but as it would appear to an observer looking down from above, like the enemies the fish had to elude.'

The Feast of Jeroboam and the Samaritan Calendar.

By M. Gaster, Ph.D., Chief Rabbi, London.

'And Jeroboam celebrated (made) a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah, and he went up unto the altar; so did he in Bethel, sacrificing unto the calves that he had made. And he went up unto the altar which he had made in Bethel on the fifteenth day in the eighth month, even in the month which he had devised of his own heart: and he celebrated (made) a feast for the children of Israel, and went up unto the altar, to burn incense' (1 K 12^{31-33}).

According to this statement, Jeroboam deliberately transferred, as it appears, the Feast of Tabernacles from the seventh month, as celebrated by the dwellers in Judah, on to the eighth. Moreover, he had devised this change 'out of his own heart.' I am not aware that any commentator has endeavoured to explain the strange action of Jeroboam. It has hitherto been taken as an act of arbitrary change in which the people, as it seems, acquiesced without any protest; and on that occasion he himself, together with the priests, brought up the sacrifices on the altar, or at least went up to burn incense. It is clear that the sacrifices referred to here were those prescribed in Lv 23^{33-36} for the Feast of Tabernacles. It seems passing strange that such a radical change as transferring the feast should have been attempted, and without any reason or justification, for it is not alleged that, though Jeroboam had made golden calves, he deliberately went away from the Law of Moses or from the practices of the Israelites. By the mere appointment of a new king for exclusively political and economic reasons a nation does not, as a rule, change its faith, and in spite of many idolatrous practices mentioned by the Prophets performed by the people of the northern kingdom, the vast majority no doubt followed the Law of Moses as far as they understood it; and up to that time were united in the worship as performed at Jerusalem. The very fact that Jeroboam celebrated the Feast of Tabernacles 'like unto the feast that is in Judah' shows that he had no intention of departing from the religious practices, especially those which had a popular character. The Feast of Tabernacles is one of the three feasts of pilgrimage, when the people were enjoined to travel to the sanctuary to celebrate it there together.

A study of the Samaritan Calendar, of which I possess a good number of MSS., helped me, I believe, to understand this very obscure incident recorded in the Bible. Very little is known of the Samaritan system of the calendar, and in vain have scholars laboured, from Scaliger at the end of the sixteenth century to de Sacy at the beginning of the nineteenth, to unravel the mystery of this calendar. But they had very scanty and insufficient material to work upon, and therefore their results have remained unsatisfactory. It is not my intention to discuss here at length the theory of the Samaritan Calendar, which they trace back to Adam, and believe to have been one of the secrets entrusted by God to the first man, handed on by him through the patriarchs to Moses, to Phinehas who finally established it in Sichem after the entry of the children of Israel into the land of Canaan. According to their statement, he made his calculations on the meridian of Mt. Garizim. The Samaritans have a double calendar like the Jews, one consisting of lunar months, and one of solar months. They are perfectly aware of the discrepancy between these two cycles, and they therefore also intercalate at certain intervals a month, making that year a leap year consisting of thirteen instead of twelve months. Thus they are able to adjust the difference between the lunar and the solar year. Their lunar months agree, as far as I have been able to ascertain, with the Jewish.

But among other differences there is one as to the time when the intercalation takes place. With the Jews it is after the month of Thebat that a month called Adar is intercalated, and the month which ordinarily would have been the twelfth becomes the thirteenth. With the Samaritans, as I have discovered, the system is different. The intercalation takes place after the sixth month, called by the Jews Elul.—Of the names of the months I shall speak in another article, for with them another far-reaching problem is connected.—However, it suffices to state that they have two months, the seventh, Tishri, and this intercalated

month (Second Tishri), so that they have two months of Tishri, a seventh and an eighth, and evidently their seventh would be the intercalated month. It is not here the place to discuss the origin of the Samaritans. The belief that they owe their origin to the split which had taken place in the time of Ezra is, to my mind, absolutely groundless. The Samaritans are unquestionably the last remnant of the old northern kingdom of Israel, of which they retain many practices, and are therefore of the highest interest for the history of Jewish antiquities. Incidentally, I may mention that their importance for the history of the origins of Christianity has hitherto not been clearly understood, because their literature has remained practically a closed book to the world. Their calendar is not a modern invention, just as little as the Jewish Calendar is. The necessity of carrying out the Law, of keeping the festivals, and of bringing the sacrifices in their due season made it imperative for the Jews in general to establish a certain calendar. The same held good for the people in the kingdom of Israel. And it is just round these astronomical calculations bearing on the calendar that most of the disputes have turned in the Jewish synagogue as well as in the Christian Church. If experience of later days can prove anything for events in the past, this calendar of the Samaritans throws an unexpected light on the schismatic movement of Jeroboam. If he was to establish himself firmly and win the adhesion of the people, he must appeal to their religious susceptibilities; and what would be easier than to declare, as has been done since then on innumerable occasions, that the calculations of the people in Judah were wrong, that they kept the festival in the wrong month, that it was necessary, therefore, to intercalate a month, and that the real season for the Feast of Tabernacles was a month after the date on which it was kept in Judah. So what is called in 1 K the eighth month was really the seventh month, for the one counted the 'seventh' would have been the intercalated one. Thus we can easily understand why the feast was carried out with all the necessary pomp, why the priests were drafted to Sichem, and why the sacrifices were brought on the date which the writer of 1 K 12^{32} stated was 'like unto the feast that was in Judah,' but he adds that 'he had devised it of his own heart.' The word translated 'devised,' בדא, occurs only once more in the Bible (Neh 6^{8}). The question is: What could he have 'devised'? Surely not the festival, because that was precisely the same as kept in Judah in accordance with the Law of Moses. The reference must therefore be to something else which Jeroboam is said to have 'devised,' and this can only refer to the eighth month—the transfer of the festival from the seventh to what was counted as the eighth month.

What Jeroboam did was to turn an ordinary year into a leap year, and to intercalate one month; and this, then, is what the writer in the Book of Kings means when he says that 'he had devised it of his own heart.' The inference is that it was not done in accordance with any calculation, but as a deliberate and arbitrary act resting on no other authority than his own. For surely no one can invent a month, and no one could devise a feast. This can only refer to the principle underlying the change of the date in such a manner that it could be accepted also by the people and the priests, and not be considered as any break with the past or any infringement of the Law, which they had come together to observe, and the festival which they intended keeping as the religious festival prescribed by the Law.

It is curious, indeed, that the Ketib should be מלבד, which the Keri transforms into מלבו, so that the text in this place is somewhat uncertain. The translation of the Ketib would be that he devised it 'without,' *i.e.* without any of the other recognized authority, whilst the Keri makes it to be from his own heart or mind. What, therefore, has hitherto appeared as an arbitrary act of Jeroboam assumes quite a different aspect in the light of the Samaritan Calendar. His act becomes then the starting-point of a movement destined to have more lasting effects than any political secession. No more profound difference can be created between the people of one faith than by shifting the calendar, by changing the seasons, and thus deeply affecting the whole religious life. For the days that were kept holy by the one section, would be looked upon as profane by the other, and violated as it were; and *vice versa* days kept profane by the former, would be observed as sacred by the latter, and thus engender bitter feud and resentment.

It might be asked quite legitimately how old this Samaritan Calendar is, and whether we are justified in drawing conclusions from what might be a comparatively modern system of calendar on events

which lie so far back as the time of Jeroboam. There can be no doubt that a certain system must have existed by which they regulated the concordance of the solar and lunar year, for the festivals were to be kept in their due season. If the year had been only a lunar year like the Mohammedan, the festivals would have made the turn of the months of the year just as it happens with the Mohammedan festivals. Now the counting of the Shemitah, that is the year for the Release, and connected therewith the counting of the Jobel-Jubilee, when the great Release was to take place, started with the seventh month, and the first of the seventh month is known not only by Jews as New Year, but also by the Samaritans who count that season—not the day—as the time for the calculation of the Release, whilst they call the first day of the first month 'New Year,' as the beginning of the religious year. They have preserved that calculation of the calendar to this very day. In their oldest Chronicle —Tolidah—the era, in addition to that of the Creation and that of the Entry of the Children of Israel into the land of Canaan, is practically that of Jubilees. They reckon out how many Jubilees had elapsed since the Creation, and until such and such a high priest had been appointed, or how many Jubilees had elapsed before the compilation of this Chronicle. It was, therefore, a very fitting time if an intercalation had to be made that they should select the time before the 'new year of Release' for the addition. But there is now another proof for the antiquity of this practice. The Samaritans, as shown by me in a series of articles appearing in the *Jewish Review*, have also an annual cycle for the reading of the Law. They read every week one section, and they start the reading with the first Sabbath after Tabernacles, like the Jews. So their annual cycle commenced with the counting of the year of Release. The Law is, as a rule, divided into as many weekly portions as there are weeks in the lunar year. In the leap year there are, however, four or five more Sabbaths to be provided for with Bible Lessons. In order to satisfy this requirement the Samaritans split up four or five of the longer Bible Lessons of Genesis, thus making out of thirteen, seventeen or eighteen Lessons. In this manner they provide for the additional four or five Sabbaths added in that part of the year when the first Book of the Law is being read. In none of the other four books of the Law do we find such a redistribution of the Lessons. This subdivision is limited only to the first book—Genesis —showing thereby that at no other time of the year the intercalation of an additional month of four or five Sabbaths has taken place. The practice of reading the Law has been shown by me in the *Jewish Review* as of extreme antiquity. Tradition traces it as far back as the time of Ezra, and there is no reason to doubt the accuracy of that tradition. It must be so old, or older, as the Samaritans and Jews agree therein. The creation of a leap year by the intercalation of a month must, however, precede the reading and such subdivision of the Bible. The latter had to be adapted to the prevailing and pre-existing practice. It was much more elastic and easily carried out, whilst the calendar would undoubtedly never have been made dependent on the manner in which certain portions of the Bible were to be read. The system of intercalation after the sixth month, making two seventh months, must therefore be of extreme antiquity, and must go back to the time before the Exile, for the system of intercalation and harmonizing of the solar and lunar year dates from a much earlier period than even the time of Jeroboam. The oldest Babylonian (Sumerian) Calendar which has come down to us knows the intercalation of a month. In the leap year there the intercalation takes place before the month of Bau, which corresponds with Tishri, which is more or less identical with the Seventh month, with which the Babylonian year began (v. Hommel, *Hastings' Encyclopædia of Religion and Ethics*, vol. iii. p. 73 f.). This is exactly the same time and month of the year in which the Samaritans intercalate their additional month. It is therefore not at all impossible, not even improbable, that in the time of Jeroboam that system was known, and he, therefore, could be perfectly justified, if he so chose, to declare that year in which the political schism was inaugurated to be a leap year, and thereby bring about a much more profound and lasting difference between the Israelites and the Judeans than a mere political cleavage. It may be a mere coincidence, yet it is a curious fact, that in the Samaritan Calendar before me, Cod. 858, corresponding to the year 1907–1908, the difference between the Jewish and Samaritan is absolutely identical with that which presumably it was in the time of Jeroboam. The Jewish Calendar is exactly one month ahead of the Samaritan, so that the Samaritans in that year celebrated their

Feast of Tabernacles precisely on the same day and date as the Jews, but *one month later*, in the eighth month, according to the Jewish computation. If they had not added a month, they would readjust their calendar and bring it into perfect harmony with the Jewish, but only for a while. Now, the same year was also a Jewish leap-year, and the next Passover would find the Samaritans two months behind the Jews, for the Jews had meanwhile intercalated another Adar. The Samaritans having, however, intercalated one month—a second Tishri—the same difference of one month between the Jewish and Samaritan computations was re-established as existed before, and they kept the Passover in what was the Jewish second month. In any case, it cannot be gainsaid that by the aid of the Samaritan Calendar we might get a different interpretation to the procedure of Jeroboam, and the event would receive greater significance than it has hitherto been invested with.

In the light of the above investigation, the action of King Hezekiah, as described in 2 Ch 30, will appear now under a totally different aspect. It is no less than an attempt on the part of King Hezekiah, with the assistance of his wise men, to undo the work of Jeroboam in precisely the same manner as the latter had done, namely, to intercalate at a given time a month, and thus bring about a complete religious harmony between the northern kingdom and that of Judah, especially as the former had lost its political existence. Instead of keeping the Passover in the first month, he moved it to the second month, and sent letters to the whole of Israel, including Ephraim and Manasseh, and from Beersheba to Dan, asking them to join in the celebration of the festival of the Passover in Jerusalem—evidently on the date which agreed with the calendar of the northern kingdom. Ephraim mocked at this attempt, and the schism remained unhealed to this very day. Talmudic tradition describes his action as an attempt to make Nissan an intercalary month; but the reason why he should have attempted such alteration of the calendar was never suspected.

In another article I shall endeavour to explain the names of the Jewish Calendar months in the light of Samaritan tradition.

The Great Text Commentary.

THE GREAT TEXTS OF DEUTERONOMY.

DEUT. XVIII. 15.

The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken.

1. THE argument of the passage shows that the 'prophet' contemplated is not a single individual, belonging to a distant future, but Moses' representative for the time being, whose office it would be to supply Israel, whenever in its history occasion should arise, with needful guidance and advice: in other words, that the reference is not to an individual prophet, but to a prophetical order. The existence of such an order in Israel, forming a permanent channel of revelation, was, of course, a signal mark of distinction between Israel and other nations of antiquity. At the same time, the terms of the description are such that it may be reasonably understood as including a reference to the ideal prophet, who should be 'like' Moses in a pre-eminent degree, in whom the line of individual prophets should culminate, and who should exhibit the characteristics of the prophet in their fullest perfection.[1]

2. There is no doubt that these words did more than almost any others to create and keep alive that expectation of some great prophet to come, sometimes identified with Messiah, sometimes distinguished from Him, which we discover to have existed among the Jews generally at the time of our Lord's earthly ministry. The words were familiar to every Jew from his childhood, and through all the changes and vicissitudes of his national history, through those long years when vision and prophecy alike had ceased, there they stood as the great promise of God, of the ultimate fulfilment of which no Jew who believed in the faithfulness of his God could have a shadow of doubt. And thus, when a new teacher arose, the question was at once asked, with anxious interest,

[1] S. R. Driver, *Deuteronomy*, 229.

Could this be the prophet whose coming Moses had announced, and whom the devout-minded among the people, those who, like Simeon and Hannah, were waiting for the consolation of Israel, were eagerly expecting? So we read that when the nation was stirred to its depths by the preaching of John the Baptist, the Jews sent priests and Levites to John, and they asked him, 'Who art thou? And he confessed, and denied not; and he confessed, I am not the Christ. And they asked him, What then? Art thou Elijah? And he saith, I am not. Art thou the prophet? And he answered, No. . . . And they asked him, and said unto him, Why then baptizest thou, if thou art not the Christ, neither Elijah, neither the prophet?'

Bishop Lightfoot uses this expression as a proof of the genuineness of the Fourth Gospel. The mention of '*the* prophet' without any explanation is, he says, most natural on the lips of contemporary Jews, whose minds were filled with the Messianic conceptions of the times; while such language is extremely unlikely to have been invented for them more than a century after the date of the supposed occurrences. But the point specially to be observed is, that the form which the conception takes is strictly Jewish, and not Christian. Christian teachers identified the prophet foretold by Moses with our Lord Himself, and therefore with the Christ. This application of the prophecy is made directly in St. Peter's speech (Ac 3^{22}), and inferentially in St. Stephen's (Ac 7^{37}); and later Christian teachers followed in their steps. But these Jews in St. John's Gospel conceive 'the Christ' and '*the* prophet' as two different persons. If He is not 'the Christ,' they adopt the alternative that He may be '*the* prophet' ($1^{21, 25}$); if not the prophet, then the Christ (7^{40}). It is hardly conceivable to my mind that a Christian writer, living in or after the middle of the second century, calling on his imagination for facts, should have divested himself so absolutely of the Christian idea and fallen back on the Jewish.[1]

I.

The Prophet in Israel.

This passage sets forth prophecy as the most potent instrument for the growth and furtherance of the religion of Israel. The prophet is here declared to be the successor of Moses, to be the inspired declarer of the Divine will to his people in cases which did not come within the sphere or the competency of the priest. The latter was bound to work within the limits and on the basis of the revelation given by Moses. He was to carry into execution what had been commanded, to keep alive in the hearts of the people the knowledge of their God as Moses had given it, to give 'Torah' from the sanctuary in accordance with its principles. But here a nobler office is assigned to the prophet. He is to enlarge and develop the work of Moses. The Mosaic revelation is here viewed as fundamental and normative, but, in contrast to the views of later Judaism, as by no means complete. For the completion of it the prophet is here declared to be the divinely chosen instrument, and he is consequently assigned a higher position in the purpose of God than either king or priest. He is raised far above the diviners by having his calling lifted into the moral sphere; and he excels both the other organs of national life in that, while they are largely bound by the past, he is called of God to initiate new and higher stages in the life of the chosen people. The ascending steps of the revelation begun by Moses were to be in his hands, and through him God was to reveal Himself in ever fuller measure.

[1] Bishop E. C. S. Gibson.

i. The Need for the Prophet.

The promised prophet is to meet a continuous and permanent need of the people, after they are settled in Canaan (v.[9]): he is to supersede the necessity either of God's addressing Israel directly Himself (v.[16-18]), or of Israel's having recourse, like their neighbours, to the arts of divination (v.[14f.]); and a criterion is even added enabling the Israelite to distinguish the true prophet from the false (v.[21f.]).

1. Once, as the old tradition had it, the curtain was drawn back at Sinai, and the rude and childish nation was brought face to face with God. Nowhere in the literature of the world have we any passages so bold as those in which we read of God's coming down on the Mount and men's going up into His presence, where 'they saw God, and did eat and drink.' How much of literal fact was intended in the story, and how much of awful symbol, we cannot now guess; but when, in later times, the Hebrews pored over it, their judgment was clear that that was not the kind of access they desired, or could make use of. Such an unveiling as that was not helpful, but overwhelming; and God, even in His revelation, must use concealments if they were to have any fruitful acquaintance with Him. So, in the fulness of time, there was born a Man, who did not oppress or bewilder the eyes of onlookers, and who could yet say, 'He that hath seen me hath seen the Father.'

2. The prophet must take the place of the soothsayer. There is no nation in which we do not, at some stage of its existence, find such practices as are here condemned. They occur in forms of varying dignity; but everywhere we come upon men endeavouring by some kind of trick or technical art to enter into the secret with which human life is encompassed. The witch of Endor who called up dead men to answer questions, the Roman augurs who found guidance for the people in war in the entrails of slaughtered beasts, the astrologer who read the fortunes of men and nations written large across the face of heaven, the wise woman of more recent days to whom the village people went about a sick cow or a false lover, the rain-doctor of the Bechuanas who, in time of drought, became an autocrat—they are all members of one family, and they tell of a universal instinct by which men are driven to knock at shut doors. In their practices there may be enough of superstition and absurdity to raise our pity, but there is something noble too. For they tell of men refusing to look on life as governed wholly by accident, and eager for the assurance that it is possible to walk with confidence even in the dark. A yearning which is in no way base has led men along such obscure and ignoble paths.

Whether we believe in the occasional appearance of abnormal powers of the soothsaying kind or not, it is evident that in every nation's life there has been a time in which faith in the existence of such powers was universal, and in which the moral and spiritual life of men has been threatened in the gravest way by the proceedings of those who claimed to possess them. At this hour the witch-doctor, with his cruelties and frauds, is the incubus that rests upon all the semi-civilized or wholly civilized peoples of Africa. Even British justice has to lay hands upon him in New Guinea, as the following extract from a Melbourne newspaper will show: 'Divination by means of evil spirits is practised to such an extent and with such evil effects by the natives of New Guinea that the Native Regulation Board of British New Guinea has found it necessary to make an ordinance forbidding it. The regulation opens with the statement, "White men know that sorcery is only deceit, but the lies of the sorcerer frighten many people; the deceit of the sorcerer should be stopped." It then proceeds to point out that it is forbidden for any person to practise or to pretend to practise sorcery, or for any person to threaten any other person with sorcery, whether practised by himself or by any one else. Any one found guilty of sorcery may be sentenced by a European magistrate to three months' imprisonment, or by a native magistrate to three days' imprisonment, and will be compelled to work in prison without payment.' Through the sorcerer attempts at advance to a higher life are in our own day being rendered futile; at his instigation the darkest crimes are committed; and because of him and the beliefs he inculcates men are kept all their lives subject to bondage. So also of old. The ancient soothsayer might be an impostor in everything, but he was none the less dangerous for that. To what depths of wickedness his practices can bring men is seen in the horrors of the secret cult of the negroes of Hayti. Even when soothsaying and magic were connected with higher religions than the fetichism of the Haytian negro, they were still detrimental in no ordinary degree. No worthy conception of God could grow up where these were dominant, and toleration of them was utterly impossible for the religion of Jehovah.[1]

ii. The Test of the Prophet.

1. Behind all the terrible aberrations of heathen soothsaying and divination the author saw hunger for the revelation of the will and purpose of God. That was worthy of sympathy, however inadequate and evil the substitutes elaborated for the really Divine means of enlightenment were. So he promised that the real need would be supplied by God's holy prophets. Nothing that savoured of ignorance or misapprehension of God's spirituality, or of unfaithfulness to Jehovah, could be tolerated; for Israel's God would supply all their need by a prophet from the midst of them, of their brethren, like unto Moses, in whose mouth Jehovah would put His words, and who should speak unto them all that He should command him. This is the broadest and most general legitimation of the prophet, as a special organ of revelation in Israel, that the Scripture contains.

To most persons the name 'prophet' suggests the thought of prediction—of speaking before, of foretelling the future. The gift of prophecy is widely imagined to be a power of foreseeing in detail the course of coming events, which enables men to write down the history of them before they have come to pass. This, however, is a comparatively modern conception, and is not the main thought which Holy Scripture puts before us in regard to the prophets of the Old Testament or our Blessed Lord Himself as pre-eminently the Prophet. 'A prophet shall the Lord your God raise up unto you like unto me.' The words imply that the speaker, who (it must always be remembered) is represented to be Moses, was himself a prophet, as the one to come was to be like him. But we can see that prediction occupies but a very small place in the life of Moses. True, it is not entirely absent, but it is not the dominant feature. He was a prophet, not as a *foreteller*, but as a *forthteller*, and a speaker *for* God. We instinctively think of him as the giver of the law, the revealer of God Himself, rather than as the man who announced beforehand the course of history. Incidentally, indeed, there are in his utterances announcements of the future; but how do they come in?

[1] A. Harper.

Not so much because he had *foresight* of the incidents and details which were afterwards to be written down in the pages of history, but rather because he had such clear and swift *insight* into the mind of God, and could, therefore, unveil the working of the eternal laws of God's dealing with men, and through this insight could anticipate with unerring certainty that, given certain conditions on the part of man, certain results were sure to follow.[1]

2. The test marks of the prophet as given in the text are these three:

(1) The prophet is 'raised up' by God; the individual holder of the office has his 'call' and does not 'prophesy out of his own heart.' The man who takes this office on himself without such a call is *ipso facto* branded as a false prophet.

(2) The prophet is 'from the midst of thee, of thy brethren,'—springing from the people, not an alien, like so many of these wandering soothsayers, but with the national life throbbing in his veins, and himself participant of the thoughts and emotions of his brethren.

(3) The prophet is to be 'like unto' Moses,—not in all points, but in his receiving direct communications from God, and in his authority as God's messenger. The crowning characteristic, 'I will put my words in his mouth, and he shall speak unto them all that I shall command him,' invests his words with Divine authority, calls for obedience to them as the words of God Himself, widens out his sphere far beyond that of merely foretelling, brings in the moral and religious element which had no place in the oracles of the soothsayer, and opens up the prospect of a continuous progressive revelation throughout the ages ('all that I *shall* command him').

There was a moral standard to which the prophet had to conform, and the value of his prophecy was to be measured by that standard. A prophet who advises the people to do wrong is a false prophet, even if he is able to work miracles. Whatever value the sign might have as evidence, it must always give way to the higher test, conformity to the truth. Hananiah made a great hit before the people by breaking the symbol of submission upon his adversary's neck; Jeremiah put an iron yoke in place of the wooden one to show that truth could not be disposed of so summarily. In the very controversy Jeremiah seems to have groped, even though somewhat blindly, after that highest standard of prophecy. His point was that the people had reason to believe his message, all the more because it foreboded an evil time. If the people had paused to analyze, instead of madly seizing at straws in conformity with their desires, they might have seen many reasons to urge the accuracy of Jeremiah's forecast. He had prophesied already for several years, and had shown that he could not be moved by persecution. The political outlook was all in favour of Jeremiah. The impotence of an alliance of small jealous nations against the great power of Babylon, and the futility of dependence upon Egyptian aid, had been shown again and again in history. However difficult the problem appeared to Zedekiah's court, it is plain now, and was plain then, on which side was the lover of truth, and its upholder at whatever personal peril.[2]

[1] Bishop E. C. S. Gibson.

II.

A Prophet like Moses.

1. If the passage promises that at all moments of difficulty and crisis in Israel's history, the will of God would be made known by a Divinely sent prophet, that would be specially true of the last and greatest crisis, the birth of the new time which the Messiah was to inaugurate. Whatever fulfilment the promise might receive previously to that, it could not be perfectly fulfilled without the advent of Him whose office it was to close up the history of the present world, and bring all things by a safe transition into the New Messianic world. That was the greatest crisis; and necessarily the prophet who spoke for Jehovah in it must be the crown of the long line of prophets. There is still a higher sense in which this promise has reference to the Messiah. He was to sum up and realize in Himself all the possibilities of Israel. Now they were the prophetic nation, the people who were to reveal God to mankind; and when they proved prevailingly false to their higher calling, the hopes of all who remained faithful turned to that 'true' Israel which alone would inherit the promises. At one period, just before and in the Exile, the prophetic order would appear to have been looked upon as the Israel within Israel, to whom it would fall to accomplish the great things to which the seed of Abraham had been called. But the author of Second Isaiah, despairing even of them, saw that the destiny of Israel would be accomplished by one great Servant of Jehovah, who should outshine all other prophets, as he would surpass all other Israelite priests and Davidic kings. As the crown and embodiment of all that the prophets had aspired to be, the Messiah alone completely fulfilled this promise, and consequently the Messianic reference is organically one with the primary reference. They are so intimately interwoven that nothing but violence can separate them; and thus we gain a deeper insight into the wide reach of

[2] L. W. Batten, *The Hebrew Prophet*, 133.

the Divine purposes, and the organic unity of the Divine action in the world. These form a far better guarantee for the recognition of Messianic prophecy here than the supposed direct and exclusive reference did. By not grasping too desperately at the view which more strikingly involves the supernatural, we have received back with 'full measure pressed down and running over' the assurance that God was really speaking here, and that this, like all the promises of the Old Testament when rightly understood, is yea and amen in Christ.

Every Divine idea which has been imperfectly manifested in fragmentary and sinful men and in the material creation is completely incarnated in Him. He is the King to whom the sins and the saintlinesses of Israel's kings alike pointed. He is the Priest, whom Aaron and his sons foreshadowed, who perfectly exercises the sympathy which they could only feel partially, because they were compassed with infirmity and self-regard, and who offers the true sacrifice of efficacy higher than 'the blood of bulls and of goats.' He is the Prophet, who makes all other means of knowing the Divine will unnecessary, hearing whom we hear the very voice of God speaking in His gentle words of love, in His authoritative words of command, in His illuminating words of wisdom, and speaking yet more loudly and heart-touchingly in the eloquence of deeds no less than Divine; who is 'not ashamed to call us brethren,' and is 'bone of our bone and flesh of our flesh'; who is like, but greater than, the great lawgiver of Israel, being the Son and Lord of the 'house' in which Moses was but a servant. 'To him give all the prophets witness,' and the greatest of them was honoured when, with Moses, Elijah stood on the Mount of Transfiguration, subordinate and attesting, and then faded away when the voice proclaimed, 'This is my beloved Son, hear ye him'—and they 'saw no one, save Jesus only.'[1]

2. What is signified by 'like unto me'? The phrase has a note of ambiguity in it very seductive to commentators, who have debated as to how much is implied. One scholar thinks it means—of thy brethren, as I am; Driver insists that the coming prophet is to be the Lord's representative with the people as Moses was. It is impossible now to fix with precision the original shade of meaning. But very soon disappointment began to enrich and deepen it, and already in the last chapter of Deuteronomy, which is a kind of epilogue to the book, it is written (34^{10}), 'There arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face.' The Samaritans in their separation and the later Jews were emboldened to find in these words a veiled promise of the Messiah. Every prophet as he came was tested by the standard they afford, and thus their mind moved forwards to the Prophet who occupied the future.

[1] A. Maclaren.

In the Chinese version of the Diamond Sutra *Kin Kang King*, which is one of the most popular of all the Buddhist sutras, and most widely used throughout China, there is a very remarkable passage attributed to Gautama Buddha in the sixth chapter. It is to this effect:—

'Five hundred years after my death there will arise a religious prophet, who will lay the foundation of his teaching, not on one, two, three, four, or five Buddhas, nor even on ten thousand Buddhas, but on the fountain of all the Buddhas; when that One comes, have faith in Him, and you will receive incalculable blessings.'

Now, since it is well known that Jesus Christ and Ashvagosha[2] did appear some five hundred years after Buddha, this is one of the most remarkable prophecies in the whole range of sacred literature.[3]

(1) What Moses was to the Israelites that Christ is to mankind. The Israelites were in the land of strangers, viz. the Egyptians; they were slaves, hardly tasked, and wretched, and God broke their bonds, led them out of Egypt, after many perils, to the promised land, Canaan, a land flowing with milk and honey. How clearly this prefigures to us the condition of the Christian Church! We are by nature in a strange country; God was our first Father, and His Presence our dwelling-place: but we were cast out of paradise for sinning, and are in a dreary land, a valley of darkness and the shadow of death. We are born in this spiritual Egypt, the land of strangers. Still we have old recollections about us, and broken traditions, of our original happiness and dignity as freemen.

Moses conducted the Israelites from the house of bondage to their own land, from which their fathers had descended into Egypt. He came to them from God, and, armed with God's power, he smote their cruel enemies, led them out of Pharaoh's territory, divided the Red Sea, carried them through it, and at length brought them to the borders of Canaan. And who is it that has done this for us Christians? Who but the Eternal Son of God, our Lord and Saviour, whose name in consequence we bear. He has rescued us from the arm of him who was stronger than we; and therefore in this respect first of all, Christ is a second Moses, and a greater.

[2] Ashvagosha lived about 100 A.D.—six centuries after Sakya Muni—and composed 'The Awakening of Faith.'

[3] Timothy Richard, *The New Testament of Higher Buddhism*, 47.

(2) Moses saw God face to face; yet not as Christ. 'No man hath seen God at any time: the only begotten Son, which is in the bosom of the Father, he hath declared him.' None was so favoured as Moses in this respect; before Christ came, Moses alone saw God face to face; all prophets after him but heard His voice or saw Him in vision. Samuel was called by name, but he knew not who called him in the dark night till Eli told him. Isaiah saw the vision of the Seraphim, and heard them cry 'Holy' before the Lord; but it was not heaven that he saw, but the mere semblance of the earthly temple in which God dwelt among the Jews, and clouds filled it. But Moses in some sense saw God and lived; thus God honoured him. 'If there be a prophet among you,' said Almighty God, 'I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold'; and on his death, we are told, 'there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face.' Yet, favoured as he was, Moses saw not the true presence of God. Flesh and blood cannot see it. Even when Moses was in the Mount, he was aware that the very fulness of God's glory then revealed to him was, after all, but the surface of His infinitude. The more he saw, the deeper and wider did he know that to be which he saw not.

But Christ really saw, and ever saw, the face of God; for He was no creature of God, but the only-begotten Son, who is in the bosom of the Father. From eternity He was with Him in glory, as He says Himself, dwelling in the abyss of the infinite greatness of the Most High. Not for forty days, as Moses on the Mount in figure, but for ever and ever was He present as the Counsellor of God, as His Word, in whom He delighted. No language is needed between the Father and Him who is the very Word of the Father; no knowledge is imparted to Him, who by His very nature and from eternity knows the Father, and all that the Father knows. Such are His own words, 'No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.'

(3) Now it is this intimacy that gave to Moses' word its note of authority; and it is because of the closer intimacy that it could be said of Christ, 'Never man spake like this man.' Moses stood so near to the great reality that he dared to speak as from God. That is one of the tremendous things in the Old Testament, that 'men came under so overwhelming a conviction of God's presence that God's word breaks through them, and they speak to the people in the first person.' It is really God whom we hear, and thus there is an irresistible note of authority running through the book. The prophet, like Moses, when he comes, will not argue or dispute, but declare, and if you face him in a spirit of controversy, you will miss the gift which he has brought. The prophet is the embodied voice of God; and so it was said of Jesus: 'He taught them as one having authority, and not as the scribes.'

'The law was given by Moses, but grace and truth came by Jesus Christ.' In Him God is fully and truly seen, so that He is absolutely the Way, and the Truth, and the Life. All our duties are summed up for us in the message He brings us. Those who look towards Him for teaching, who worship and obey Him, will by degrees see 'the light of the knowledge of the glory of God in his face,' and will be 'changed into the same image from glory to glory.' And thus it happens that men of the lowest class and the humblest education may know fully the ways and works of God; as fully, that is, as man can know them; far better and more truly than the most sagacious man of this world, to whom the gospel is hid.

(4) Moses was the great intercessor when the Israelites sinned. While he was in the Mount, his people corrupted themselves; they set up an idol, and honoured it with feasting and dancing. Then God would have cut them off from the land of promise, had not Moses interposed. He said, 'Lord, why doth thy wrath wax hot against thy people? Turn from thy fierce wrath, and repent of this evil against thy people.' In this way he gained a respite, and then renewed his supplications. He said to the people, 'Ye have sinned a great sin; and now I will go up unto the Lord; peradventure I shall make an atonement for your sin.' Then he said to their offended Creator, 'Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin . . .'

Here Moses, as is obvious, shadows out the true Mediator between God and man, who is ever

at the right hand of God making intercession for us; but the parallel is closer still than appears at first sight. After Moses had said, 'If thou wilt forgive their sin,' he added, 'and if not, blot me, I pray thee, out of thy book which thou hast written.' He was taken at his word. Observe, rather than that Israel should forfeit the promised land, he here offered to give up his own portion in it, and the exchange was accepted. He was excluded, dying in sight, not in enjoyment, of Canaan, while the people went in under Joshua. This was a figure of Him who was to come. Our Saviour Christ died, that we might live: He consented to lose the light of God's countenance, that we might gain it. By His cross and passion He made atonement for our sins, and bought for us the forgiveness of God. Yet, on the other hand, observe how this history instructs us, at the same time, in the unspeakable distance between Christ and Moses. When Moses said, 'Blot me, I pray thee, out of thy book,' God did not promise to accept the exchange, but He answered, 'Whosoever hath sinned against me, him will I blot out of my book.' Moses was not taken instead of Israel, except in figure. In spite of Moses, the sinful people were plagued, and died, though their children entered the promised land. And again, Moses, after all, suffered for his own sin. True, he was shut out from Canaan. But why? Not in spite of his having 'done nothing amiss,' as the Divine Sufferer on the cross, but because he spake unadvisedly with his lips, when the people provoked him with their murmurings. The meek Moses was provoked to call them rebels, and seemed to arrogate to himself the power and authority which he received from God; and therefore he was punished by dying in the wilderness. But Christ was the spotless Lamb of God, 'who, when he was reviled, reviled not again; when he suffered, he threatened not, but committed himself to him that judgeth righteously.' And His death is meritorious; it has really gained our pardon.[1]

Teacher of teachers! Priest of priests! from Thee
The sweet strong prayer
Must rise, to free
First Levi, then all Israel, from the snare.
Thou art our Moses out of sight—
Speak for us or we perish quite.[2]

(5) In one other respect Christ the Prophet was like Moses. He was, and is, one of us. 'Of thy brethren,' it was said; and in Jesus there is nothing foreign. All He asked for was that, having ears, we should listen; to be a man with a man's faculties and a man's needs is on one side enough for the understanding of His word. The children pressing round Him and catching at His clothes did justice to His friendliness; the common people, hearkening to His word, found nothing there to baffle; and those who had despaired of themselves, since wisdom was for the wise and virtue for the good, rejoiced to find the best of all within their reach.

In the shop of Nazareth
Pungent cedar haunts the breath.
'Tis a low Eastern room,
Windowless, touched with gloom.
Workman's bench and simple tools
Line the walls. Chests and stools,
Yoke of ox, and shaft of plow,
Finished by the Carpenter,
Lie about the pavement now.

In the room the Craftsman stands,
Stands and reaches out His hands.

Let the shadows veil His face
If you must, and dimly trace
His workman's tunic, girt with band
At His waist. But His hands—
Let the light play on them;
Marks of toil lay on them.
Paint with passion and with care
Every old scar showing there
Where a tool slipped and hurt;
Show each callous; be alert
For each deep line of toil.
Show the soil
Of the pitch; and the strength
Grip of helve gives at length.
When night comes, and I turn
From my shop where I earn
Daily bread, let me see
Those hard hands—know that He
Shared my lot, every bit;
Was a man, every whit.

Could I fear such a hand
Stretched toward me? Misunderstand
Or mistrust? Doubt that He
Meets me full in sympathy?
'Carpenter! hard like Thine
Is this hand—this of mine:
I reach out, gripping Thee,
Son of man, close to me,
Close and fast, fearlessly.'

[1] J. H. Newman. [2] Keble.

III.

OBEDIENCE TO THE PROPHET.

'Unto him ye shall hearken.'

1. The nation as a whole never acted in accordance with the teaching of Moses. They did not obey the command given here, 'Unto him ye shall hearken,' and reiterated still more solemnly in the words, 'And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.' The prophets for the most part spoke to their contemporaries in vain. Where they were not neglected they were persecuted, and many sealed their testimony with their blood.

Christ brings grace as well as truth, a most surprising miracle of mercy, from the freeness of the gift as well as a true wisdom from its fulness. And yet, in spite of all this bounty, men live heartlessly, not caring for the gracious benefit. Look at the world. Men begin life with sinning; they quench the early promise of grace, and defile their souls; they block up the entrances of the spiritual senses by acts of sin, lying and deceit, intemperance, profaneness, or uncleanness,—by a foolish and trifling turn of mind, by neglect of prayer when there is no actual vice, or by an obstinate selfishness. How many are the ways in which men begin to lose sight of God; how many are the fallings away of those who once began well. And then they soon forget that they have really left God; they still think they see His face, though their sins have begun to blind them. Like men who fall asleep, the real prospect still flits before them in their dreams, but out of shape and proportion, discoloured, crowded with all manner of fancies and untruths; and so they proceed in that dream of sin, more or less profound,—sometimes rousing, then turning back again for a little more slumber, till death awakens them.[1]

2. Yet, with inextinguishable hope the people of Israel marched onward with uplifted faces, to which light reflected from that future gave at times a radiant gladness; and always they kept an open ear for those who saw what God was about to do at each turning of the way.

Consequently, amid all drawbacks, the Israelites became an instrument of the finest power for good in the hands of their Almighty King; and even when their outward glory faded, they were inwardly renewed, and pressed onward age after age. 'Without hasting and without resting,' the purpose of God was realized in their history, guided by king, priest, and prophet, the three organs of their national life. Each contributed his share in preparing for the fulness of the time when He came who was the Salvation of God, and each supplied elements of the most essential kind to the mingled expectation which was so marvellously satisfied by the life and work of Christ.

There's a song in the air!
There's a star in the sky!
There's a mother's deep prayer,
And a baby's low cry;
And the star rains its fire while the beautiful sing,
For the manger of Bethlehem cradles a king!

There's a tumult of joy
O'er the wonderful birth,
For the Virgin's sweet boy
Is the Lord of the earth.
Ay, the star rains its fire, and the beautiful sing,
For the manger of Bethlehem cradles a king!

In the light of that star
Lie the ages impearled;
And that song from afar
Has swept over the world;
Every hearth is aflame, and the beautiful sing,
In the homes of the nations, that Jesus is king.[1]

[1] J. H. Newman.

[1] J. G. Holland.

Recent Foreign Theology.

Old Testament Eschatology.

IN his recent volume, *Der Alttestamentliche Prophetismus*, Professor Sellin has published, among other matter, a series of lectures which he recently had occasion to deliver on the question of Old Testament Eschatology. The lectures thoroughly deserved publication, were it only that they prove the extent to which Dr. Gressmann's 'Der Ursprung der Israelitisch-jüdischen Eschatologie' has influenced the whole outlook on Old Testament questions. Professor Sellin has felt it necessary to devote his chief attention to a vigorous criticism of Dr. Gressmann's position, but fortunately has not

confined himself to so jejune a discussion, for he has found opportunity to develop his own views on the subject.

The chief points in which he disagrees with Dr. Gressmann are, that he regards the eschatological element as being earlier than Amos, and, indeed, as being so early that he feels himself compelled to posit its presence in the revelation to Moses; and that he considers it native to the thought of Israel instead of an element which was borrowed at some definite date from the outside. With the view that eschatology is no foreign import I find myself in entire agreement, for I have sought to prove it along quite different lines in my volume on the Religion of Israel under the Kingdom. But with the view that any eschatological scheme must have been in the primary revelation to and by Moses, it is impossible to agree without at least very serious caveats. If no more is meant than that the elements, out of which an eschatology could spring and with which it could be naturally connected, were present in the earlier stage of religion, there need be no great difference of view. I have always felt that the connexion of Amos' fundamental convictions with those which are contained in the earlier records has been simply ignored, and, in pp. 71 ff. of my book, have attempted to fill the gap. But that does not in the least imply, nor have we any evidence for holding, that any scheme of eschatology was present in the thought of Israel before the prophets.

Professor Sellin has failed to notice that the scheme really appears in any vital way only along the line of prophecy in Israel. Elijah works upon it; Amos develops it clearly; every other prophet bases upon it. But not only does Professor Sellin fail to see that it is only present in the prophets, he fails also to see how fundamental it is to the thought of the prophets. From the beginning they work, not with the thought of a new political order which is the outcome of the conditions of their time, but with the conception of a new world-order which Jahweh is about to bring in. And the new world-order is determined in its character by the nature of Him who ushers it in. One may allow that, not until the nation was settled in its land and had answered the problems set by its conquest, did the people need to conceive some world-order. One may further allow that they were influenced by similar conceptions as to a world-order which came to them from the outside. But the prophets brought, to meet the new moral and religious needs of their people, and to meet the vague unethical conceptions which were passing into Israel's thought from the outside, the conceptions of God, His nature and His will, which they had already learned from their own faith. They make patent the power and the width of the great ideas which Israel had already learned; and all that came from the outside was only admitted so far as it would conform with these. The greatness of Amos lies in the fact that he is so loyal to the old, so open to the new, situation.

There is another factor in the situation which Professor Sellin has not grasped. He gathers together his proofs against Dr. Gressmann from many periods and dates; he does not attempt to distinguish the different elements contributed by the separate prophets. His first series of lectures, in which he deals with the course of prophecy, gave him the opportunity to do this; but he has scarcely grasped how fundamental to the thought of all the prophets is the eschatological interest, and so has not allowed for it in his interpretation of their message. I think one can see, and I have tried to point out how individual are the views on the subject which appear in the several prophets. Within definite limits they employ and develop the eschatological scheme for very diverse ends. The limits are set by the common basis as to the nature and will of God which they have all received from the past, and to which they are absolutely loyal. The nature of the world-order is one, because the prophets are all the organs of revelation of one God: the method of its coming varies in the view of the different men.

The main interest, however, of all this question lies along broader lines than whether Gressmann or Sellin gives the more accurate view of the course of its development. By proving, as I think he has done, that an eschatology is early, as early at least as the prophets, Dr. Gressmann has made it possible to rescue the prophets in certain of their greatest passages from the critical shears. Hitherto these eschatological elements have been gravely suspect or singularly embarrassing. It was the custom to say that apocalypse was a late development in Israel. Whenever, therefore, anything of that character appeared in an early prophet, it was cut out and called a gloss or an addition. To what an unscientific and silly

extent the cheap process was carried, all modern commentaries can prove. The process opened a wide door to all manner of subjective interpretation; and, in the interests of a critic's view of what was possible in any early prophecy, the book was cut up into sections of arbitrary dating and uncertain authorship. In the light of Dr. Gressmann's work all this will need revision. We have seen again how much richer and more varied than had been conceived was the religious thought of Israel's past, and we can claim again as early much that had been relegated to a late date.

But there is, in my view, a much greater gain in the matter. Once we can see that this eschatological element is, as I have tried to point out in my volume, fundamental to the prophetic movement in Israel, it follows that we are done with the idea of the prophets as a species of superior politicians. They were what they claimed to be, religious men. They were not dealing with Israel in face of the accidental factor of an Assyrian invasion; they were dealing with Israel in face of the eternal factor, its God. They were working, not on a little question of policy, but on the profoundest question of all, the question of the relation of God to His world. Has God an order for the world? And does He give any man, in the uncertainty of everything else, a knowledge of it? Their eschatology was the means of expressing the thought that there is a world-order, which cannot remain in the background, but which, at whatever time God wills, may break in on the world.

Hitherto men have studied apocalypse in what they call its developed form in such books as Daniel, in what I prefer to call its degraded form. And, seeing it thus, they have felt as though it were something for which a Biblical scholar or a theologian needed to apologize. It was the form in which men, who lived in a discouraging time under the desolating conditions of the Exile, sought a refuge for their imperilled faith. The men themselves were powerless to vindicate their cause or the cause of the faith; but they believed that God would intervene to vindicate His own cause. And they framed wild and fantastic visions of God coming to put right all the accumulated evil of the centuries.

With such a view of what was meant by apocalypse it is easy to understand why men looked with some dismay at the eschatological element in the thought of our Lord. When eschatology was regarded as the outcome of the mediæval Judaism, it was natural that men felt that Jesus' apocalyptic teaching was a thing which needed apology, as though there He condescended to His hearers and their point of view. Probably this is the main reason why the work on the subject of New Testament Eschatology, which was done in Germany, was so slow in winning attention from theologians in Britain. Partly, however, it was due to another reason, so far as Scotland is concerned. Scottish theology has always been so much engrossed with the subjects of Grace and Providence that it was apt to treat with scant notice the question which lies behind both, namely, the relation of God to His world. Yet, as a nemesis of the neglect, that is the subject in which the thought of men outside theology is interested and which it is slowly forcing to the front. What is the relation of God to His world, and how does He bring in a world-order?

Now almost from the beginning prophecy faced the question and sought to answer it in its own way. It was the theme of Amos. And here, as in so much else, Jesus went back to the prophets. Here, as in so much else, He overleaped the mediæval Judaism and took up the fundamental issues, which were stated, not by the epigonen, but by the men of the great inspiration. The new work on the Old Testament may give us a new criterion for the fundamental views of the prophets as distinguished from the accretions and disfigurements which were brought in the later period. And, if it can give that, it may give help to distinguish which were the original elements in the thoughts of Jesus, and which were the additions put into His mouth by a Church that had not outgrown the lower standpoint.

A. C. Welch.

Glasgow.

The Aramæans.[1]

Dr. Schiffer claims to have presented in this essay the relevant data upon the Aramæans with greater fulness and accuracy than Herr Streck did five years ago in *Klio*, but he has to admit that his pages do not take account of some materials recently published by Scheil and Stevenson. So far as his work goes, however,—and it does go far,

[1] *Die Aramäer.* Historisch-geographische Untersuchungen, von Dr. Sina Schiffer, junr., Paris. Mit einer Karte. Leipzig: J. C. Hinrichs'sche Buchhandlung. M.7.50.

—it will be found extremely serviceable. The requisite inscriptions are arranged, translated, and annotated. An outline of the Aramæans' spread over the Semitic East is given, with a reasoned survey of the territories which they can be shown to have occupied from the fourteenth century onwards, and some account of their linguistic peculiarities. Starting from Northern Arabia, it is argued, they managed to occupy Damascus and other rich districts during the 'bellum omnium contra omnes' which the Tel-el-Amarna letters disclose. It was in the west that they came into closest contact with the Hebrews and Canaanites, but their power reached east from Mesopotamia. Possibly even the Greeks came into touch with them, if we are prepared to identify the Eremboi of *Odyssey* iv. 84 with Aramæans (pp. 54–55). Dr. Schiffer also (p. 145) holds that the Ituræans whom Eupolemus mentions among the foes of David were Aramaic inhabitants of Zobah. There is a good note (p. 81 f.) on the O.T. phrase 'beyond the River,' in the course of which he conjectures that some authentic source may lie behind the narrative of 1 Ch $19^{16f.}$, when the 'Helam' of 1 S 10^{17} is taken to be a corruption of the Aramaic 'Aḥlamê.

Dr. Schiffer's conclusions often run counter to ordinary opinions on the subject. But his monograph is remarkably convenient as a statement of the relevant data which count as evidence, and he furnishes students with the materials for pronouncing either against or in favour of his theories.

JAMES MOFFATT.

Oxford.

In the Study.

New Books for the Study.

The Bible.

IT is many years since Dr. Henry Reynolds published his book on John the Baptist. We have had Mr. Feather's book since then. But John is a great person, and needs interpretation for every new generation. The Rev. Alban Blakiston, M.A., has studied the whole subject of John's ministry and his influence. His book, entitled *John Baptist and his Relation to Jesus* (Bennett; 6s. net), is, however, most noteworthy for the chapter on the Baptist sect. Nowhere else in English will this difficult matter be found so fully and so credibly recorded.

A translation of Professor Bernhard Duhm's *The Twelve Prophets* is welcome. Duhm is 'advanced,' but we are all advancing. The translation has been done, and it has been done well, by Professor Archibald Duff of the United College, Bradford (A. & C. Black; 3s. 6d. net).

The Rev. W. Montgomery, B.A., B.D., who translated so well Schweitzer's *The Quest of the Historical Jesus*, has now translated also the same author's book on *Paul and his Interpreters* (A. & C. Black; 10s. 6d. net). It is a critical history of criticism on Paul, Paulinism, and the Pauline Writings, from Grotius in 1641 to Schlatter in 1910. And for once the criticism is of more value than the construction. It is of some consequence what Schweitzer himself thinks of Paul, but it is of more consequence that he sifts the thinking of others and separates their wheat from their chaff. And it is all to our advantage that tender mercy is not to be found in all his work. He is particularly severe on Wrede, but it will create no reaction. If it would bring men to a greater sense of responsibility, responsibility to past scholarship (we do not say ecclesiastical tradition), how great would that gain be. But there is little hope that even this comprehensive criticism will serve so desirable an end as long as a student of theology is expected to win his spurs by display of daring.

In any case, this book of Schweitzer's, again so admirably translated, is one of the indispensable tools. It will save endless toil; it may even help us to save our souls.

A new edition has been issued of *The Paragraph Psalter*, as arranged for the use of Choirs by Bishop Westcott. The book has passed through many reprints. The new editor is A. H. Mann, Mus. D. (Cambridge: At the University Press; 1s.).

Two Assistant Mistresses of St. Leonard's School, St. Andrews, Miss G. Wynne-Edwards and Miss K. H. McCutcheon, B.A., have compiled a volume of *Notes on the Hebrew Prophets* for the use of public school pupils (Oxford; Clarendon Press; 2s. 6d. net). It is the outcome of their experience. They found that to place a book like this in the pupil's hands was better than to dictate notes; it saved time, secured accuracy, and enabled the pupils to concentrate on the Bible itself. The book deserves the highest possible commendation. It is thoroughly reliable in scholarship, unerring in tone, and serves its end successfully.

If the Bible is not well taught in schools, if it is not taught after the assured results of scholarship, it will not be for want of school books. But it is not enough to teach the new conception of the Bible to children. It must be given to their parents. This is the attempt made by the Rev. A. S. Hill Scott, M.A., Vicar of St. Lawrence, Seal, and the Rev. H. T. Knight, M.A., Rochester Diocesan Missioner, in *Lessons from the Old Testament* (Oxford University Press; 3s. 6d. net). Only Part I., containing an exposition of the Lessons from Advent to Whitsuntide, is yet published.

Mr. Murray has published the second part of a Charge delivered by Bertram Pollock, C.V.O., D.D., Bishop of Norwich, at his primary visitation in 1912. The title is *The Bible To-day* (2s. 6d. net). The first part of the Charge dealt with matters peculiar to the diocese—this part with a matter of utmost interest to all.

Dr. Pollock is alive to the importance of it. The visitations of the Bishop of Norwich take place only once in seven years. He felt, therefore, that he must not miss his opportunity, and he chose the Bible as the subject of his addresses, of which there were seven in all. From first address to last it is an encouragement to Bible study. The Bishop of Norwich has his mind clear on questions of literary criticism, and he can express his mind clearly. But he is no dogmatist. He encourages individual study with a due sense of the inheritance. He is no dogmatist, and he is no obscurantist. On the New Testament he is cautious; on the Old he is both free and firm.

Mr. David Nutt has evidently undertaken the publication of a series of Sacred Latin Texts. The first number is *The Epistles and Apocalypse from the Codex Harleianus* (21s. net).

It is a fine demy 8vo volume in beautiful type, and press-corrected to the last comma. Its appeal is to the student of the New Testament; the more a student the more irresistible being the appeal. But who will be able to resist the artistic attraction of the plates which the volume contains? It was well done to produce them in this fashion, whatever the expense, and the enterprise will not go without reward.

The MS. belongs to the Harley Library in the British Museum, where it is numbered 1772. For New Testament critical purposes its designation is *z* (in Wordsworth Z_2).

There was a time, and it was a long time, in which the Apocalypse was really and truly a sealed book. The old methods of interpretation had become unfruitful, and there was no reliable new interpretation. But the Apocalypse has been opened again. Swete has written, and Anderson Scott, and Schweitzer; and now, month after month, we receive a new exposition. This month there are two, of which the second in time is *The Age-long Struggle, Christ or Cæsar*, by the Rev. Frederic C. Spurr, of Melbourne, Australia. It is, in the author's own words, 'an explanation, rational, historical, evangelical, and reverent, of the Book of the Apocalypse' (National Free Church Council; 1s. net).

Dr. Philip Vollmer, Professor of the New Testament in the Central Theological Seminary, Dayton, Ohio, has prepared a 'Textbook for Higher Institutions of Learning and Advanced Bible Classes,' which has been published by Messrs. Revell under the title of *The Modern Student's Life of Christ* (4s. net). It is equally adapted for classes and for private study. The questions can be set by the teacher, or be taken by the pupil direct from the book. And the paragraphs may be amplified according to the teacher's will and knowledge, or they may be enlarged by the pupil's reading, a select list of books for further use being furnished at every step in the journey. Altogether, it is a thoroughly workmanlike book, the result, we have little doubt, of a successful teacher's experience.

In a very modest preface, the Rev. R. W.

Pounder explains the origin of an able volume of *Historical Notes on the Book of Revelation* (Stock; 5s. net). The word 'Historical' may suggest old theories of interpretation, all of which are an abomination to this author. He is thoroughly modern. His history is the history of the time when the Apocalypse was written. That history he knows intimately, and makes surprisingly effective use of it. Nor is he content with the external. He has studied the book itself with all the aids of the scientific expositor, and has furnished his readers with a valuable commentary on its place in the history of thought.

Theology and the Church.

Of all our great writers in theology the most difficult to comprehend is Principal P. T. Forsyth. He has no right to be so difficult. A smaller writer may not be able to help it. His ideas may be misty, or his language may be inadequate. But Dr. Forsyth's ideas are manifestly clear enough to himself and to us when we catch up with them. The whole trouble is that he has too many ideas at a time. They are always cleverly expressed. But they come into the page tumbling over one another.

Dr. Forsyth has written a book on *The Principle of Authority* (Hodder & Stoughton; 10s. 6d. net). It is a great book. The whole subject is treated under three heads—the Principle of Authority in relation to Certainty, to Sanctity, and to Society. And under each head the subject is handled with fulness and precision of knowledge. It is a great book. It will repay the determined student amply, the more amply perhaps the greater the determination required to master it. Our only complaint is that the less resolute will miss the rich kernel of truth and life it contains because the shell is so hard to crack.

Now we are not going to search the book for a good example, that Principal Forsyth may be confounded. Here is a page which has a commanding idea well kept in view throughout. But see how there crowd about it all kinds of ideas that might at any moment bear it down. The topic is Authority and Free Thought.

'And one psychological change I have named should be noted in particular. The idea of personality, the more it has been challenged by naturalism, develops the more, and steps to a commanding place. The person is ousting the old idea of the individual. The moral person we grow to is replacing in our interest the elemental instinctive individual with which we start. Moral personality is sending wild egoism to its own place. Discipline discredits mere growth. And the prime object of society is less and less to make a ring for the individual, and give him room to make a mess or a success of his life as he likes; but it is to develop (that is to say, to create) moral personality. The individual with his egotism is born, but the personality has to be made. It grows; and some weak, violent, or obstinate people die without it. The individual is the necessary product of natural evolution; but the personality grows only through the exercise and discipline of moral freedom, judgment and responsibility. It grows through moral freedom trained by social culture, but still more by super-individual, supernatural powers; which are gathered up into a creative point in Jesus Christ, and flow down through history in the mighty stream of His Church, and all the Church connotes for the world. It is only as we acquire this personality that we really experience God, and the freedom, the largeness, that such an experience gives to thought and life. If a theistic experience give much freedom and range to thought, how much more a Christian. (Judaism has no dogmatic, no theology. Its thought expands in every direction but this.) It is the morally-educated personality that owns the true authority, and feels how spiritual it is and yet how influential upon mental conclusions, how inward it is yet how beyond us, how real it is, how inevitable, how blessed. We believe best, repent best, love and obey best at the last, and not at the first. The first love has the romance, but the last has the reality, the kingdom, power, and glory. And we then learn that external authority is only mischievous, not when it comes to us from without (for all authority must), but when it represents a kind of pressure which cannot evoke and cannot nourish our moral soul.'

In his *Words of Witness in Defence of the Faith* (Hodder & Stoughton; 5s.), the Rev. G. S. Streatfeild, M.A., Rector of Goddington, regards 'the Faith' with the concern of a scholarly conservative. He has little sympathy with the prevailing attitude of German scholars, or even of advanced scholars in this country, towards the Old Testament; he

has less sympathy with any radical criticism of the New. It is not from men like J. M. Robertson or W. B. Smith that he considers the Faith to be most in danger. It is from Harnack or E. F. Scott. Still, he is no worshipper of tradition. There are many who will heartily agree with him in all that he says, and will welcome his comradeship.

The acceptance of the theory of evolution has raised the question of the existence of original sin in such a way that we can no longer shelter ourselves behind even Browning. But there is much misapprehension of the meaning of evolution and of the meaning of sin. It is to clear up the misunderstanding about sin that Dr. F. R. Tennant has written his new book, *The Concept of Sin* (Cambridge: At the University Press; 4s. 6d. net).

Now, while Dr. Tennant uses his ability and the most of his book in the process of definition, he does not fail to tell us how impossible it is to hold the doctrine of original sin together with the doctrine of evolution. Whatever else sin is it is of the individual. I am a sinner because I have sinned.

And that being so, Dr. Tennant holds it possible for any man to live a sinless life. He does not know of any mere man who has done it. But he does not see why not. He therefore in this way meets the *a priori* objections of all those who deny the sinlessness of Jesus. Even if he were only man He might have been 'without sin.'

Messrs. Duckworth have been clever enough to persuade Professor James Moffatt to write one of the volumes of their series of Studies in Theology. He has written on *The Theology of the Gospels* (2s. 6d. net). And he has written in no conventional or traditional manner. His study has been thorough, his conclusions are his own. The very titles of his chapters are attractive—'the God of Jesus,' 'the Person of Jesus,' 'the Spirit of Jesus.' And inasmuch as the chapters were first delivered as lectures the whole book is perspicuous and comprehensible.

In a fine spirit of Methodist loyalty, with plenty of knowledge, and with much skill in description, a short history has been written by Professor George G. Findlay, D.D., and his daughter, Miss Mary Grace Findlay, M.Sc., of the work of the Wesleyan Missionary Society during the last hundred years. The title is *Wesley's World Parish* (Hodder & Stoughton; 1s. net).

In the present crisis the Bishop of St Asaph is up and doing. He has published a volume entitled *Landmarks in the History of the Welsh Church* (Murray; 6s. net). For he is convinced that there is ignorance everywhere regarding the Welsh Church, and he has been careful to draw up a narrative of facts (not omitting the needful commentary), so that if the disestablishment of the Church comes, he at least may have his conscience clear.

Harnack's books are published in English as rapidly as the translation can be made after their issue in Germany. For, since he captured us all by his *What is Christianity?* there has been no falling off on his part in the matter of production or on our part in the matter of appreciation. The latest book and translation is *Bible Reading in the Early Church* (Williams & Norgate; 5s. net). The translator is the Rev. J. R. Wilkinson, M.A.

'The Early Church' ends with Theodoret, the whole period being divided into three parts—the time before Irenæus, from Irenæus to Eusebius, and from Eusebius to Theodoret. The facts may be found in Professor von Dobschütz's article in the ENCYCLOPÆDIA OF RELIGION AND ETHICS, but, of course, Harnack has found them for himself, and made his own imagination play upon them.

By giving his book the title of *The Revolutionary Function of the Modern Church* (Putnams), the Rev. John Haynes Holmes, Minister of the Church of the Messiah, New York, wishes to suggest that in the past attention has been directed to the interests of the individual, but in the future it will be turned towards the interests of society, that that is nothing less than a revolution in life and conduct, and that it is the Church that must cause the revolution to come. Mr. Holmes does not deny the value of the individual; he does not deny that the individual was the first object of interest to Christ; but he believes that the place of the individual in the community has never yet been recognized, nor the community itself as a community properly attended to. The work of the Church of the future is to see, not only that individual souls are saved, but also that the King-

dom of God shall come. It is a passionate, persuasive book.

Among the Cole lecturers are Dr. John Watson and Professor George Jackson. The latest lecturer is the President of Brown University, Dr. W. H. Perry Faunce, who states his subject in the form of a question, *What does Christianity Mean?* (Revell; 3s. 6d. net). He expresses it also by 'What is Christianity trying to do in the Modern World?' After saying what it is not—it is not ritual, it is not a series of propositions, and the like—he comes at last to his meaning: *Christianity is purpose*; and he puts it in italics. 'It is the revelation of the persistent loving purpose of the eternal God, and the implanting of that same purpose in the life of man.' Then throughout six lectures that definition is explained and illustrated.

The Rev. James W. Lee, D.D., like many of his countrymen in the United States, has great faith in Science. He uses the word in a large way, so that it is not easy to bring him to book. But when he roundly asserts that *The Religion of Science* is to be the faith of 'coming man,' and gives his volume that title, we may tell him that we do not believe it. For Science, in any accurate use of the word, leaves out imagination, and that in spite of Tyndall's protest; and in leaving out imagination, it leaves out the larger and the greater part of man, both come and coming. This is the second edition of his book (Revell; 5s. net). There is no surprise that it has outrun an edition, for it is written with confidence and skill.

Professor Revere Franklin Weidner, D.D., LL.D., of the Chicago Lutheran Theological Seminary, has written 'Outline Notes' on *The Doctrine of Man*, based on Luthardt (Chicago: Wartburg Publishing House). It is a book for students—not Lutheran only—and it has all the evidence of Dr. Weidner's experience in teaching and in book-making.

Sermons.

Three more volumes have been issued of the 'Short Course Series' (T. & T. Clark; 2s. net each). They are (1) *The Psalm of Psalms*, by Professor Stalker—a rich exposition of the richest and most endearing of all the contents of the Psalter, the 23rd Psalm; (2) *The Higher Powers of the Soul*, by the Rev. George M'Hardy, D.D., eight sermons on subjects of paramount importance rarely handled in the pulpit, or handled unphilosophically—the Conscience, the Reason, the Memory, the Imagination, and the like; and (3) *The Song of the Soil*, by Professor W. G. Jordan, B.A., D.D., a selection of Old Testament passages like Ps 137 (which is the Song of the Soil), Is 2^{2-4}, Zec 2^{1-5}, all of which are in themselves sermons of immediate appropriateness, but are rendered more sermonic and more appropriate in Dr. Jordan's fresh modern handling.

It is sometimes said that to answer the sceptic from the pulpit is to raise up sceptics. But every man must judge for himself. The Rev. E. Aldom French has preached and published sixteen sermons, and they are all more or less, some wholly, in answer to popular forms of unbelief. He calls his book *God's Message through Modern Doubt* (Duckworth; 1s. 6d. net). The greatest doctrines are defended, and they are defended with manifest skill and good temper.

Uniform in idea and appearance with the *Talks to Girls and Boys on Sunday Mornings* of the Rev. S. P. Bevan, we now receive *More Talks to Girls and Boys* by the same author, and *Sunday Morning Talks to the Children*, by Archibald Reith (Griffiths; 2s. 6d. net each). There is more in these books than the ordinary volume of children's sermons contains; and it is expressed more idiomatically.

Mr. Griffiths is the publisher also of *What a Child ought to know about the Bible* (2s. 6d. net). It is a book in which the contents of the Bible are set forth in simple language and careful selection. The author is the Rev. H. R. Stevenson, M.A.

This has been a most productive sermon season. But no better volume has seen the light than *The Word of the Cross* by the Rev. A. B. Macaulay, M.A., of Stirling (Hodder & Stoughton; 6s.). Its ringing note of ethical evangelicalism is most cheering in days of doubtful disputation. Its fine literary flavour is most agreeable in days of rude advertisement. There is also a grateful sense of leisureliness, as if the precept 'He that believeth shall not make haste' were ever in the preacher's mind.

The Rev. William Ewing, M.A., spent many years in Tiberias, and came to know Palestine as few know it. Now, as minister of Grange United Free Church in Edinburgh, he has preached seven sermons and published them under the title of *Cedar and Palm* (Robert Scott; 1s. 6d. net) that we may see how much a knowledge of Palestine may do for the preacher of the Gospel. It is not that the truth is illustrated; the truth is true, because the land is so familiar.

Virginibus Puerisque.

February.

By the Rev. Robert Harvie, M.A., Earlston.

'The Lord is my shepherd.'—Ps 23[1].

I want to speak to you boys and girls to-day about this month of the year. February is the 'wolf' month. It was called so by the Romans. They believed there were a great many gods—not just one as we believe—and the special duty of one of their gods was to protect them from harm and danger.

The particular way in which they thought of evil coming among them was like a wolf among sheep, to destroy them or to carry them off.

In order to please this god and to make sure of his protection, they held a feast in honour of him during this month, and they thought they would please him best if they purified themselves, both in heart and in all their ways, so they called it the Feast of Purification. That is how this month got its name. It comes from the Latin word which means 'to purify' (*februare*).

Now when King David wrote the words of this psalm, I am sure he was thinking of the time when he was a shepherd lad and had care of the sheep and the lambs. Once when he was watching them, a lion came and took a lamb out of the flock, but David went after it and killed it. Another time a bear came and David killed it too.

I am quite certain that David thought about the lion and the bear just as the Romans thought of the wolf. They showed him how often the sheep and the lambs were in danger, and then he thought how often we are all in danger. But again he remembered how he had gone after the wild beasts and had killed them, because he was the shepherd, and he felt sure that God would take as much care of *him* as *he* took of his sheep.

Now the Romans were wise in thinking of evil as being like the wolf—for the wolf is so cunning and anxious to take advantage of animals weaker than itself.

If you have read the fairy tale of Little Red Riding Hood you will remember how the wolf met the little girl in the wood, and after finding out all he could about her grandmother—he showed how cruel he was and how wicked by going to the cottage to take the old lady's life.

I wonder what the wolf means for us, and if we still need a shepherd. I think we do, and Jesus is *our* Shepherd.

When He was sending his disciples out to preach He said to them, 'I send you forth as lambs among wolves.' He meant that they would meet with temptation to do wrong, and some people might be cruel or unkind to them, and Satan would try to persuade them to do wrong as he had done to Jesus Himself. But they were always to remember that He was their Shepherd, and that if they were true to Him and always did right He would protect them and keep them from harm.

A friend of mine was a Sabbath-school teacher, and one of his scholars was ill, so he went to see him. Some time after my friend had left, the boy went to sleep, and when his mother went in and saw him she noticed something strange. The boy had his hands across his breast, and his right hand was holding the finger on the other next the little one.

She could not understand it till the teacher went back again. He had been telling the boy the story of the Good Shepherd, and he asked him to say our text over, making him count each word on a finger. So the fourth word was on the fourth finger. It stood for the word 'my.' It is a great thing to know that the Lord is a Shepherd. but it is far greater to be able to say 'The Lord is *my* Shepherd.'

If God is our protector we must ask His help in every time of danger. And though the sheep in the fold are more than we can number, yet each of us can be sure that God sees *us*, and cares for *us*, and we can all say—

'The Lord is *my* Shepherd.'

Jonathan's Boy.

By the Rev. James Rutherford, B.D., Edinburgh.

'But the lad knew not anything.'—1 S 20[39].

I want you to think of this lad who was running and picking up the arrows for his master. We find him in the story of Jonathan and David who were such great friends.

David was in great danger because of the anger of King Saul, Jonathan's father. When the fit of madness came upon the king he wanted to kill David, and so it was not safe for David to come to the king's court. Jonathan and David made this arrangement—Jonathan was to tell David when the king was angry. They arranged how it was to be done; they arranged, as we say, a code of signals. Jonathan was to go out in the morning to practise archery; he was to take a boy with him to retrieve his arrows. If Jonathan shot an arrow far away and called out to the lad, 'See, it is away beyond,'—that was to mean one thing. If the arrow fell short and Jonathan cried, 'See, come near, it is on this side,'—that was to mean another thing. So the boy ran to pick up the arrows, but he did not know that there was a fugitive, a listener, among the bushes, and all the time he was carrying a message from Jonathan to David.

Now I want you to think about this because there is a great deal like this in life. Very often we do not know what we are doing; we are often unconscious of the messages that we may be carrying. A very simple illustration of this, perhaps the simplest, is to think of the postman. You see him as he comes up the street, ringing bells and dropping letters into boxes. We know that he is bringing into communication people who are far away from one another. He is carrying all kinds of messages—of joy, and sorrow, and business. The postman does not know; he is all unconscious of the message; and yet without him it never would come to you or me. Or you may think of a wise man, a great teacher or thinker. He has a message for the world. How is it that his message comes to us? Well, you may go up to Nelson's, or to some great printing and publishing works in the city, and there you see the men and the girls busy printing, binding, making books. They do not know about the message. They do not know what is in the books. They do not need to know. And yet, although they are unconscious of it, without their printing and binding and book-making that message would never come to you and me.

Think of the boy; think of the postman; think of the printer. We never know what message we may be carrying.

Now there is a beautiful poem by Robert Browning which you will read when you get older, and which teaches us this lesson. The title of it is 'Pippa Passes.'

Pippa is a girl's name. Pippa was a work-girl, a silk-winder in a town in Italy; and the poem tells how she spent her holiday, the only one she had in the year. She went out into the streets and all about the town, and wherever she went she was singing like a bird for the gladness of her heart. The poem tells how the snatches of her song came like messages from God to one and another. As she went along the street the song floated through the open window, and came as the very word that some one needed. When she came home at night tired, she thought she had been doing nothing, only singing in the gladness of her heart; but God had been using her to take His message to one soul and another. Oh, there are many links in the chain of God's purpose; there are many agents in the doing of God's work. We never know!

You remember how we read in the New Testament about another boy who had gone away in the morning, perhaps for a day's fishing, and he took plenty of bread with him—five loaves in his wallet. When he got up among the hills of Galilee, out on the bare wide moorland, he saw a great crowd of people; and like any boy he went into the middle of the crowd; and one of the disciples caught hold of him, and said, 'This is what we have been waiting for: here is a boy with bread.' And you know what happened. He did not know that he was taking bread to Jesus, and that these rolls of his would pass into the Saviour's hands, and be used to feed the thousands. We never know!

Should it not make us thoughtful, careful? We should call nothing little or common. And should it not encourage us? We do not know, but God knows; and perhaps some day we shall come to know what we have been doing when the secret things are revealed, and when God says, 'The last shall be first, and the least greatest.'

Cura Curarum.

By the Rev. A. F. Taylor, M.A., St. Cyrus.

'High thoughts at first, and visions high
Are ours of easy victory;
The Word we hear seems so divine,
So framed for Adam's guilty line,
That none, unto ourselves we say,
Of all his sinning, suffering race
Will hear that word, so full of grace,
And coldly turn away.

But soon a sadder mood comes round;
High hopes are fallen to the ground,
And the ambassadors of peace
Go weeping that men will not cease
To strive with heaven—they inly mourn,
That suffering men will not be blest,
That weary men refuse to rest,
And wanderers to return.

Well is it if has not ensued
Another yet unworthier mood,
When all unfaithful thoughts have way,
When we hang down our hands, and say,
"Alas! it is a weary pain
To seek with toil and fruitless strife
To chafe the numbed limbs into life,
That will not live again."

Then if spring odours on the wind
Float by, they bring into our mind
That it were wiser done, to give
Our hearts to nature, and to live
For her; or in the student's bower
To search into her hidden things,
And seek in books the wondrous springs
Of knowledge and of power.

Or if we dare not thus draw back,
Yet oh! to shun the crowded track
And the rude throng of men! to dwell
In hermitage or lonely cell,
Feeding all longings that aspire
Like incense heavenward, and with care
And lonely vigil nursing there
Faith's solitary pyre.

Oh let not us this thought allow—
The heat, the dust upon our brow,
Signs of the contest we may wear:
Yet thus we shall appear more fair
In our Almighty Master's eye,
Than if in fear to lose the bloom,
Or ruffle the soul's lightest plume,
We from the strife should fly.

And for the rest, in weariness
In disappointment or distress,
When strength decays, or hope grows dim,
We ever may recur to Him,
Who has the golden oil divine,
Wherewith to feed our failing urns,
Who watches every lamp that burns
Before His sacred shrine.'—R. C. Trench.

'A certain bishop consulted St. Francis de Sales as to his intention of retiring into private life, citing St. Gregory Nazianzen, who resigned Sasuna, Nazianzum, and finally Constantinople, and retired to his farm. . . . The stranger went on to say that he was like a torch wasting itself in giving light to others and that he had no time to think of his own soul. "But the salvation of your people so nearly concerns your own," Francis replied, "that surely you are working for that while toiling for them. How can you save your own soul otherwise than by labouring for their souls, seeing that is the work to which God has called you? . . . Abide in the ship where God wills you to make the voyage of life; the passage is but short; it is not worth while changing. If your head swims in a great ship, it will be still worse in a little tempest-tossed bark, for though a quieter position may seem more restful, depend upon it there will be no less trial and temptation even there."'

'Who care only to quit a calling, will not make
The calling what it might be; who despise
Their work, Fate laughs at, and doth let the work
Dull and degrade them.'—J. Ingelow.

'A man's first wonder when he begins to preach is that people do not come to hear him. After a while, if he is good for anything, he begins to wonder that they do.'—Phillips Brooks.

'The noblest ministries in the Church are those of old men who have kept the freshness of their youth.'—Phillips Brooks.

'Let us rejoice with one another that in a world where there are a great many good and happy things for men to do, God has given us the best and happiest and made us preachers of His truth.'—Phillips Brooks.

What were the Churches of Galatia?

By Sir William M. Ramsay, LL.D., D.D., D.C.L., Emeritus Professor of Humanity in the University of Aberdeen.

IV.

In 16^3 the ceremony of 'setting apart' and consecrating Timothy for his new duties is implied, and this took place, necessarily, at Lystra.[1] Paul and his party were now on the frontier of the other converted region, and as soon as they moved a few miles to north or north-west they must enter it. No alternative was open to them. Luke now gives the name of this region, which they must cross, *τὴν Φρυγίαν καὶ Γαλατικὴν χώραν*. They entered it, and probably they made a preaching tour through it, as the verb *διέρχομαι* with the accusative always implies more than the mere passing across the region,[2] though it is not elsewhere used to indicate the formation of new churches in an unconverted country.

In this region their procedure was not the same as in Cilicia. They did all that is mentioned both in 16^4 (delivering the Apostolic letter) and in 16^5 (confirming the churches). In Cilicia they had not delivered the letter, for that letter had been addressed to the churches of Syria and Cilicia, and had been sent direct to them. There was therefore no need for Paul to deliver it. It had not been addressed to the churches of the two regions, and therefore Paul now delivered it to the churches as he went, identifying himself with its intention and decision, and urging all his converts to observe it loyally. As to 16^5 it is to be taken as stating a universal fact, viz. a process of 'confirming the churches,' similar to what Paul did in Cilicia (15^{41}); and it describes the result, viz. the strengthening and rapid increase of the congregations. The correct punctuation and division in Westcott and Hort's text shows that this is the interpretation: 16^4 is of narrower, 16^5 of wider application.

The statements of 16^4 and 16^5, which have been made for the first region, are to be understood as applying to all the rest of Paul's work. Everywhere he carried out the same policy, urging all to live according to the Apostolic decree.

[1] Paul co-operated with the Lystran presbyters in the consecration; cf. 2 Ti 1^6 with 1 Ti 4^{14}.

[2] Perhaps not in 19^1, where any preaching was unsuccessful.

The original aim of this journey is implied in the second clause of 16^6. This aim had been, after revisiting and confirming his first churches in the two regions, to preach in the next province on the road westwards, viz. Asia. This aim might have been declared before the journey began, but is not stated by Luke, and perhaps was not published by Paul at that time (cf. 15^{36}). The other point at which this aim can most suitably be declared, is when the moment for putting it into execution has arrived in 16^6. This implies that the 'Phrygian and Galatic region,' which was traversed in 16^6 before Asia is mentioned, was the western of Paul's two converted regions: he confirmed (1) the eastern region, (2) the western; (3) he was prevented from his next aim of preaching in Asia; (4) he turned in another direction (viz. towards Bithynia, which lay beyond Asia on the north).

The same result follows from another consideration. In 16^{3-5} Paul is in Lystra. Unless he went back eastwards towards Cilicia, or turned away south into Isauria, he must cross the western region (that of Antioch and Iconium) before he he could reach either Asia or North Galatia; there was no way to avoid this. Moreover, Paul had started from Syria with the intention of visiting 'the brethren in every city' of his first journey. There is no conceivable reason why he should abandon that intention. Such change of purpose for no reason is foreign to his nature and his policy. From Lystra we may say with absolute conviction that Paul went to the cities of the western region, Iconium and Antioch. Could he have abandoned his visit to 'the firstfruits of' the province and of the Roman Imperial mission? This consideration shows that 'the Phrygian and Galatic region,' which is mentioned between Lystra and Asia, is the region of Antioch and Iconium.

As a third argument, that was the name and description of the region in the strictest, most accurate, and most complete sense. The region is now well known through recent investigation. There was such a recognized and delimited ad-

ministrative division of the province Galatia, as will be shown. If there had existed any uncertainty before, it becomes clear, from the name in Ac 16^6, that this region is the one called Phrygia or Mygdonia in inscriptions and in Pliny and Ptolemy; it was one of the governmental divisions of the province Galatia (on which see a later section).

VIII. Construction of 16^6.—The text of 16^6 has given rise to much discussion. The weight of authority is in favour of διῆλθον . . . κωλυθέντες, and against the *textus receptus* διελθόντες . . . κωλυθέντες . . . ἐλθόντες. For our present purpose the matter is immaterial; and I need only say that, while here for once (and by no means the only time) the *textus receptus* is probably right, as giving a much more vigorous and Lukan structure, and bringing out prominently the orderly sequence of events, yet the strong consensus of modern opinion in favour of accepting the text of the great MSS. should be deferred to in this investigation. We therefore take the text as διῆλθον . . . κωλυθέντες. Even with that text there is no difficulty in understanding that the verbs follow the orderly sequence of time, and state successive stages in the action;[1] but here again we may defer to the belief that κωλυθέντες must indicate an action prior to διῆλθον, 'because they were prevented . . . therefore they traversed the Phrygo-Galatic region.' In the run of such a narrative, where he has to enumerate a long series of successive actions, Luke generally makes the verbs follow the order of time: a good example is $16^{22\text{-}24}$. Let us, however, accept the view that κωλυθέντες as an aorist must be in time antecedent to διῆλθον (compare for this sense 16^{39}, ἐφοβήθησαν ἀκούσαντες). We should then understand the sequence of actions thus: Paul, having in mind at Lystra his plan of going on to Asia from Galatia, was ordered by the Spirit not to preach in Asia. He therefore made a tour through the Phrygo-Galatic region, which he had already influenced so profoundly from end to end (13^{49}): cities which he had never seen had been affected indirectly on his first visit: he now visited them. Hence the whole western region is mentioned, and not merely Iconium and Antioch. In the eastern region he visited only the two cities.[2] In the western region he had many disciples outside of Antioch, and he made a progress through the whole region of Phrygia Galatica. He carried out his original intention all the more thoroughly because the next stage of his intended journey had been forbidden.

We should then have to suppose that the prohibition to preach in Asia was communicated to Paul already in Lystra, and may have been part of the commands issued by the Spirit which were connected with the choice and the mission of Timothy (1 Ti 4^{14}). The order of events would then be as follows: (1) The sending forth of Timothy, and prohibition in respect of the further journey in Asia; (2) journey throughout the Phrygian region, waiting further instructions; (3) no instructions having been received and Asia being still barred, Paul at last turned away north to the great cities of Bithynia; (4) having reached (Kotiaion?), where the Bithynian way crossed the road from Mysia to the east, Paul was forbidden to go on to the north, and turned west towards the coast, making his way through Mysia, which was part of the province Asia, and therefore unable to preach there (παρελθών).

Thus 'inasmuch as they were forbidden [to put in effect his intention] to preach in Asia, they made a tour [not merely to Iconium and Antioch, but also] in the Phrygo-Galatian region; and when they [turned northwards and] were come over-against Mysia, the Spirit of Jesus suffered them not.' Here is a clear definite description of a journey stage by stage. On the North-Galatian view there is no continuous journey, and no intelligible picture: 'Paul came to Derbe and Lystra: then jumping over the region of which Antioch was capital, and neglecting the disciples whom he had intended to visit there, he travelled through Phrygia Magna (which was part of the province Asia) and North Galatia [founding several churches in the latter, which seem unworthy of mention]; and when they were come over-against Mysia, they were forbidden to enter Bithynia.' There is no continuity in this description. After skipping the region of Antioch, the journey proceeds through Phrygia Magna to

[1] There is a common tendency among modern scholars, when one meaning or construction or usage occurs in an author twenty times as often as another, to eliminate or explain away the exceptional cases. This is false method. The less usual occurs. At present, however, I am discussing geography; and the question is indifferent in that view.

[2] Though his personal influence did not penetrate beyond the two cities, yet the churches were active centres (see below, § IX.).

Galatia. There it was interrupted: residence in several cities and the founding of several churches there required much time. Yet the writer proceeds as if there had been no break in the journey, 'when they were come over-against Mysia.' A writer who said this did not think of any break: he thought that the travelling was continuous, and was not stopped by a long illness, by a residence in some city during that illness, and then by the work of conversion, teaching of converts and organization of churches in other cities (see § I.). Either he knew of no new churches, or his account is bad in the extreme, and you must take refuge in the theory that Luke could not tell a story and could not describe intelligibly or intelligently a sequence of actions.

IX. The Two Regions on the Third Journey. — Both North Galatians and South Galatians are necessarily agreed that Paul's route on his third journey must be interpreted in accordance with the second. 'He went through the Galatic region and Phrygia, establishing all the disciples,' *i.e.* he traversed countries where there already existed converts. Evidently the purpose of the journey was to confirm the disciples. Paul visited every place where there were Christians in the Galatic region and Phrygia; none were omitted. Here already there is an anticipation of the plan which was gradually disclosed on this journey: Paul was making his final and complete circuit of his young churches, then he would visit Jerusalem, carrying the offerings of all his churches, and then he would visit Rome (19^{21}). There can hardly be a doubt that on this journey he 'gave order to the churches of Galatia concerning the collection for the saints' (1 Co 16^{1}); the order was given personally: the 'establishing of all the disciples' was consummated by this collection. The Apostle's plan was to interest 'all the disciples' in the welfare of the original saints in Jerusalem, to bind the new to the old disciples by the tie of charity and love; his heart was already filled with the 'Hymn of Heavenly Love' (1 Co 13^{1}). He knew from past experience the influence which a contribution for a good and loyal purpose would exert in conciliating the older and the newer churches to one another (Ac $11^{29f.}$ 12^{25}); and he wished to stimulate fraternal feeling among the newer churches.

The purpose of the third journey was to link up the provinces of Galatia, Macedonia, and Achaia in two ways: first, geographically, by making the intermediate province of Asia a stronghold of Christianity ('all they that dwelt in Asia heard the word,' 18^{10}), and thus facilitating communication and intercourse among the scattered churches, so that everywhere the Christian on a journey should find friends and associates;[1] in the second place, spiritually, through the unifying power of love and common action for an ideal. Hence the emphasis laid on the visiting of 'all the disciples': none were to be omitted; all the old converts were personally face to face with Paul for the last time, before he attacked Rome and the west; Asia was partly left to his coadjutors (Col 2^{1}), owing to its vast size and the number of its great cities. Hence also Luke lays stress on the personal appeal to the disciples (18^{23}): each individual was, so to say, sought out and made to feel Paul's purpose and warmed with the fire of love: in other similar cases (14^{23} 15^{41} 16^{5}) it is the church, as a whole, rather than the individuals, that Paul approached. Now Paul approached the individual members of the churches.

This purpose imperatively required that, as Luke says, 'all the disciples' should be visited and established. The final survey had to be made, and the final warnings given. The address to the presbyters of Ephesus in Ac 20 must be regarded as typical of much that had been said in similar style to the churches of the other three provinces.

Further, Paul made a progress through both regions, and did not merely go to the four cities. This he did in the western region even on the second journey. Now he does it in both. From Derbe and Lystra, presumably, the new influence had been spreading forth through the villages as the disciples, were strengthened in the faith, and increased in number daily' (16^{5}).

If the line of this journey be taken, according to the North-Galatian interpretation of 18^{23}, as leading from Cilicia through Cappadocia to Tavium, Ancyra, Pessinus, and Phrygia Magna (*i.e.* Asian Phrygia) to Ephesus, the purpose of Paul's progress was not attained. He visited the supposed churches of those three Galatian cities,

[1] Epitaph of Avircius Marcellus: in journeys 'I found everywhere pledged friends' (*πάντη δ' ἔσχον συνομήρεις*: the last word is uncertain, *συνομήθεις*, *συνομίλους*, *συνοπαδούς* are possible), *Cities and Bish. of Phrygia*, ii. 711, 722 ff.

and in Phrygia Magna he would find no disciples, for though Paul traversed that country on his previous journey, yet he was forbidden to speak the Word there. Why, then, does Luke say that Paul confirmed all the disciples in a great country like Phrygia, where there were no disciples? The evangelization of Asian Phrygia was still a matter of the future. The idea that Luke could write like this is absurd, or supposes absurdity in Luke.

Therefore we must understand that there were disciples both in the Galatic region and in Phrygia, and that Paul's intention was to give them the final instructions and arrange the contribution, before he went to Jerusalem and to Rome: in other words, these are the same two regions which were converted on the first journey, and established on the second journey.

Moreover, how could Luke say that Paul visited 'all the disciples' on this journey, if the Apostle did not visit Antioch, or Iconium, or Lystra, or Derbe, or the region round Antioch? The account contradicts Luke's former narrative. Yet if Paul went through the northern Galatia and Phrygia Magna, he could not visit Lycaonia and Galatic Phrygia.

Moreover, the North-Galatian theorists ought to explain why Paul does not mention any contribution made by the South-Galatian churches to the fund for the benefit of the poor in Jerusalem, which he was organizing for years, and which he carried to Jerusalem at such risk. All the more strange is this, when the Acts records that two South Galatians, Timothy and Gaius, were among the delegates who carried the money. It is evident that Paul attached great importance to this contribution. He regarded it as a means of unifying the whole Church of Christ by co-operation in charity, by sympathy for the poor of the mother-Church, by common effort made for some years in weekly collections, and of reconciling the Jewish Christians in Jerusalem to the new Gentile Churches through the gratitude which the liberality of the latter would inspire in the former. This was Paul's supreme effort in constructive statesmanship: through this we know that he worked as zealously and with as far-sighted effort for unification of all the congregations as he did for the conversion of individuals and the foundation of churches in each city. If he set before Corinth the example of the churches of Galatia, why did he omit the example of Lystra, Iconium, etc.?

This, however, may seem to be a mere *argumentum a silentio*, which is proverbially valueless; but it is not really so. There was a reason why those churches should be mentioned: the value of the contribution lay in its being a gift from all the Pauline churches, and proving the universal goodwill to Jerusalem and the Jews felt by them. As a fact, two delegates from them helped to carry the money to Jerusalem, while there was no delegate from North-Galatian churches. If churches of North Galatia contributed, either they were content to send the money through others who were not of their land (as was the case with Corinth), or they reckoned themselves as belonging to the province Galatia, and therefore as represented by the two representatives of the South-Galatian churches.

There is no explanation for the facts except in this, that the author of the Acts writes in a totally different atmosphere from the Pauline, that he omits or treats indifferently much that Paul valued, and laid stress on much that Paul considered of less consequence. There is no way of finding a unity and a common feeling or purpose in the Acts and the letters of Paul on the supposition that the Pauline churches of Galatia were at Pessinus, Ancyra, etc. The historical outlook which sees Antioch, etc., bulking so largely in the work of Paul, and leaves the churches of Galatia unnoticed, is totally different from that in which the churches of Galatia are very important, and the churches of Antioch, etc., are unmentioned. With a sufficient degree of incapacity on the part of the author of the Acts, however, anything is possible, and nothing seems too stupid or too foolish to the interpreter who starts with the preconception that this author was foolish and incapable. The sane criticism of Luke always has to meet a serious difficulty. In a classical author an interpretation is rejected because it would show him to be inconsistent or stupid. In the case of Luke, some scholars welcome an interpretation which supports their opinion that he was inaccurate, fanciful, and incompetent.

Moreover, in 18^{23} Paul is brought to the western limit of Phrygia, which he is said to have traversed coming from the east and going to Ephesus. If his line of march was through Tavium, Ancyra, and Pessinus to Ephesus, he would in 18^{23} have reached a point not far from Philadelphia, and be on the point of entering the valley of the Hermus,

one of those low valleys that extend up from the sea. Yet in 19[1] the following part of his journey is described, and it still leads on through the high-lying parts of the plateau.[1] Such a statement is irreconcilable with geographical fact. On the supposed route the 'high-lying parts' are completely traversed in 18[23]. Only the low country remains for 19[1]. On the contrary, we find, according to the South-Galatian view, that, after traversing Galatic Phrygia, Paul had still a considerable journey before him over the high plateau; and there were two roads open to him, one through Apameia, Colossæ, and Laodiceia, reaching the low country sooner, and the other through Eumeneia, reaching the low country only at the head-waters of the Cayster. We know that he did not choose the road through Colossæ (Col 2[1]), therefore he must have taken the other, and thus the phrase 'the higher parts' acquires a special significance, 'High Phrygia.'

In 18[23] it is more clearly evident than on either of the previous journeys that Paul's disciples and churches were in two regions, and only in two: 'the Galatic region and Phrygia' (or 'the Phrygian region'[2]; both constructions are possible, and both have the same geographical import). Coming from Cilicia he traversed first the region of Derbe and Lystra, and then the region of Antioch. The latter, having been named with minute accuracy in the second journey, is now called simply by its ordinary name. Why is the latter called, not Lycaonia, but 'Galatic region'? This is the name that has specially given rise to misapprehension. Why should one single region of the province be singled out beyond others as specially entitled to the name 'Galatic' simply, when this name was equally appropriate to every one of the regions of the province? The answer is that in adding, or in using simply, the title Galatic, Luke is not employing a mere geographical name, but adds this epithet to give information, and to explain the classification of the Pauline churches. Having once given this information about Phrygia (the Phrygian region), he did not require to give it again; and it is not his fashion to repeat information. That consideration eliminates the fullest form, *τὰς Γαλατικὰς χώρας, τὴν Λυκαονίαν καὶ τὴν Φρυγίαν*, while style prohibits an expression similar to 16[6a], when two regions have to be mentioned together.

Moreover, we have here a traveller's expression, caught from the lips of Paul. The Apostle was coming from the east, and had traversed the independent non-Roman Lycaonia, governed by king Antiochus, on his way to Derbe, as he did also in 16[1]. Luke does not mention that Lycaonia. He now uses the form which Paul had heard near the Lycaonian frontier: the country on the Roman side was 'the Galatic region,' the country on the eastern side was 'the Antiochian region' (as Ptolemy calls it).

[1] *τὰ ἀνωτερικὰ μέρη*. I formerly supposed that 19[1a] was a recapitulation of 18[23]; but this is not defensible, and I had to abandon it in the second edition.

[2] The common article indicating that the Galatic region and the Phrygian were a pair united by some bond.

Literature.

THE RULE OF FAITH.

The Rev. W. P. Paterson, D.D., Professor of Divinity in the University of Edinburgh, was Baird Lecturer in 1905, and the lectures then delivered have now been published by Messrs. Hodder & Stoughton under the title of *The Rule of Faith* (6s. net). The delay is all gain. Dr. Paterson has had time to turn the lectures into a book, usually a necessary process, and in this case most admirable in result; and he has been able to publish at a time when there is more interest in the subject of them.

Their subject is the Rule of Faith. That involves two things, and the discussion of these two things divides the book into two parts. First, it involves the question of authority—where we are to go for that law of life in Christ Jesus by which we are more and more made free from the law of sin and death; and next it involves the discussion of the contents of that law.

And it is hard to say in which half of his book Professor Paterson is most effective, for he is irresistibly effective in both parts. Within the first part, perhaps the most brilliant thing is the exposition of the Roman Catholic position, running

up to and ending with amazement in the dogma of papal infallibility. There is no lack of sympathy in the discussion, and just on that account the impossibility of the situation is seen once for all.

In the second part, the great triumph is in the criticism of the doctrine of election. Every sentence has a history of thought behind it, and thus the whole criticism is contained in five pages. This is the conclusion: 'There is some evidence that the path of movement in Reformed Theology will be found to lie, not in the dubious attempt to deny the causality of God in the foreordination of events and in the determination of human destinies, but in the enlistment of the idea of divine sovereignty in the service of the idea of infinite love.' The sentence has the appearance of compromise. It *is* compromise. Not otherwise can any fully equipped theologian come to rest. But it is not the compromise of the coward. Dr. Paterson dares do all that may become a scholar; who dares do more is none.

DARKEST AFRICA.

Lord Cromer has written an Introduction to *Dawn in Darkest Africa* by Mr. John H. Harris (Smith, Elder, & Co.; 10s. 6d. net). The Introduction is of value because it tells us what Lord Cromer thinks of missionaries. He thinks that their zeal is sometimes allowed to outrun their discretion. He does not give examples. But after thus detaching himself from all complicity with their zeal, he speaks of 'the immense benefits conferred on civilization by missionary and philanthropic agencies.' And then he admits that it was the missionaries 'and Mr. Morel' that brought to an end the Leopoldian reign of terror and torture in the Congo.

Of Mr. Harris and his book we can judge for ourselves. The book is the outcome of residence and travel in the Congo since 1898. It is a traveller's book mainly. There is all the ease both of impression and of expression which the traveller is accustomed to offer us—the resolve to be readable first and let other things follow as they can. And if it is not possible to read a book, what is the good of writing it?

Mr. Harris begins with a lively description of travelling in the Congo and the African carrier. But very soon we find ourselves deep in the mysteries of dress (or no dress) and personal adornment. We hear once again the horrible tale of hands and feet chopped off by traders in order to secure the heavy ornaments that could not be pulled off. But all that, we are assured, is over now; though not until a Congo population of twenty millions was reduced to eight millions.

Of the religion of the Congo, Mr. Harris knows little. He has not the gift of questioning. Perhaps he is not much interested in religion, in the Congo or elsewhere. But in social customs he *is* interested. Here lies the value of the book. The habits of the natives are well described, and the change that is passing over them, with the hopes and fears for the future of that most lovable though unclean race.

'Though unclean'—'If in earlier years,' says Mr. Harris, 'Protestant missions hesitated to engage in remunerative industrial pursuits, they scored heavily over their Catholic *confrères*, and continue to score, in medical work. It was at first difficult to make the native see the advisability of even comparative cleanliness, for ablutions of any kind are, with many natives, a degrading practice only fitted for the effeminate white race. "What! I wash?" exclaimed an old chief to us in horror-stricken tones, when once I asked him to take a journey to the river before sitting near table. However, as he proceeded to do a worse thing—scrape himself—I withdrew and apologized for the insulting suggestion! There is some hope that the medical fraternity will in time bring the natives to realize the value of the bountiful streams which God has given them, though they may retort that the devil has filled them with crocodiles.'

VITAL LIES.

Vital Lies is the startling title which Vernon Lee has given to her latest book (John Lane; 2 vols., 10s. net). Where did she find it? She found it in Ibsen.

> *Relling.* I'm fostering the vital lie in him.
> *Gregers.* Vital lie? Is that what you said?
> *Relling.* Yes—I said vital lie—for illusion, you know, is *the* stimulating principle.

The quotation is taken from Ibsen's 'The Wild Duck'; and it fits Vernon Lee's book well.

For her book is an attack, an elaborate and vengeful attack, upon religious belief, as expressed by the late Professor William James in his *Will*

to Believe, by Mr. Crawley in his *Tree of Life*, and by others, all others who hold a belief which Vernon Lee does not hold.

What belief does Vernon Lee hold? She believes in the evidence of her senses. To do that (unless her senses are incomplete) is as much as any man or woman needs in order to the belief that means salvation. For the moment that the eye, for example, sees anything, it suggests more than it sees, and insists upon that more as most worth investigating. But Vernon Lee stops short with the eye. She goes no further, and then declares that there is no further to go. She declares that any one who goes further is guilty of a 'vital lie.'

Is her book worth reading? Most assuredly, though it is difficult to read. It is difficult to read because of the fierceness of her anger. We dare not smile, and we cannot easily sustain such intense indignation so long. Yet it is well worth reading. For in this book we find the cleavage clean and clear between the will to believe and the determination not to believe. It is not evidence that is wanted. Huxley said that there was nothing to prevent him believing in miracles except want of evidence. But no amount of evidence would have made any difference to him; he had made up his mind not to believe. And Vernon Lee has made up *her* mind.

GREAT WRITERS.

The Walter Scott Publishing Company of London and Felling-on-Tyne have published an edition of their 'Great Writers' series at the price of one shilling net each. This is possibly a courageous thing to do. It is certainly a patriotic thing. For this series is not behind the best of the literary biographies in existence—we know them all—and in one respect it is itself unquestionably the best of all, for no other series gives so complete a bibliography.

More than that, there are volumes in the 'Great Writers' series which surpass the volumes on the same authors in all other series. Let us name William Sharp's *Browning*, Richard Garnett's *Carlyle*, and David Hannay's *Smollett*. And then this series includes foreign authors, whose life and writings are estimated with just as much ability and care—*Balzac*, by Frederick Wedmore; *Cervantes*, by H. E. Watts; *Goethe*, by James Sime; *Heine*, by William Sharp; *Hugo*, by Sir F. T. Marzials; *Lessing*, by T. W. Rolleston; *Renan* and *Voltaire*, by Francis Espinasse; *Schiller*, by Henry W. Nevinson; and *Schopenhauer*, by Professor Wallace—*Maeterlinck* also, by Professor Jethro Bithell, being yet to come.

The Rev. G. Hartwell Jones, M.A., D.D., Rector of Nutfield, Surrey, being deprived by circumstances of serving his own land within its borders, has given to it such service as was in his power. He has studied the Pilgrim movement among the Celts—and not of Wales only but of all Britain—and has written a notable book on *Celtic Britain and the Pilgrim Movement* (London: Hon. Soc. of Cymmrodorion, 64 Chancery Lane).

Dr. Hartwell Jones believes that the making of pilgrimages is an instinct in the heart of man. It has not always the opportunity of expression; perhaps also it may be overlaid with other cares, and not be able to assert itself even when the opportunity comes. But it is there, and among the Celts of this island it has a fine history to prove both its place and its advantage. That history has been told by Dr. Hartwell Jones in this book with enthusiasm. No difficulty has daunted him in his research, and no care has been omitted by him in his exposition. There are quotations of Welsh poems not a few, and they are in the Welsh language. These we may have to skip. But the book can be read without them; it can be read with very great interest. It is the kind of book that makes for progress. To read it is first to encounter shame at one's ignorance, and then to experience joy over new discoveries of knowledge most agreeably made.

The illustrations are themselves a surprise. The sight of the Pilgrim's Inn at Glastonbury is enough to set one off on pilgrimage.

The poet is the practical person. Ella Wheeler Wilcox has written a series of letters to imaginary folk—to Mr. Ray Gilbert, law student, aged twenty-three; to Miss Winifred Clayborne at Vassar College; to Edna Gordon during her honeymoon, and so on—and every letter is a sack of common sense. The title of the book is *A Woman's Letters* (Gay & Hancock; 4s. 6d. net).

Notice that the translation of Deussen's 'Das

System des Vedanta' made by Mr. Charles Johnstone, and already reviewed in THE EXPOSITORY TIMES, is now published in this country by Messrs. Luzac & Co. The title is *The System of the Vedanta* (12s. 6d. net).

What is 'individual' and what is 'universal'? What do the words mean in the history of their use; and what has all that history brought us as to the things themselves? These are the questions which Dr. Francis Aveling discusses in his book *On the Consciousness of the Universal and the Individual* (Macmillan; 5s. net). Dr. Aveling is Lecturer in Analytic Psychology at University College, London. His book is probably a selection of his lectures. Whether that is so or not, it is a book for the student of psychology, and the student of psychology will know something of psychology when he knows it.

Thinking Black is the extraordinary title which Mr. D. Crawford, F.R.G.S., has given to his record of twenty-two years' missionary work in Central Africa (Morgan & Scott; 7s. 6d. net). The publishers are probably responsible for the title, which is arresting enough for all publishers' purposes. They are also responsible for the following 'Note.'

'The soon-to-die Livingstone farewelled Stanley in these tragic words: "On crossing the Lualaba, I shall go direct S.W. to the copper mines of Katanga. Eight days south of Katanga the natives declare the fountains [of the Nile] to be. When I have found them I shall return by Katanga to the underground houses of Rua . . . travel in boat up the river Lufira." Alas! the brave "Dawid" never so crossed the Lualaba, and this volume records the fulfilment of Livingstone's last desire.'

It is a book worth believing in, and worth working for. It will circulate. For this is real adventure and vivid description of it. The illustrations also are beyond all expectation. They are in colour, and set loosely against a black background.

'To an old minister laying down his pen, it is a very great consolation to see a young minister employing his pen to such genuine purpose as is done in this helpful volume. Wide reading, real literary ability, and a firm and warm faith, are conspicuous on every page. The people are to be congratulated who listen to such discourses on the Sabbath day and who read such articles on the week day.'

In these words Dr. Alexander Whyte introduces *The Practice of Life*, a volume of essays written by the Rev. W. D. M. Sutherland (Robert Scott; 1s. 6d. net). What need to add to them? Every word is verified in the reading of the book, and the reader has delight in addition.

A very short but very competent sketch of the social movement of our day in the whole length and breadth of it has been written by Mr. Will Reason, M.A. It is published by the National Council of Evangelical Free Churches under the title of *The Social Problem for Christian Citizens* (1s. net).

So well pleased is Professor Alexandre Moret of Paris with the reception given to his first popular book on Egypt, *In the Time of the Pharaohs*, that he has resolved to continue the task of presenting the subject of Egyptology in popular form. He has accordingly written a book on the *Kings and Gods of Egypt*, which has been translated into English by Madame Moret (Putnams; 7s. 6d. net).

As all books on Egypt are supposed to be incomplete if they are not illustrated, Professor Moret has had his *Kings and Gods* illustrated throughout; and the illustrations are a clever combination of the good and the beautiful. So also is the writing. This Parisian Professor, as translated by his wife, writes accurately and at the same time pictorially. Wherever we are in our knowledge of ancient Egypt, we may read this book with profit.

We have heard Professor J. J. M. de Groot, once of Leyden, now Professor of Sinology in the University of Berlin, describe himself as the man who wrote one book—and nobody ever read it. Yet it is the book on its subject. Since then he has written other two books, small and popular, the second being called simply *Religion in China*. It is the American Lectures on the History of Religions for 1910–1911 (Putnams; 6s. net).

In this attractive volume Professor de Groot confines himself to Taoism and Confucianism; and on these difficult 'religions,' even on Taoism,

he writes quite lucidly. There is none of the superficiality of the tourist in Professor de Groot's work. And it is so with the religion of China that the deeper you go the richer it is. Perhaps, after all, the most wonderful thing about this wonderful race is its age-long other-worldliness.

Professor G. A. Johnston Ross has republished (Revell; 1s. net) an article which he contributed to the *Hibbert Journal*. The title is *The Cross: The Report of a Misgiving*.

Sir Frederick Treves, Bart., is a distinguished surgeon and an acceptable writer of books. And he knows how to spend a holiday. He spent his last holiday in Palestine, taking his notebook and his camera with him. And now here he is giving us all the benefit he can out of it, by writing and illustrating *The Land that is Desolate* (Smith, Elder, & Co.; 9s. net). It is a fine, generous volume, worthy of the publishing house as well as the author. And, more than that, it is a real addition to the vast literature on Palestine. Sir Frederick Treves travelled the old roads by the new conveyances as other tourists do; but he carried an eye in his head, and, as we have said, he has the gift of authorship.

The addresses that were delivered at a Conference of University Women at Oxford in September 1912 have been published under the title of *The Christian Education of Women in the East* (Student Christian Movement, 93 Chancery Lane, W.C.). The scope is wider than the title suggests; it should also be said that the thought is deeper and the expression of it more concentrated than that which is usually offered to a Conference. Three of the addresses were given by Professor D. S. Cairns.

A clever, capable and reliable writer on *Heredity, Evolution, and Vitalism* is Ronald Campbell Macfie, M.A., M.B., C.M., whose work under that title is published by Messrs. John Wright & Sons in Bristol (6s. net). He is in touch with the most recent of recent movements, in close sympathetic touch; and what he knows he can make known.

Pioneers in the Study of Old Testament Poetry.

By Professor the Rev. A. R. Gordon, M.A., D.Litt., Montreal.

Herder.

The first real path-finder in our field of study had been an English scholar, who reached his results by quiet, patient investigation, inspired by loving sympathy with his subject. His successor was a seer, who lived in the world of poetic imagination, and felt its power by the immediate intuitions of the heart.

Johann Gottfried Herder was born at Mohrungen, in East Prussia, a full generation after Lowth, on August 25th, 1744. His father, Gottfried, a humble weaver and clothier, who had, however, raised himself to the position of schoolmaster in his native town, was a man of stern, inflexible character, who sought to train his children on the strictest principles of honour and rectitude. 'He was,' says Herder, 'a serious man, who used few words; our household affairs were all managed by fixed rules of time and order: when any duty had to be done, none of the children dared offer an excuse—it *must* be done.' The mother, on the other hand, was a tender, emotional soul, full of affection and piety. Herder inherited her character. From his earliest years he displayed unusual sensibility to the charms of Nature and the sweeter joys of life. As a mere child he would often be found alone in the woods, listening enthralled to the melody of the birds and the sighing of the winds, or gazing into the face of the waters of the brook, on which he seemed to trace the reflexion of some new world of wonders. He was passionately devoted to reading as well. It was said in Mohrungen that no book was safe from his greed. If he but caught sight of one through a window, he would enter the house, and beg for the loan of it, almost refusing to leave till his request was granted. In this way

he acquired an early knowledge of many of the great classics of literature. And what he read affected him deeply. He has himself told how his first reading of Homer's famous simile of the falling leaves moved him, while still a small schoolboy, to uncontrollable tears. But, above all, the poetry of the Bible, 'with its tenderness, its grave wisdom, and its solemnity,' appealed to his heart. 'It was my early delight,' he says, 'to wander in those pasture-grounds of Paradisean beauty and innocence, in loving sympathetic association with the fathers of our race in their first experiences of life.' The kindly feeling shown by the writers of the Bible for 'the brothers of men'—the dumb creatures—gave him unaffected joy. And even at this early age the tragic sorrows of Job and the Preacher stirred him deeply. These two books were youthful favourites, and continued throughout his life to exert their old fascination.[1]

Herder's love of the Bible naturally directed his ambitions towards the ministry. But for a while other influences diverted his aim. His chance acquaintance with the Russian army surgeon Schwarzerloh led him to take up the study of medicine at Königsberg. His first experience of the dissecting theatre rudely dispelled that dream. But even after he had matriculated as a student of theology, the technical side of his training quite failed to win his interest. The then dominant figure in the intellectual life of Königsberg was Immanuel Kant, and the young *theolog* fell completely under his spell. So full of enthusiasm for the Kantian system did he become as actually to turn its leading ideas into rapturous verse. Yet his warm love of Nature and humanity failed to find lasting satisfaction in Kant's 'bloodless categories.' And after the first enchantment had passed, a growing alienation set in. While Kant continued to pursue his analytical process to its extreme consequences, Herder nourished his spirit increasingly on poetry and art, and all such influences as gave life its rich beauty and exultant joy. His newly formed friendship with Hamann, 'the Magus of the North,' stimulated his enthusiasm, and the two ardent spirits thus early found themselves the predestined leaders of the new Romantic movement in literature.

In 1764 Herder was installed as teacher of natural science, history, and *belles lettres* in the Cathedral school of Riga, the position of assistant preacher being soon afterwards added to this office. The five years of his residence in Riga were among the happiest and richest of his life. In addition to the regular duties of his twofold vocation, he immersed himself in literary studies, especially the poetry of ancient and modern times, giving to the world the first ripe fruits of what was to prove so bounteous a harvest in his *Fragmente über die neuere deutsche Literatur* (1766–1767)—a series of *critiques* of the more recent literature as compared with Oriental and classical poetry, with many piercing sidelights on the general principles of literary criticism, the qualities that make for excellence in style, and the spiritual impulses that give birth to national poetry. In these *Fragments* we have the germinal ideas of Herder's critical method clearly unfolded. 'The true critic,' he says in his introductory remarks, 'must judge books not by the mere letter, but by the *spirit* they show, balancing their weaknesses and their strong points against each other, and seeking to do justice to the ideal at which they aim' (i. 142). He ought not to be always forcing his own pet theories and ready-made system of thought into the works he is reviewing, but should 'sink himself into his author's circle of ideas, and read the whole with his spirit,' not as 'a literary despot, but rather as a friend and helper,' who aims at 'dissecting the book to its very heart and reins,' and thus proving 'a true Pygmalion of his author' (i. 247 f.).[2]

In his devotion to other interests, Herder had not forgotten his first love. The Bible still remained the centre of all his studies, and the light that streamed from so many quarters was focussed there. His first direct venture on the field of Biblical literature was made, significantly enough, on those 'pasture-grounds of Paradisean beauty and innocence' that had charmed his youthful fancy. The fragment *Zur Archäologie der Hebräer*, published on the eve of his departure from Riga, may be described as a rhapsody on the early narratives of Genesis, with special reference to 'the Song of the Creation of things' in chap. i., the main interest of the essay lying in its protest against misguided attempts to read the latest results of modern science or philosophical speculation, or dogmatic constructions or mystical

[1] Cf. Haym, *Herder nach seinem Leben und seinen Werken*, pp. 8 ff.

[2] The references throughout are to Suphan's standard edition of Herder's Works (Berlin, 1877 ff.).

dreams, into the deposits of ancient Oriental tradition. We are here really moving in the wonderland of primeval poetry—'the first, oldest, simplest *Epopöe* that we possess'—and should therefore read the chapters 'according to the genius of the literature itself, and of the language and nation and region to which it belongs.' This essentially sound principle of interpretation led Herder, however, to unreined extravagance in the elaborate work to which the *Archäologie* was but a fore-study—*Die Aelteste Urkunde des Menschengeschlechts* (1774)—a perfect medley of fantastic ideas on Gn 1, treated as 'a monument (of Divine revelation) from which all other monuments (of human thought and art), all speeches and songs, all works of imagery, poetry and philosophy, derive their origin,' and hence as a kind of key to the elucidation of the genius and lore of all men and nations.

The latter work was written amid the *Sturm und Drang* of his exile in Bückeburg, when Herder was cut off from all spiritual association save the airy mysticism of Hamann. The summer of 1776 brought a far-reaching change in his environment, when, largely through Goethe's influence, he was called to the city church of Weimar. Herder here reached the blossoming time of his life. He was in the midst of congenial society. New studies came to restrain his fancy, and to widen his outlook. The fascination of philosophy once more seized upon him; but it was now rather the rich ethical pantheism of Spinoza than the cold analytical system of Kant that attracted him. In literature the dominating genius of Goethe and Lessing laid a deep impress on his mind. Under such stimulating influences the new evolutionary conception of history, which was to receive its classical expression in the famous *Ideen zur Philosophie der Geschichte*, rapidly assumed clearness and wealth of content. A closer study of the works of Semler, Lowth, and especially Michaelis, 'our philological seer in the realm of Oriental languages,' led him also to saner views on Biblical criticism. His ripe thoughts on this subject are set forth in the *Briefe das Studium der Theologie treffend*, a series of letters covering the years 1780–1781, intended as a guide to young pastors on the work of the Christian ministry. In the first sentence of these letters he commends the study of the Bible as the best preparation for that work, for the true function of the Christian preacher is the exposition of the Bible. 'And the best way to read this Divine book is the humanistic—taking that word in its broadest sense and its most vital significance.' For 'the more humanly you read the Word of God, the closer you come to the mind of its Author, who formed man in His own image, and, in all the works of power and grace in which He reveals Himself as our God, works for us in human wise' (x. 7). The end of Bible study should thus be to penetrate to the living spirit of the Book (x. 14). And as the best means to this end, Herder counsels the loving concentration of heart and mind on one writer at a time, instead of that 'book-in, book-out, chapter by chapter' style of reading and commenting, so prevalent among students of the Bible, 'which can but rarely lead to the inner *idiotismus* of an author's mind, which I always regard as a sacred place, not a common highway' (x. 98). In this way alone 'can you soar with Isaiah like an eagle to the sun, and lament with the turtle-dove of Jeremiah, that daughter of sighs and tears; stand fast with Habakkuk amid oppression, and with Ezekiel on foreign mountains and by alien waters see visions and trace symbolical outlines of things to come' (x. 101).[1]

In a sequel to the foregoing—the *Briefe an Theophron* (1781)—Herder mentions the design he had long cherished of a new edition of the Bible, in which 'every book and every section of a book should be set in its original light, without any division of chapter and verse, to be read not as a Bible, but simply as a collection of ancient writings, the poetical passages being carefully distinguished from the history, or, where their colours blend, the difference being noted by the printed type or by short comments' (xi. 170 f.). He had already given a forecast of such a work in his *Lieder der Liebe: die ältesten und schönsten aus dem Morgenlande* (1778), a new version of the Song of Songs, arranged, with remarkable prescience of the trend of recent criticism of the book, as forty-four independent love-songs, originally held together 'by no closer link than that of a bunch of fine pearls on one string' (viii. 541). Apart from its literary theory, Herder's edition of the Songs shows a fine feeling for the luxuriance of Oriental imagination, and the sweet innocence and joy that breathe through the whole, entitling the book to its place in the Bible, as a

[1] These principles find still more precise expression in the second of the *Letters to Theophron* (xi. 165 ff.).

worthy expression of the tenderest and most God-like of the emotions (viii. 554 ff.). The various translations and appreciations of Biblical literature which Herder offers in the *Theological Letters* reveal his continued interest in the project. And as early as the spring of 1782 he had actually completed the first part of what was intended to be a comprehensive history of Old Testament poetry, treated as one of the noblest shoots from the stem of national literature.

The title of Herder's new work—*Vom Geist der hebräischen Poesie*—is sufficiently indicative of the nature of the advance beyond Lowth. The latter had been chiefly concerned with the artistic form of the poetry. Herder's aim was to catch the living spirit that infused the outward form. And the manner in which the two works were conceived and brought to the birth is equally suggestive. Lowth had slowly elaborated his results during the course of ten years' patient lecturing. Herder poured forth his appreciation of the poetry in a burst of glowing enthusiasm. 'For eight days,' his friend and guest, J. G. Müller, the original of Theophron, has told us, 'he remained wrapped up in his own thoughts, saying not a word about what occupied his mind, though one saw how deeply his soul was moved. Then he gathered together a number of books, glanced through them, read a good part more carefully, laid them aside, and wrote the book in a white heat, all at one stretch, and that with such feeling for his subject that I have often seen tears in his eyes when he was translating the passages from Job.'[1]

The first draft was in simple, direct, systematic form. And Müller has borne witness to the singular impressiveness of the sketch, as read by Herder himself to the household. But on the eve of publication it was thrown into its present dialogue style. The reason, as Herder himself has stated, was partly artistic, to lend more living, dramatic interest to the presentation, but chiefly to avoid every appearance either of pulpit rhetoric or of rigid dogmatism. He wished to appear rather the kindly guide and friend than the pedantic instructor. Of the two dramatis personæ, Alciphron is the typical young student, who finds the drudgery of Hebrew grammar almost intolerable, and, coming to the subject fresh from the enchanted fields of Greek literature, regards the speech of Oriental nations generally as crude and barbarous in the extreme—a mere jargon of discordant sounds, destitute of any but the most primitive and savage art. His interlocutor, Eutyphron, who may be regarded as representing the views of Herder himself, has dug below the rugged surface of grammatical rules to the well-springs of poetic inspiration, and is full of enthusiasm for the fresh beauty and the Divine sublimity of Hebrew literature, and gladly offers to guide his friend to the same sources of enjoyment as he now revels in. Only let him abandon his *illuministic* prejudices, and give himself with loving, childlike sympathy to a study of the real genius of the language, reading its characteristic monuments as he would the literature of any other nation, and he will discover how rich in the purest qualities of poetic speech Hebrew is, and how inexhaustible a treasury of golden poetry it opens to us.

'Since action and delineation are of the essence of poetry, and the *verb* is the part of speech that depicts action, or rather sets action directly before us, the language that is rich in expressive, pictorial verbs is a poetical language, and the more fully it can turn its nouns into verbs, the more poetical it is. A noun sets everything forth as dead; the verb sets things in action, and this arouses the feelings, for what appears in action is, as it were, infused with spirit. . . . Now in Hebrew the verb is almost the whole of speech—that is, everything lives and acts. . . . The language is a very abyss of verbs, a sea of verbs, where action rolls surging into action. . . . And yet it does not lack such *nouns* and *adjectives* as it requires. . . . It is poor in abstractions, but rich in sensuous representations, with an extraordinary wealth of synonyms, due to the desire always to name, and as it were to paint, the object in its full relation to all the accompanying circumstances, as they impress themselves upon the senses. Oriental languages, especially Arabic, which is the most highly developed of all, have as many names for the lion, the sword, the snake, and the camel, because each man originally depicted the object as it appeared to himself, and all these rivulets afterwards flowed into one. Even in Hebrew the profusion of sensuous epithets is very remarkable,—and yet how scanty are the remnants we possess of that language! More than 250 botanical names in so small a book as the Old Testament, so uniform too in the character of its writings, which consist mainly in the history

[1] Cf. Haym, *op. cit.* ii. 169.

and poetry of the Temple! Imagine then how rich the language would appear, if we possessed its poetry of common life and incident, or even so much as is mentioned in the books we have! Perhaps from the deluge of time, as in the case of almost all ancient peoples, only as much has been preserved as Noah was able to rescue in the ark. . . . In Hebrew, too, the *pronouns* stand out in bold relief, as in all language of the passions. The scarcity of *adjectives*, again, is made good by such combinations of other words that the attribute appears as a thing, nay, even as an actual living and moving being. With all this, then, I regard the Hebrew language as equal in poetic power to any on earth' (xi. 227 ff.).

In regard to the roots out of which these parts of speech are formed, Herder finely notes how they combine picturesque effect with feeling, repose with passion, and strength with softness of tone.

'The northern speeches imitate the sound of Nature,—but they do this roughly, and as it were from without. They creak, rustle, hiss, and jar, just like the objects themselves. . . . But the further South we go, the more delicate becomes the imitation of Nature. The words have passed through the finer medium of emotion, and are framed as it were in the region of the heart. They thus yield us not coarse reproductions of sound, but images on which feeling has impressed its softer seal, thus modifying them from within. Of this tone-blending of inward feeling and outward representation in the root of the verbs the Oriental speeches are a model.' 'In heaven's name,' exclaims Alciphron, 'these barbarous, gurgling gutturals! And you venture to compare them with the silver tones of Greek?' 'I make no comparison,' answers Eutyphron, 'for every language must suffer by such comparisons. Nothing is more national and individual than the peculiar pleasures of the ear, and the characteristic inflections of the vocal organs. Thus, for example, we make a point of speaking only from between the tongue and lip, and of opening the mouth as little as possible, as though we lived amid smoke and fog. The Italians, and still more the Greeks, have different ideas. The speech of the former is full of round vowels, and the latter of diphthongs, while both speak *ore rotundo*, not biting the lips together. The Eastern world draws its tones still deeper from the breast—out of the very heart—and speaks as Elihu begins (Job $32^{18ff.}$). The lips being opened thus, the speech became a really living sound, an image of the object itself breathed forth in the atmosphere of emotion; and this I judge to be the spirit of the Hebrew language' (xi. 231 f.).

The arrangement of the vowels and consonants also Herder finds full of music, and the movement nobly rhythmical, the parallelism which seemed to Alciphron so monotonous—'an everlasting tautology, without any measure in its words or syllables to commend it to the ear' (xi. 226)—to his mind yielding the simplest, yet most pleasing, poetical measure, one that produces on the ear much the same effect as the dance of artless peasant choruses on the eye.

'The two members sustain, uplift, and strengthen each other in their counsel or their joy. This result is obvious in songs of triumph. The effect aimed at in the mournful accents of sorrow is that of the sigh or the lament. As the very drawing of the breath seems to strengthen and comfort the soul, so does the other half of the chorus share in our sorrow, proving itself the echo, or, as the Hebrews say, the daughter, of our expression of grief. In the case of didactic odes the one sentence supports the other: it is as though the father were to address his son and the mother repeated it. The counsel thus becomes so very true, cordial, and intimate' (xi. 237).

The various regions of emotion touched on by Hebrew poetry are next discussed by the two friends in a series of morning walks. These conversations are most artistically arranged in harmonious frameworks of natural scenery. Thus the gorgeous dawn which welcomed them on their first meeting turned their thoughts to the Hebrews' love of Nature, and the elevation given to it by their exalted conception of the God of Nature. The dull grey of the next morning led them to a discussion of the Old Testament ideas of the underworld, with all its hollowness, gloom, and misery. But the sudden bursting forth of the sun in its majesty aroused them to brighter thoughts of the light which everywhere irradiates the Bible—the light that surrounds the throne of God, the light of a Father's love that streams thence upon man and beast, and all the trees and flowers of the field, and the light that gladdens the path of the righteous. Another fresh morning hour led their imaginations back to Paradise, that sweet

poetic reflexion of the innocence and joy of earlier days, broken all too soon by the sorrow and shame of sin. The death of a dear friend of Alciphron's here interrupted their daily walks; and the subject of their next conversation, fittingly associated with a beautiful sunset, was naturally the origin and destiny of man, as reflected in the Old Testament, with the gleams of immortal hope that here also pierce the darkness of death. And finally a series of meditations on the Fatherly Providence of God drew from Eutyphron his fine description of Old Testament poetry as essentially 'the poetry of friendship between man and God,' consecrating the whole round of human life.

A second part, issued the following year, begins the history proper. Herder's plan here assumes gigantic proportions. The history of Old Testament poetry becomes virtually a history of the Hebrew people from every point of view. This enlargement of the scope of the work was due not merely to Herder's conception of the earlier traditions of the Bible as the literary deposits of heroic folk-poetry, but also to his genetic principle, which led him to trace the streams of poetry to their hidden sources in national and religious feeling. The volume is notably defective in systematic development. Ideas of all kinds are brought together just as they caught the author's fancy. Thus often we seem to be cutting our way through a jungle. Yet Herder's feeling for poetry is always evident. He may range freely over the world of literature. But it is the distinctively poetical parts on which he throws the full sweep of his imagination. And these he sets forth in their own pure light, translated, as faithfully as he is able, in harmony with the spirit and rhythm of the original. For he feels increasingly that the teacher must avoid all rules of scholastic art, and equally those rhapsodies of enthusiastic admiration in which he formerly indulged, and rather allow the beauty and joy of the poetry to sink quietly into the student's heart, that he also may become a worshipper at the shrine (xii. 210).

The field actually covered in this volume embraces the old folk-poetry, Job, and the Psalms. Herder intended soon to issue a third part, which should lead through 'the lovely meadow' of prophecy to 'the Heavenly Figure' who came to fulfil the whole. According to the *Letters to Theophron*, he had still more ambitious designs of including in the work a full treatment of the Apocryphal literature. But the plan miscarried, and the book remains a magnificent *torso*. The reason lay partly in publishing difficulties, partly also in the claims of other work, but largely in the feeling, awakened by the appearance of Eichhorn's *Einleitung*, that a deeper critical basis was necessary. And this is really the fundamental weakness of the book. In insight into the spirit of Hebrew literature Herder reached far beyond his day. In many of his flashes of vision he remains unsurpassed. But the very boldness of his imagination led him often beyond the confines of reality. And his purview of history is altogether lacking in perspective. It was necessary, therefore, that the intuitions of Herder's genius should be supplemented by keen, penetrating criticism based on thorough knowledge of Oriental language and literature. And this contribution was made in masterly wise by the next great worker in the field.

Contributions and Comments.

Two Notes on the Fourth Gospel.

(1) Jn 1^{47}, 'Behold an Israelite indeed, in whom is no guile.' There are two points in this description of Nathanael: he is (*a*) a genuine Israelite, and (*b*) guileless. Most commentators fail to explain satisfactorily both these points. The second contains an obvious reference to the LXX text of Gn 28^{35}, 'Thy brother came *with subtlety* and took thy blessing,' where the Greek word for 'subtlety' is the same as that rendered 'guile' in Jn 1^{47}. The point here, then, is that Nathanael is not a Jacobite but an Israel-ite.

The first point (*a*) in the description hangs on the meaning of the word 'Israelite.' *Israel* means here, as frequently in Philo, 'seer of God,' or 'vision of God,'—not 'hero of God,' or 'strength of God'; and this interpretation alone suits the emphasis on the word 'see' and the idea of 'vision' in the context.

I may add that I explained this verse (more fully) in this way in a paper I read before the Central Society of Sacred Study at Cambridge early last year. Since then I have discovered that my explanation was anticipated by Dr. Abbott in his erudite *Johannine Grammar*, § 2765. But it may still be fresh to many students.

(2) Jn 18^6, 'As soon then as he had said unto them, I am *he*, they went backward, and fell to the ground.' The italicized '*he*' of the A.V. is not in the Greek. Hence the answer of Jesus, in the original, was ambiguous, on the surface, as capable of reference to (*a*) Jesus, or (*b*) the Christ (cf. Mk 13^6 with Mt 24^5), or (*c*) Jahve (cf. Dt 32^{39}, Is 43^{10} etc.). But the result of the answer—the prostration of the cohort—shows in which sense 'I am' must be taken here. Compare Euseb. *Praep. ev.* ix. 24–26, where we read that, according to Artapanus, when Moses uttered before Pharaoh the secret name of God, Pharaoh fell speechless to the ground. So here 'I am' is the Divine name: Jesus is Jahve. Cf. also Ph 2^9.

R. G. Bury.

Cambridge.

Holding Faith and Conscience.

In the November issue of The Expository Times a reference occurs (p. 66) to Dr. Way's rendering of St. Paul's arresting words about Faith and Conscience in 1 Ti 1^{19}. The passage is thus translated by Dr. Way: 'Keeping fast your hold on faith and a good conscience. Some there are who have thrown the latter overboard, and so have in shipwreck lost the former.'

This version—coming as it does from Dr. Way's excellent translation of N.T.—may win attention. Will it secure acceptance?

What is the Apostle's thought here? The three verses $^{18\text{-}20}$ should be taken together, occurring as they do in a well-marked subsection of the Epistle.

The 'charge' which St. Paul commits to Timothy is indicated in the words that soon follow—'that thou mayest war the good warfare.' The 'prophecies' to which he alludes would probably be the prayerful hopes, and the hopeful prayers, and the stimulating encouragement, and the helpful advice, and the kindly prognostication, and the friendly predictions which Timothy had heard from friends and well-wishers at the beginning of his Christian career, when he had buckled on his armour and was ready to 'fight the good fight with all his might.' 'War the good warfare,' says Paul. 'That is the charge I commit to you; and it is in harmony with those prophecies which, when they were uttered, went on, as it were, before you, beckoning you on and helping you forward. And you must hold faith and a good conscience, or all will be lost.' Prophecies were helpful. Faith and conscience are indispensable.

There is no confusion of metaphor. Warfare and shipwreck might equally mark the duty and risk of the Roman soldier's life. The Roman Army and Navy were not distinct services as with us. A legionary soldier might have to act as a Marine, and even as a Mariner. The Apostle's reference to warfare and shipwreck is entirely appropriate. As soldier on land Timothy must hold on to faith and conscience as to his shield, or grip them like a sword. As soldier afloat he must moor his vessel to them. Or the thought of an anchor may be present in what the Apostle says. At all events Timothy's faith and conscience must be his resource all through.

Possibly in the expression 'having thrust conscience from them' the illustration is not to be pressed. The thought is perhaps simply that some had repudiated conscience and had thereby destroyed faith. Thus the advice to Timothy is 'Hold faith and a good conscience: you will war a good warfare and escape shipwreck of the Faith.' To retain 'The Faith' we must hold both faith and conscience.

But to render ἀπωσάμενοι by 'throw overboard' seems to limit the illustration. Is it not military, as well as nautical? H. F. B. Compston.

King's College, London.

When Wealth is Lost.

In the November number of The Expository Times (p. 83), a question is put about the origin of the quotation, 'When wealth is lost, nothing is lost,' etc.

In a sermon by Dr. Claus Harms in the *Foreign Protestant Pulpit*, vol. i. (1870), I find that he has as headings of the three divisions of his sermon on 'Loss and Gain'—(1) Gold lost is *something* lost; (2) Honour lost is *much* lost; (3) God lost is *everything* lost.

And I seem to recollect having read something similar in Dutch:

'Goud verloren, iëts verloren,
Eer verloren, veel verloren,
God verloren, alles verloren.'

RUDOLFF HUGO.

Dutch Reformed Ch. Parsonage, Nickerkshope, S. Africa.

Tacitus on the Jews.

ON reading over again the *Histories* of Tacitus, I have been struck with the fantastical account he gives of the Jewish people (Book V.). In speaking of their origin he says, 'Some say that the Jews were fugitives from the land of Crete.' This is such an extraordinary statement that one wonders what can have given rise to it. May it not be that he is confusing the Jews with their neighbours the Philistines, who gave the name Palestine to the whole country? In three passages of Scripture (Am 9^7, Jer 47^4, Dt 2^{23}) the Philistines are said to have come from Caphtor, which has been identified by many good scholars with Crete.

J. WILLCOCK.

Lerwick.

The Punctuation and Rendering of Romans v. 12–14.

WHEN Andrew Melville, the successor to John Knox in the Church of Scotland, was Professor of Divinity at St. Andrews, his lecture notes on Romans were copied out by one of his students, a certain Daniel Demetrius, from Germany, whose MS. remained in private hands till published in 1850. Among other ingenious comments Melville gives a fresh rendering of 5^{12} slightly curtailed—'Quamobrem sicut ingressum est peccatum in mundum, et per peccatum mors; ita etiam mors subingressa pervasit omnes homines.' 'Pervasit' is excellent for διῆλθεν: 'made its way to each individual member of the race' (Sanday and Headlam). This and 'ita etiam' (or 'sic etiam,' as he afterwards gives it) show Melville taking an independent line as compared with the Vulgate. His rendering gives the sentence a principal clause, and thus makes it syntactically complete, while the Vulgate 'et ita,' as well as the E.V. 'and so,' produces a sentence broken off, with three introductory dependent clauses, and no principal verb to follow. Was Paul guilty of this solecism, or can Melville's rendering of καὶ οὕτως be justified? In English it would be 'so likewise,' or better perhaps 'even so.' Along with this the insertion of brackets as below, in place of the R.V. colon and dash after 'for that all sinned,' will show a considerable difference both in grammar and in meaning:—

'Therefore, as through one man sin entered into the world, and death through sin; even so death passed unto all men, for that all sinned [for until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam until Moses, even over them that had not sinned] after the likeness of Adam's transgression, who is a figure of him that was to come.'

The connexion, in E.V., of 'had not sinned' with 'after the likeness of Adam's transgression' is universally acknowledged to create a difficulty in exegesis, increased as this is by the variety of reading, μή or without μή. It is suggestive of the idea that those who had not sinned after the likeness of Adam's transgression were generally infants, idiots, and other irresponsible beings—a very weak ending to the argument; or that while they had sinned against the law written in their hearts, the descendants of Adam had not sinned like him against an express command, which alone could entail death—an idea which contradicts Paul's estimate elsewhere of sin against the conscience.

On the other hand, the bracketed clauses in the suggested version make a complete argument in themselves. Those who had 'not' sinned (if that is the correct reading, as the καὶ ἐπί seems to require) must mean those who had not sinned *par excellence*, in regard, that is, to the Mosaic law. These bracketed clauses of 27 Greek words, followed by a prepositional clause which connects with the verb before the brackets, may be compared with the similar arrangement in 2^{12-16}, where 43 words are interjected, and where there is no doubt that the sudden prepositional clause in v.16—ἐν ἡμέρᾳ κ.τ.λ.—qualifies the verb δικαιωθήσονται, from which it is so widely separated. The arrangement is awkward—all the more so that in 5^{14} the prepositional clause *might* grammatically qualify the participle next to it—awkward, but clear

when followed out, and idiomatic. The repetition of the preposition in ἐφ' ᾧ and ἐπὶ τῷ should be noted. Is it an instance of attraction?

As to the rendering of καὶ οὕτως by 'even so,' the question would settle itself if any word other than οὕτως had followed the καί. Thus καὶ ἐπί in v.[14] is 'even over,' because that alone makes sense; and so with κἀγώ in Jn 20[21], and καὶ νῦν in 1 Jn 2[18], and numerous other instances. But the usual order is οὕτω καί, which is rather suggestive of 'so also,' instead of 'even so.' In Ph 3[15] we have καὶ τοῦτο, rendered 'even this,' and it is conceivable that with the shade of meaning in his mind which the English 'even in this way,' 'even thus,' or 'even so' represents, Paul departed from the customary order and wrote καὶ οὕτως. The theology of the passage must be considerably affected by these proposed changes, but that is a question beyond the scope of the present paper.

WILLIAM HAMILTON.

Dundee.

'Inward Sight.'

IN the December number of *Chambers's Journal* there is a brief article under the above title by the Rev. S. Baring-Gould which deserves the attention of N.T. scholars. It starts with the fact that often 'some instinct of the soul attracts or repels us when encountering strangers.' Further acquaintance may weaken the impression, but it may also strengthen it. In some individuals this instinct is developed in a remarkable degree. Mr. Baring-Gould says that he 'had an intimate acquaintance who could read the mind of an interlocutor, and quite involuntarily when engaged in conversation he would read off the mind of the person with whom he was engaged in talk.' 'On one occasion he suddenly interrupted a young lady with whom he was conversing by abruptly telling her of a passage in her past life known to no one but herself. She turned livid and went off in a dead faint.' He also quotes from the autobiography [*Selbstschau*] of Zschokke [Johann Heinrich Daniel], published in 1842, in which the author said, 'It has happened to me on my first meeting with strangers, as I listened to their discourse, that their former life with many trifling circumstances therewith connected, or frequently some peculiar scene in that life, has passed before me quite involuntarily, and as it were dream-like, yet perfectly distinctly, before me.' Other illustrations are given in the article of this strange power, but those which are given above serve to illustrate what Mr. Baring-Gould means by 'Inward Sight.'

Every one familiar with the life of our Lord cannot help recalling instances where this power, or a power like this, was manifested by Him. When Nathanael was brought into His presence, He not only showed knowledge of his character, but in answer to the question, 'Whence knowest thou me?' He replied, 'Before that Philip called thee, when thou wast under the fig-tree, I saw thee.' Again, when He began to deal closely with the woman of Samaria in answer to her saying, 'I have no husband,' He said, 'Thou hast well said, I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.' In both instances we note that He manifested this strange knowledge on first meeting with them.

In our Lord's life there was also the power of foreseeing what others were to do, *e.g.* the betrayal by Judas and the denial by Peter.

JOHN REID.

Inverness.

The Death of Judas (Matt. xxvii. 3–8; Acts i. 18–19).

THE late Dr. Morrison, Rector of the Free Church Normal College, Glasgow, in his model work entitled *The Acts of the Apostles and the Epistle of Paul*, p. 11 footnote, referring to the above subject, says: 'Peter's account differs materially from that given by Matthew, who says that Judas, stung with bitter remorse, threw down the money which the Sanhedrim had given him as the price of his treachery, and went and hanged himself, and that the chief priests bought the potter's field (Mt 27[3-8]). It is perhaps impossible now to reconcile the two accounts.'

This is quoted because it is a typical conclusion reached by commentators who refrain from altering the text.

Recently, however, it occurred to me to examine the data given in the two accounts, and also to compare the information given in the Gospel according to Jn 12[6], using every word in the two narratives with zealous care lest some precious

shade of meaning bearing a clue to the solution of the problem should escape.

The process of examination would take too much space to describe, but the conclusion to which he was shut up, and the grounds on which it is based, can be succinctly given.

The conclusion is that there were two distinct places which were called by different names, one by a Greek name was the field used to bury strangers in, the name being Ἀγρὸς Αἵματος (Agros Haimatos, 'Field of Blood'); the other a farm or estate was called by a different name, in the Aramaic language, חֲקַל דְּמָא (Ḥăqal dĕmā'), or, as it is transliterated in the Greek of Luke's account (see Westcott and Hort), Ακελδαμάχ (Hakeldamach).

Bearing this out is the fact that in Matthew's account the 'field' is called ἀγρός; in Luke's account it is called χωρίον, which may be an estate or farm. The distinctive word in Aramaic of which this is the translation is not used in Matt. even in the Syriac translation.

In Matthew's account again, the high priests buy the potter's field, a worthless piece of ground only fit for a burial-place for strangers; in Luke's we have a 'field' farm or estate bought by Judas himself with his stolen money, 'wages of iniquity.' This was no worthless piece of land, but a 'good bargain' which he had probably effected, and to which he expected to retire if the worst came to the worst. He would make the most of that impracticable Master of his whom he had mistakenly chosen and followed.

This fits in well with the fact that to this estate he goes in his remorse and despair, and there in a corner of it, in some clump of trees, he commits the fatal act, and hangs unseen until the rope gives way. Luke's gruesome summary fitly describes the result.

The old theory that he met his end in some way in the potter's field which was purchased by the high priests, but in some occult way by himself too, is as full of improbabilities, if not impossibilities, as it is unnecessary when we see the simple explanation which gives the key to the whole situation and makes every word and incident recorded luminous.

Some one may ask: How should so simple an explanation not have been made at first or at least have been seen long ago?

To this it is sufficient to reply that at first no explanation was needed; no one explains the obvious. Then by the time it was needed the difficulties of reconciling the narratives obscured the simple and sufficient solution which is here presented.

J. Iverach Munro.

Canisbay, Wick.

Entre Nous.

New Poetry.

The Ideal of Sympathy is the title which Mary Hitchin-Kemp has given to her first collected volume of poems (Croydon: Roffey & Clark; 1s. 6d.). The poems are almost all devotional, some of them expository. Here is a fair example of their manner and their worth:

'Toward Jerusalem.'

Open thy windows eastward,
Let in the first glad ray,
And, ere the sun has risen,
Lift up thy heart and pray.
Thy Lord will hear and bless thee
Each hour of this new day.

Open thy windows eastward—
The windows of thy soul,
When pressed in mid-day labour,
Ask Him to keep control.
Pray, praise Him for His guidance,
E'en though no prayer-bell toll.

Open thy windows eastward
When fall the shades of night,
If clouds are dark and heavy,
If stars should give no light.
The Morning Star ariseth—
Watch for its glory bright!

A small volume of simple evangelical poems has been written by Edward Every. The verses

scarcely call for quotation, the smoothness of their rhythm and the restful trust of their doctrine will be sufficient commendation. The volume is entitled *Songs and Stories of a Saviour's Love* (Simpkin; 1s. 6d. net).

The latest edition of *The Poems of Samuel Taylor Coleridge* is also the best. It is Mr. Ernest Hartley Coleridge's edition, with the biographical and textual notes placed at the bottom of the page (Oxford: At the University Press; 1s. 6d. net).

Art and Literature.

Teach young people the history of their own time. Let Boadicea and Caractacus wait. Mr. C. E. M. Hawkesworth, M.A., Assistant Master at Rugby, has written a history of *The Last Century in Europe* (1814–1910), which has been published by Mr. Edward Arnold (5s. net), and which is just the book for the purpose. That is to say, it is a book for school, a book to be taught, a book to be mastered, and to sit examinations on. And yet it is a book which will be read with pleasure by those who have left school long ago.

Right on the back of Dr. Kelman's book, which he calls *The Road*, there comes another *Exposition of the Pilgrim's Progress*. It is a volume of the Church of Scotland's Guild Library (A. & C. Black; 1s. 6d. net). The author is the Rev. Robert Stevenson, B.A., B.D., Gargunnock.

The feature of the book which separates it from all other books on the *Pilgrim's Progress* is that at every step the narrative is illustrated by quotations from Bunyan's other works. These quotations are themselves an exposition. And it says much for Mr. Stevenson's own work that it can stand without shame beside them.

As it is his mistakes and not his sins that cause the average man most sorrow in the retrospect, a book that teaches behaviour has more chance in the market than one that shows the way to character. Mrs. Mary Greer Conklin's *Conversation; or, What to Say and How to Say it*, is just the book (Funk & Wagnalls; 4s.).

The anecdotes of most men, if collected into a volume all by themselves, would make them look ridiculous. The anecdotes about President Lincoln, which Mr. Anthony Gross has gathered into a volume, with the title of *Lincoln's Own Stories* (Harper; 3s. 6d. net), are better than a biography. They are really authentic, their authenticity being stamped on their face. No one else ever lived and laughed in this way.

Among Famous Books is the title which Dr. John Kelman has given to his lectures on literature (Hodder & Stoughton; 6s.). The books are, however, only the plums in this Christmas pie, with the advantage that they cannot be pulled out. Round certain great books—*Marius the Epicurean*, *Faust*, *The Rubáiyát*, *Grace Abounding*, *Pepys's Diary*, *Sartor Resartus*, *Tremendous Trifles*, and a good many more, Dr. Kelman has built a theory of life which much reading and no little experience have together brought him. It is the theory that a constant struggle is going on between paganism and idealism, or, as he afterwards expresses it, between the flesh and the spirit. And his purpose in these lectures is to encourage to the battle. 'To a large extent we are as 'ignorant armies' that 'clash by night.' Let us obtain knowledge. This courageous modern thinker will provide it. And let us obtain the assurance of victory for the things of the spirit; he will provide that also, though it is the very fulness of his knowledge that makes him see how terrible the conflict is.

There is a pleasant flavour of literature and sanctity in *The Garden of Voices*, by Hettie Travers (Ventnor: Knight's Library). The very titles are restful. There are two allegories in the book, one 'A Gentle Ministry,' the other 'A Coming Dawn.' And each is divided into chapters that are both restful and refreshing.

The most exquisitely literary of the essayists of America is Mr. Hamilton Wright Mabie. He has written some ten or twelve volumes, all small, all finished. They are not dependent on their form, however. The conception of life which they contain is spiritual and manifestly ripened by experience. And if the thought is carefully chiselled, it is always worth the chiselling.

Mr. Mabie's new book breaks new ground. He has been travelling. He has visited the Lake Country, the Washington Irving Country, the

Land of Lorna Doone, and other places of literary interest. And in this new book he describes these *Backgrounds of Literature* (Macmillan; 6s. 6d. net) with the old charm of art and the new joy of discovery.

The Rev. Lauchlan Maclean Watt, M.A., B.D., F.S.A.Scot., has written a history of the poetry of Scotland, weaving it as a woof into the warp of the life of the people. He has accordingly given his book (handsomely produced by Messrs. Nisbet) the title of *Scottish Life and Poetry* (12s. 6d. net).

It is the best kind of book, the only legitimate kind, for it has grown out of the writer's own life. He is a poet and he is a Scotsman. He knows intimately the life he here portrays; and he has entered by inheritance into the treasures of the poetry which he describes. With that compulsion upon him, how could he refuse to tell the story of the life and poetry of Scotland, how could he fail to tell it well?

His method is the historical. And it is surprising how easily the historical method can be followed in such a subject. The history of poetry becomes the history of the people. For Scotland has never been so handled by war or pestilence that she hung her harp upon the willows. The bitter days of Wallace and Bruce gave her the greatest of her early poems. And the shorter but more disastrous struggle under Prince Charles flooded the country with the Jacobite songs.

Mr. Watt has hit the happy middle way between too much quotation and too little. He has spared neither himself nor his materials. How is it with the early poems whose language is obsolete? Is he his own translator? There is, for example, Patrick's great hymn, 'The Deer's Cry':—

For strength I bind this day
  Myself to the holy Three . . .
To the angels and the holy ones
  Before God's face that be.
And the strong great Christ who yet shall come
  To judgment calling me. . . .

I appeal to the light of the sun,
  To the brightness of the snow,
To the splendour of fire, the lightning's speed,
  And the winds through heaven that go,—
To the strength of the world, and the things unseen,
  Where the tides of the deep sea flow.

I bind myself this day to God to pilot me,
  His might to uphold me,
  His love to enfold me,
His eye for me to see . . .
  His hand to guard me,
  His shield to ward me
Where sin's dark shadow broods—
  Against all wiles
  And aught that defiles,
Alone or in multitudes.

Be Christ in all,
Whate'er befall,
With me, before me, around me, within;
  In every heart that seeks of me,
  In every soul that speaks of me,
  In all the souls that hear me,
  In all that may endear me,
  In every land,
  On every hand,
Till Christ Himself I win.

The Rev. Malcolm James McLeod, minister of the Collegiate Church of St. Nicholas in New York, desires, and desires earnestly, to make life sweeter. So he has written a book on *The Fragrance of Christian Ideals* (Revell; 2s. net). And he will do it, if his book reaches the circulation it deserves.

'A Treasury of Inspiring Thoughts on Conduct, Culture, and Character for Every Day in the Year' has been selected and compiled by Mr. H. W. Smith, and has been published by Messrs. Watts under the title of *The Life Worth Living* (5s. net). The quotation is nearly always an exact page in length. Evidently on its fitness for the space as well as for the mind considerable thought has been spent. Quarterlies, monthlies, and even weeklies have been used, as well as some out-of-the-way books.

Annuals.

For the author, reviewer, or lover of literature there is no annual or set of annuals to be compared with *Who's Who* and its companions.

Who's Who itself (A. & C. Black; 15s. net) is this year enlarged in size of page—considerably enlarged. The result is a book which is still 'stout,' but no longer ungainly. The yearly enlargement is due, we presume, to the prosperity of our trade. The more our trade prospers, the more

persons there are who can afford to buy books, and as books are bought, authors increase. *Who's Who* is itself bought freely—the evidence of that is all over it. But, further, the number of biographies it contains, especially biographies of authors, increases rapidly. There are omissions still. That goes without saying. A child can find faults in an annual. But the names which ought to be in it are steadily being gathered in.

Of the companions of *Who's Who*, we are familiar with *The English Woman's Year-Book and Directory* (A. & C. Black; 2s. 6d. net). In sending out the edition for 1913 the editor says: 'Among the chief features in the new edition, attention is called to the development of Co-Education, necessitating more expansive treatment; to the admirable exposition of the much-debated Insurance Act by Miss Harvey in her summary of the year's legislative work, and in connexion with it to the lists of Approved Societies under special headings, and (in general) in the Industrial Section; to the complete rearrangement of the Hygiene Section, including Eugenics; to the lists of journals on special subjects now carried uniformly throughout the book; to the extension of Miss Eveline Mitford's interesting articles on women's position in the nations to the Dominions; to the astonishing growth of Suffrage Societies, especially those run by men; to Miss Rosa Barrett's interesting article on Statistics at the beginning of the Industrial Section; and to the thorough rearrangement of the Section on the Blind by Miss Beatrice Taylor.'

We are also well acquainted with *The Writers' and Artists' Year-Book* (A. & C. Black; 1s. net), an indispensable book of reference and even of study for all existing and coming authors and artists.

The surprise this year is *Books that Count* (A. & C. Black; 5s. net). This is a new annual—long life to it. The editor is Mr. W. Forbes Gray. We offer him congratulations. It is an almost impossible task well accomplished. For book buyers (may their tribe increase) it is one of the indispensables. They will soon wonder how ever they got along without it. We have examined rather minutely the section on Religion, and have only this slight suggestion to make: the historical or literary criticism of the Bible should in future be separated from its textual criticism.

The Year-Book of Missions in India, Burma, and Ceylon, is issued for 1912 (Christian Literature Society for India). It is edited by the Rev. J. P. Jones, D.D. It is the first volume ever issued, and it is so full of matter that can be read, as well as matter that must be referred to, that we predict a long and useful life for it. Every conceivably relevant topic is dealt with, and always by an expert. The number of authors found within its 780 pages is very great, and without exception they have been induced to write tersely. The unbeliever in missions says, Give me facts. Here are facts.

Chatterbox (3s.) and *The Prize* (1s. 6d.) are a little late this year. But they must not be set aside unnoticed. The impression made by a dip here and there is that of the two *The Prize* has it in interest. Moreover, it is enlarged again, as if our opinion were the opinion of the regular readers. The publishers are Messrs. Wells Gardner.

Life and Work (R. & R. Clark) holds on its way without variableness. The editor takes a generous view of a Church's interests, and his aim is to provide something for every interest. So we find on one page a searching evangelical sermon on the New Birth, and on another an enthusiastic article on 'the roaring game.'

Good News (4d.), *The Gospel Trumpet* (1s.), and *The British Messenger* (1s. 6d.) are all issued in their annual volumes at Drummond's Tract Dépôt in Stirling. The first is unbound; the other two are rather handsomely bound and very suitable for presentation.

From the same publishing house comes a packet of cards and booklets, all occupied with 'the old old story,' but each telling it in some new way.

Morning Rays (Publishing Offices of the Church of Scotland; 1s. net), under the editorship of the Rev. Harry Smith, M.A., is still a model magazine for children.

The Art of Joseph Farquharson, A.R.A., is the subject of the Art Annual for 1912 (Virtue; 2s. 6d. net). Six of Mr. Farquharson's pictures are reproduced in colour—'The Silence of the Snows,' 'The Edge of the Wood,' 'Loch Maree,' 'And Winter's Breath came Cold and Chill,' 'The Moss at Poolewe,' and 'On the Coast, Connemara.' But even these pictures, finely coloured as they are,

do not exceed in excellence the reproduction of the 'Highland Raiders,' that most popular picture of all that Mr. Farquharson has painted. And there are very many others that away from this would be pronounced unsurpassable.

Index to The Expository Times.

A volume has been prepared containing Indexes to the first twenty volumes of THE EXPOSITORY TIMES. It contains—

(1) A complete List of the Authors who have contributed to THE EXPOSITORY TIMES during these years, and the titles of their contributions.

(2) A complete Index to the Subjects dealt with.

(3) A selected (but very full) List of Books reviewed—making a valuable bibliography of twenty years' theological literature.

(4) All the Hebrew and Greek words whose meaning has been discussed or upon which some light has been cast from Assyriology and other studies.

(5) An Index to the Texts of Scripture.

These Indexes have been most carefully prepared and verified. The Indexes to the separate volumes have not been used; the whole work has been done afresh from the pages of THE EXPOSITORY TIMES. The author of the volume is the Rev. James Donald, M.A., D.D., Keithhall, Aberdeen.

The volume will be published next month. It will range in size with the volumes of THE EXPOSITORY TIMES. *Only as many copies will be printed as have been ordered at the time of going to press, and the book will not be reprinted.*

Even those who possess only a few volumes of THE EXPOSITORY TIMES will find the Index a great saving of time. And not only will it save time, it will also suggest notes and expositions and illustrations which no one would think of going hunting for through the volumes, but which will be of immense service to the student of the Bible and the preacher. It is just such a magazine as THE EXPOSITORY TIMES that requires an Index.

Let it be understood that after the publication of the book, it will be quite impossible to purchase a copy of it—unless, of course, from second-hand lists, in which the price charged will certainly be more than the publication price.

The price of the volume will be 6s. net.

The Great Text Commentary.

The best illustration this month has been found by the Rev. G. A. Frank Knight, M.A., Perth.

Illustrations of the Great Text for March must be received by the 1st of February. The text is 1 Co 10^{13}.

The Great Text for April is Job 21^{5}—

'Mark me, and be astonished,
And lay your hand upon your mouth.'

Along with Ac $10^{34.\ 35}$—'And Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons.' A copy of Clifford's *The Gospel of Gladness*, or any other volume of the 'Scholar as Preacher' series, or any two volumes of the 'Short Course' series, will be given for the best illustration sent.

The Great Text for May is Ac 3^{19}—'Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord.' A copy of any volume of the 'Great Texts,' or of the 'Scholar as Preacher' series, will be given for the best illustration sent.

The Great Text for June is 1 Co $6^{19.\ 20}$—'Ye are not your own; for ye were bought with a price.' A copy of Thorburn's *Jesus the Christ*, or Clifford's *The Gospel of Gladness*, will be given for the best illustration sent.

The Great Text for July is Jn 3^{8}—'The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit.' A copy of Royce's *The Sources of Religious Insight*, or of Bliss's *The Religions of Modern Syria and Palestine*, or of any two volumes of the 'Short Course' series, will be given for the best illustration sent.

Those who send illustrations should at the same time name the books they wish sent them if successful. More than one illustration may be sent by one person for the same text. Illustrations to be sent to the Editor, Kings Gate, Aberdeen, Scotland.

Printed by MORRISON & GIBB LIMITED, Tanfield Works, and Published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, Kings Gate, Aberdeen, Scotland.

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

We are ready for the introduction of a new method in the interpretation of the Bible.

The present method was made popular by the famous Cambridge three—Lightfoot, Westcott, and Hort. Before their time the method in use was theological. The Bible was read for the purpose of forming, or supporting, a system of theology. And it was then that the Shakespearian saying had its point—'The devil can cite Scripture for his purpose.' It was quite possible to obtain from its pages unanswerable proof of Arminianism, and equally unanswerable proof of Calvinism. At last it was felt that such a method of interpreting Scripture is unreliable, and the door was opened for the Cambridge three.

Lightfoot, Westcott, and Hort introduced the grammatical method of interpretation. They studied the Bible as, in the great public schools, they had been taught to study the classics. They built deliberately upon a criticism of the text. The criticism of the New Testament text had once for all settled the question of verbal inspiration, and had left them free to apply the rules of grammar. And they obtained the meaning of a disputed passage in precisely the same way as they were accustomed to find it in Sophocles or in Cicero.

The three great Cambridge scholars were not entirely alike. Lightfoot was never free from the suspicion, however faint, of 'apologizing.' Westcott was accused of a kind of mysticism for which impatient readers preferred the shorter name of 'mist.' Hort alone was the grammatical scholar, pure and simple. But they were taken together. Their scholarship was superlative; their personal influence was irresistible; and they gave the grammatical method of interpretation an impetus which has carried it down to this day.

But now it seems to have spent its force. The discovery that the New Testament was not written in any kind of literary Greek, and that its language could not safely be determined or even illustrated from the classics, was an irrecoverable blow. Then came the study of origins. The centre of interest was shifted. It is now felt rather widely that the grammatical method of interpretation must give place to a new method.

The new method will be religious. For we have found out something. The Bible is not concerned about theology, and it is not concerned about grammar, its only concern is religion. The new method will find theology and grammar in the Bible. It will absorb all the gains of both methods of interpretation that have gone before it; and the gains are very great. But it will be a new

method, and it will produce its own far-reaching results.

As the theological method depended upon a knowledge of systematic theology, and as the grammatical method rested upon a thorough understanding of the Greek language, so the religious method will demand an acquaintance with the science of religion. That will be difficult to gain. But it will not be more difficult than the studies which the other methods demanded. And it seems to us that it will be found of deeper interest and mightier influence.

It will capture the interest of a far larger proportion of the readers of the Bible. A far larger proportion of the readers of the Bible will be able to become religious students than ever became theological or grammatical students. For the entrance may be made by means of books that are quite popular and quite pleasant to read, and that nevertheless are quite reliable so far as they go. We might name as an example Professor Gilbert Murray's *Four Stages of Greek Religion* just issued from the Oxford University Press (6s. net).

Professor Murray is not at all prejudiced in favour of Christianity. If he has a prejudice it is the other way. At the end of his book he has passed a page of printing which reminds us of Gibbon. It is written with as fine a literary detachment, and it offers as incredible an explanation of the success of early Christianity. But that does not matter. For our purpose it may even be all the better. For now at last what we want, as we approach the religious study of the Bible, is not what the Bible ought to contain or what the Bible ought to be, but where it actually came from and what it actually is.

We have spoken of the Cambridge three. These interpreters did not ignore religion any more than they ignored theology. Lightfoot made some elaborate and impressive comparisons between the religion of St. Paul and the religion of pagan Greece. But that has not prevented his method from passing. Rather has it hastened the passing of it. For there is no more surprising gain in all the range of the study of religion than this, that the Greek religion which we call classical was only a temporary and limited form of the religion of Greece, and was probably not at all the Greek religion with which St. Paul was acquainted.

'The situation,' says Professor Murray, 'has changed.' 'Greek religion is being studied right and left, and has revealed itself as a surprisingly rich and attractive, though somewhat controversial, subject. It used to be a deserted territory; now it is at least a battle-ground. If ever the present differences resolved themselves into a simple fight with shillelaghs between the scholars and the anthropologists, I should without doubt wield my reluctant weapon on the side of the scholars. Scholarship is the rarer, harder, less popular and perhaps the more permanently valuable work, and it certainly stands more in need of defence at the moment. But in the meantime I can hardly understand how the purest of "pure scholars" can fail to feel his knowledge enriched by the savants who have compelled us to dig below the surface of our classical tradition and to realize the imaginative and historical problems which so often lie concealed beneath the smooth security of a verbal "construe."'

Now St. Paul was supposed to be on the side of the 'pure scholar.' On that supposition all Bishop Lightfoot's work was done. He is now known to have belonged to that class whose religious beliefs are being recovered rather by the spade than the grammar. At any rate that was the class with whom he came in contact as he passed from city to city.

But let us get closer. In the fifteenth chapter of the First Epistle to the Corinthians there is a metaphor from the world of vegetation which is applied to the rising again from the dead. The

metaphor is expressed in the words, 'Thou fool, that which thou sowest is not quickened except it die.' Do we understand that metaphor?

We see, as well perhaps as we shall ever see, what the metaphor stands for. It is used to make vivid the teaching about the resurrection of the body. It is not the identical body laid in the grave that shall return from it. It is a new body. And the metaphor of the corn is used to make the meaning clear. We understand the meaning: do we understand the metaphor?

In the time of St. Paul, and among his neighbours and friends, a belief was current that every spring, at a certain festival, the earth arises afresh from her dead seeds, and the people arise afresh from their dead ancestors. 'The renovation ceremonies,' says Professor MURRAY, 'were accompanied by a casting off of the old year, the old garments, and everything that is polluted by the infection of death. And not only of death; but clearly I think, in spite of the protests of some Hellenists, of guilt or sin also. For the life of the Year-Dæmon, as it seems to be reflected in Tragedy, is generally a story of Pride and Punishment. Each Year arrives, waxes great, commits the sin of Hubris, and then is slain. The death is deserved; but the slaying is a sin: hence comes the next Year as Avenger, or as the Wronged One re-risen: "they all pay retribution for their injustice one to another according to the ordinance of time."'

The meaning is not all evident. One has to read more of the book. But enough is evident for the moment. The religious life was permeated with a sense of dying and rising again—the old dying (through imperfection, perhaps sin), the new rising, and rising out of the old, though (and that is the very point) not identical with it. In the midst of that range of ideas St. Paul lived and worked. To him, and perhaps still more to his readers, the metaphor would carry a force and an authority which it fails to carry to us.

Now let us go to the Old Testament and find an example there. 'When the Ark of Israel was being brought back from the Philistines, the cattle slipped by the threshing-floor of Nachon, and the holy object was in danger of falling. A certain Uzzah, as we all know, sprang forward to save it and was struck dead for his pains.' Thus Professor MURRAY repeats the story. What does it signify?

To the theological interpreter it probably signified a conception of God which would have degraded him to the savage state, if he had not counteracted it by another conception derived from his study of the Gospels. To the grammatical interpreter it was simply a puzzle. Its true meaning is left for the student of religion.

Now it has recently been discovered that there are four stages in the history of religion in Greece. The earliest stage, which has been rescued mostly from the bowels of the earth, is spoken of as a nature-religion. Its chief features were *mana* and *tabu*. That is to say, there was believed to be virtue in certain objects—strength, swiftness, endurance, or the like—and it was particularly desirable to have that virtue or *mana* transferred to the worshipper. The transference was frequently done by eating the object, especially if it were an animal. Other objects were *tabu*, that is, they were to be avoided, not to be touched, often not even to be looked upon. God was especially *tabu*. And here we may ask if perhaps St. John had this thought in his mind when, speaking of God manifest in the flesh, he said so emphatically, 'Whom we have heard, whom we have seen with our eyes, and our hands have handled.' There was no *tabu* with Him.

The worshipper's God was *tabu*, and all that pertained to the God. But when this stage of religion was overlaid with that later stage, the Homeric stage of the gods of Olympus, men became ashamed of the practice of *tabu*. The gods were sensible, practically human beings, and

things did not happen by magic; the gods themselves sent life and death and all things.

The result was not always acceptable. 'To make the elements of a nature-religion human is inevitably to make them vicious. There is no great moral harm in worshipping a thunderstorm, even though the lightning strikes the good and evil quite recklessly. There is no need to pretend that the Lightning is exercising a wise and righteous choice. But when once you worship an imaginary quasi-human being who throws the lightning, you are in a dilemma. Either you have to admit that you are worshipping and flattering a being with no moral sense, because he happens to be dangerous, or else you have to invent reasons for his wrath against the people who happen to be struck. And they are pretty sure to be bad reasons. The god, if personal, becomes capricious and cruel.'

'Now,' says Professor MURRAY, 'if Uzzah was struck dead by the mere holiness of the tabu object, the holiness stored inside it like so much electricity, his death was a misfortune, an interesting accident, and no more. But when it is made into the deliberate act of an anthropomorphic god, who strikes a well-intentioned man dead in explosive rage for a very pardonable mistake, a dangerous element has been introduced into the ethics of that religion. A being who is the moral equal of man must not behave like a charge of dynamite.'

The title which Dr. BOSANQUET has given to the second series of his Gifford Lectures delivered at Edinburgh University is *The Value and Destiny of the Individual* (Macmillan; 10s. net).

What Lord GIFFORD meant by saying that the Gifford lecturers must confine themselves to Natural Theology, Dr. BOSANQUET knows no better than any other man. He is, however, by profession a philosopher. He is not a theologian. In all that he says he is rather careful to dissociate himself from theology. He sets out to explain the individual, and he finds it necessary to begin with a Maker, as all philosophers and men of science now do. But he has no commandment to justify the ways of God to men. In his own words, 'Our business here is truth, and not a *théodicée*.'

So, when he reaches the difficult subject of pleasure and pain, which he does in his sixth lecture, we are not to expect the usual argument that pain is a necessary evil in a universe that demands discipline. The argument may be just, but Dr. BOSANQUET does not repeat it. He says, it is true, that our troubles and our value have one and the same root. No pain, no perfection. And he quotes both T. E. Brown and Dante approvingly.

He quotes T. E. Brown. The poem is entitled 'Pain':

> The man that hath great griefs I pity not;
> 'Tis something to be great
> In any wise, and hint the larger state
> Though but in shadow of a shade, God wot!
> . . . . . .
> But tenfold one is he, who feels all pains
> Not partial, knowing them
> As ripples parted from the gold-beaked stem
> Wherewith God's galley onward ever strains.
>
> To him the sorrows are the tension-thrills
> Of that serene endeavour,
> Which yields to God for ever and for ever
> The joy that is more ancient than the hills.

He quotes Dante also. 'We remember,' he says, 'how Dante's souls in purgatory passionately desired the pains which assured them of their place in the eternal love.' And in a footnote he explains: 'They took care not, in the interest of seeing and addressing Dante, to extend any part of their persons beyond the flames.'

But it is not, in Dr. BOSANQUET'S judgment,

because pain is necessary to our character that it is here in God's universe. It is because the universe is infinite and the individual finite, and it is inevitable that a finite individual should find himself running up against things in an infinite universe. That obstruction, that contradiction to his desires and endeavours, it is that causes him pain.

If that is so, then sorrow and suffering have nothing to do with sin, and all our fault with Eve goes by the board at once. 'In a self-directing system of life, adapting itself to a universe which is its environment, there must be pain and death.'

And again, if that is so, pleasure and pain are not opposite the one to the other. They spring both of them from the same root and continue to grow on the same stem. They are both inherent in a finite being. They are both necessary to his final state of perfection. And Dr. BOSANQUET is not the man to find fault with us if we choose the primrose path in preference to the strait gate. Yet, on the whole, he thinks the latter way is the safer. He ends his argument by quoting 'an often-cited passage which can hardly be bettered.' It is the epilogue to *Romola*: 'We can only have the highest happiness, such as goes along with being a great man, by having wide thoughts and much feeling for the rest of the world as well as for ourselves; and this sort of happiness often brings so much pain with it that we can only tell it from pain by its being what we would choose before everything else, because our souls see it is good.'

That we are reconciled to God by the death of His Son we believe. We do not know how we are reconciled. And we are sometimes advised not to try to know. But the advice has not been taken through all the history of Christianity. Perhaps it cannot be taken. That a fact opens the door to a mystery seems to be an invitation to the human mind not to shut the door, but to endeavour to penetrate the mystery.

And the endeavour has not been all in vain. Says Mr. Stewart MCDOWALL, the latest writer on the Atonement, 'The thought of nearly two thousand years has made clear and intelligible much that was too difficult for our forefathers.' He adds, moreover, that 'as the years go on, and new discoveries open up new vistas to new generations, the mind of man perceives new wonders in the great Mystery. We are always proving its breadth, length, depth, and height; for, in whatever direction human thought is moving, fresh light comes as the Atonement is examined in connexion with the new knowledge.'

Mr. MCDOWALL has written a book on *Evolution and the Need of Atonement* (Cambridge University Press; 3s. net). The particular new light which he has in mind is therefore that which is thrown by the study of evolution. Now that study has led some men to deny the need of Atonement, and even the possibility of it, no room being left for any 'outsider' to enter in.

Mr. MCDOWALL has studied the doctrine of Evolution carefully. He does not admit that Evolution has made the Atonement needless. On the contrary it has emphasized its need. It has made an Atonement in some form a necessity. Without an Atonement evolution is arrested just when it has reached its highest and most promising attainment. But he does admit that the doctrine of Evolution leaves no room for an outsider to enter in.

If, therefore, there is any theory of the Atonement, a theory of substitution, for example, which demands the entrance of an outsider, Mr. MCDOWALL says to such a theory and to such an outsider, Hands off! And not Mr. MCDOWALL only. In the survey which he has offered of theories of the Atonement, when he comes to 'modern days,' he finds that 'the main characteristic on the theological side is the attempt to escape from the Substitution Theory which characterised the thought of the Reformers.'

He does not say that there are no writers in our own day who cling to Substitution as the Reformers held it. Dr. DENNEY still courageously does, for one. What he says is that this is the main characteristic of the theology of our time. And in enumerating the leading writers on the Atonement, from WILBERFORCE to LOFTHOUSE, he does not step aside even to name Dr. DENNEY.

If it is true, then, that human thought is moving aright on the doctrine of the Atonement, our hope is in the direction, not of simple substitution, but of some kind of identification. Such identification may undoubtedly—perhaps we can say, will certainly—involve some form or degree of substitution. But the essential thing, that which makes the reconciliation, so far as we are being led at present to understand it, will be, not the substitution of one individual for other individuals or for a race, but the acceptance of the race in one who is already identified with it.

This is the position of men like MOBERLY and LOFTHOUSE; and according to Mr. MCDOWALL, 'the best approach to understanding the Atonement which man has yet reached is to be found in such works as those of Moberly and Lofthouse.' Of LOFTHOUSE he says: 'He utterly denies all forms of the doctrine of substitution. Christ suffered on our behalf. He did not exempt us from suffering, but He took away the sting of death and pain when He made re-union with God possible to us by changing our whole attitude towards sin.'

Apollinaris of Laodicea.

BY THE REV. DAWSON WALKER, M.A., D.D., PROFESSOR OF BIBLICAL EXEGESIS IN THE UNIVERSITY OF DURHAM.

I.

To every thoughtful Christian man, for whom his religious experience has any real significance, the fact of Christ, the meaning of Christ, is a question of permanent and fundamental importance. At the present time it has a peculiar degree of interest. Our own age is very much devoted to the investigation of origins. We cannot now be satisfied with the consideration of a person or a thing. We must go behind them to the sources from which they spring. Christianity has been approached and scrutinized in this way. Some searchers seem to have found it hard to decide whether Christ or St. Paul was really the founder of the Faith. Some have reached the sapient conclusion that there was no such person as Jesus Christ. More reasonable inquirers have agreed to find in Jesus Christ the author of our Faith, and are devoting themselves to a close, critical, sometimes reverent, consideration of His personality as revealed in the pages of the New Testament. The question, 'What think ye of Christ?' is a perpetual challenge to our intellect and to our faith. It is for us no mere speculative problem of abstract interest. It is the question of questions, the mystery of mysteries.

It is perhaps well, as we concentrate our attention for a few moments on the problem of Christ, to remind ourselves of two things. In the first place, we should recollect how vast it is and how manifold are the issues of it. There are, of course, the two familiar divisions, the Person of Christ and the Work of Christ. And it is well known that while the more speculative and metaphysical East has always been attracted to consideration of the mystery of Christ's Person, the more active and practical West has been more interested in His work for mankind. At the very same time that the Fathers of the Eastern Church were straining all their intellectual powers to express the mode in which the divine and the human coexist in our Lord,—in other words, how God can exist in the likeness of men,—the Western Church,

in the strife between Augustine and Pelagius, was occupied with the question how Man is to be restored to the likeness of God. Each of the great divisions of the Church had enough to occupy it in discussing one particular aspect of the manifold problem.

The other thing to remember is that the interpretation of Christ to which any individual or school of thinkers may give expression is largely coloured by the character, temper, and training of the interpreters themselves. We see this in the fact just mentioned, that the more practical West preferred to consider Christ's work, whereas the more speculative East preferred to meditate on His Person. But if we confine our view for a moment to Eastern Christendom, we see the truth strikingly illustrated by the contrast between the Schools of Alexandria and of Antioch.

The School of Alexandria was devout and mystical. Its teachers were chiefly interested in the doctrine of the Logos. The pre-existence of the Logos may be said to be the central point in their theology. 'They fixed their attention almost entirely on the divine element in the Person of Christ, and so asserted in the strongest terms, the unity of the divine and the human in Him. While confessing the duality, they emphasized the unity.'[1] The *mode* of union was regarded as an incomprehensible mystery.

The spirit of Antioch, on the other hand, was critical and historical. The chief interest of its teachers was in anthropology, and they bent all their efforts to emphasizing the human element in our Lord. They preferred to form their idea of Christ from the simple narratives of the Gospel, interpreted in a strictly literal and matter-of-fact way. The critical, literal exegesis of Antioch presented a sharp contrast with the allegorizing methods of Alexandria. To the Antiochenes the completeness of our Lord's human nature was certain; it was so certain that many of them were prepared to say that it had the completeness of a distinct and separate personality. The general tendency of Antioch was to 'confess the unity but emphasize the duality.'[2]

It is worth remembering that the contrasted types of mind presented by Alexandria and Antioch have persisted throughout the centuries, and are in fullest evidence to-day. There are those whose chief joy it is to brood over the mystery of the Incarnate Logos as it is set forth in the Johannine writings; to trace their Lord, with reverent persistence, far back into the æons of a measureless eternity; to whom the written word, and the events of the Incarnate life which it portrays, are simply the earthly vehicle of eternal issues and eternal verities. And there are others who find a greater joy in dwelling upon the earthly life, the loving words, the gracious deeds of Jesus the prophet of Nazareth; to whom the great High Priest, 'tempted like as we are,' 'touched with the feeling of our infirmities,' 'able to succour them that are tempted,' made 'perfect through sufferings,'[3] is the most precious object of worship and of love.

In view, then, of the fact that many thinking men of our own age are profoundly interested in the problem presented by Christ's Person; in view, too, of the fact that the present development of the science of psychology cannot fail to include a consideration of our Lord within the scope of its activities, it may be both useful and interesting to retrace our steps to the beginning and recall the circumstances under which the Church was first brought face to face with the Christological problem, and was forced to define in the best way possible the view she wished her children to accept and to maintain.

The two names which stand forth with especial prominence in this matter are those of the Bishop Apollinaris and the Patriarch Nestorius. A consideration of the Christology of Apollinaris will furnish us with ample matter for reflexion in the present essay.

Let us, in the first place, recall, as far as the available materials permit us to do so, the picture of the man himself. We are sometimes inclined, I think, when we are studying the first five centuries of Church History, to regard the theologians with whom some particular development of dogmatic theology is associated as so many incarnate systems and their names as convenient labels, to the exclusion of their personal history with all its human interest.

Apollinaris was Bishop of Laodicea in the latter half of the fourth century. His literary activity lies mainly between the years 350 and 390 A.D. He was a son of the Christian schoolmaster, also

[1] Bethune-Baker, *An Introduction to the Early History of Christian Doctrine*, p. 255.

[2] *Op. cit.* p. 255.

[3] He $4^{14, 15}$ 2^{10}.

named Apollinaris, who undertook the composition of Christian works, in the style and manner of the older classics, in order that Christian students should not be unduly penalized by the educational edicts of the Emperor Julian, who had precluded them from reading the ancient literature of Greece and Rome. In this work the younger Apollinaris aided his father. He was, however, not merely a brilliant scholar, conversant with the thought of Pythagoras, Plato, and Aristotle, but he was a theologian of outstanding eminence and ability. He was, throughout the earlier part of his life, on terms of the warmest friendship with Athanasius and Basil. Philostorgius says, indeed, that Athanasius seemed a child alongside of Apollinaris, Basil, and Gregory of Nazianzen. Throughout the Arian controversy Apollinaris employed every resource of his learning and ability in the defence of the Nicene Faith. He was held in the highest regard both for his piety and his orthodoxy. He was respected both for the width of his culture and the power of his intellect. Some have not hesitated to term him the most important theologian of his age. He has, at any rate, this distinction. He was 'the turning point at which the Church ceased to devote that exclusive attention to the doctrine of the Trinity which it had for a considerable time devoted, and began those Christological investigations which engaged its powers unremittedly, especially in the East, during centuries to come.'[1] As Loofs points out, the matter was raised by Apollinaris in a manner so exhaustive and so comprehensive, that the whole discussion, lasting for some 300 years, till 680 A.D., hardly produced any points of view which had not already been suggested.[2] And the terms, in which the points at issue find expression, are for the most part to be found in his writings.

It would take too long to tell in detail the story of the attempted rediscovery of many of the writings of Apollinaris. The process began at a very early period. The unknown author of the little tractate *Adversus Fraudes Apollinaristarum*, published possibly about 500 A.D., undertook to prove that an exposition of the Faith, ascribed to Gregory Thaumaturgus, some letters ascribed to Julius of Rome, and a creed on the Incarnation, usually taken as Athanasian, were all in reality the work of Apollinaris. In the opinion of those qualified to judge, the author of this early essay in criticism has made out a strong case. But the process of rediscovery did not end with him. A modern scholar, Von Dräseke, has cast his net more widely with still more comprehensive results. He has tried to show reason for maintaining that a work on the Trinity attributed to Justin Martyr, Three Dialogues on the Holy Trinity assigned to Athanasius, the last two books of the Treatise against Eunomius published as the work of Basil, and five letters included in the correspondence of Basil, are also the work of Apollinaris.

How, it may be asked, was such a wholesale process of publishing one man's work under other people's names ever conceivable? The suggested answer is that it was the work of ardent disciples of Apollinaris, who wished to secure the widest currency for the doctrines of their master, and hoped, by issuing them as works bearing the names of teachers acceptable to the orthodox, to secure for them a popularity greater than would have been known to be the works of a heresiarch.

It should, however, carefully be borne in mind that these processes of attempted 'rediscovery,' depending so largely on the 'internal evidence' of subject matter, are highly precarious and require prolonged scrutiny before final acceptance. In this particular instance it is not without significance that in the most recent collection of the works of Apollinaris made by Lietzmann, all these rediscovered additions of Von Dräseke are again excluded.

To whatever conclusion in this matter research may ultimately lead, one consideration should always be present to our minds, namely, the necessity of doing justice to the teaching of Apollinaris as distinguished from the speculations of his followers. In sundry important instances they went beyond his teaching, and their unauthorized additions may prove to have been fathered upon him. It may possibly be true that just as in the case of Nestorius, who, as it would now seem, was not, in the understood sense of the term, a 'Nestorian,' so in certain important particulars Apollinaris was not an 'Apollinarian.'

[1] Dorner, *Doctrine of the Person of Christ*, Div. i. vol. ii. p. 352.

[2] *Dogmengeschichte*, p. 266.

The Great Text Commentary.

1 Cor. x. 13.

There hath no temptation taken you but such as man can bear.

1. The words of this verse form the climax of a long and memorable digression of which the leading thought is distrust of self, trust in God—distrust of self as a cause of watchfulness, trust in God as a ground of hope. Like most of St. Paul's words, real and burning words as they always are, they acquire a yet intenser significance from the sequence of thought with which they are connected. He has been speaking of his position as an Apostle, and claiming his right to be supported by his evangelizing work. But he reminds his Corinthian converts that he had deliberately waived that right. He had followed that rarer and nobler course which is so hard to learn, and which he urges so often on all Christians, of calmly and habitually being content, if need be, with less than is their due. And therefore, instead of accepting the maintenance to which he was so clearly entitled from the hands of his converts, he had laboured with his own hands to meet the modest wants of a disciplined and simple life. Yet he did not boast of this great self-denial; he had done it, not for glory or for gratitude, but for God. What he had done he could not help doing. The sacred hunger for souls had absorbed his energies; the burning impulse of love had swayed his soul; his labour had been its own reward, because it had been done for the Gospel's sake, that he and they might alike be partakers of its benefits.

And there for a moment he pauses. The thought arrests his attention. The word 'Gospel'—the thought of sharing with them its awful privileges—arrests him; he is suddenly startled at the grandeur of his own mission, and stops to warn them that even he, their teacher, even he called to be an Apostle, even he with all his perils and labours and sacrifices, needed, no less than they did, unsparing, constant, anxious self-discipline, lest he should become a castaway. He reminds them that the mortification, the conflict, the self-mastery which were necessary for him who would wear heaven's wreath of amaranth, were far more intense and continuous than the severe training which the young athletes of their city must undergo before they could win those coveted and fading garlands of Isthmian pine. He reminds them too of the awful lesson involved in the history of their fathers. They, by glorious privilege, had been guided by the fiery pillar, had been baptized in the parted sea, had quenched their thirst from the cloven rock—yet all had been in vain. In spite of all, their hearts had lusted after evil things. Some had committed fornication and fallen in one day to the number of three and twenty thousand; some had tempted the Lord and been destroyed of serpents; some had murmured and been destroyed of the destroyer. Oh let them beware, for all this dark and splendid history was written for their example. It was no dim revelation of God's will, no uncertain utterance of His voice. And its lesson was, 'Let him that thinketh he standeth take heed lest he fall.'

But then, at once, after those stern and solemn messages, the heart of the great Apostle breaks with tears. He yearns to comfort his children. 'Why *should* they—why *need* they fall?' The thought flashes across his mind too rapidly for utterance, and, leaving it unexpressed, he continues, 'There hath no temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it.'

2. 'There hath no temptation taken you but such as man can bear.' Some commentators would understand the Apostle to mean, 'Your previous temptations have not hitherto exceeded your strength.' Others prefer to take the meaning, 'Up till now you have not been very greatly tempted' (Edwards: 'It has not yet gone' the length of blood, of persecution; He 12[4]). The A.V. reads 'such as is common to man' where the R.V. gives 'such as man can bear.' The word so translated means in the original simply 'human.' As we speak of human nature, human life, so the Apostle tells the Corinthians, 'There hath no temptation taken you but such as is human.' Suppose the Corinthians, impatient of the Apostle's exactions, should in their ill-humour express themselves thus: 'We should require to

be angels to live as he demands!' 'No,' Paul would answer; 'I do not ask of you superhuman sacrifices in the name of your Christian profession. Your faith has not put you into a situation which a weak man cannot bear; but God is faithful, and He measures the temptation according to the amount of strength.'

Taking the first part of the verse, then, by itself, we may view temptation in the following aspects:—

I. Temptation that is to be avoided.
II. Temptation that is inevitable.
III. Temptation that is necessary.
IV. Temptation that is to be conquered.

I.

Temptation that is to be Avoided.

1. St. Paul warned the Corinthian Christians not to calculate too much upon their strength or safety. According to his teaching, we have no right to rush unnecessarily into circumstances which increase the temptations of life. If in the performance of our duty, if in deliberately obeying Jesus Christ, we come into contact with temptation, be it so. He whom we obey will sustain us. But if, merely for the sake of pleasure or the satisfaction of our own will, to say nothing of passion, we come into contact with temptation, we have no right to expect in such circumstances the aid of Christ. His sustaining grace is promised us only in the path of duty, in the way of His commandments. 'Wherefore let him that thinketh he standeth take heed lest he fall.'

¶ A ship was one day sailing through the Straits of Magellan, away to the south of South America. The passage through the Straits is very dangerous, because there are so many rocks, and if a storm comes or darkness falls, a ship may be wrecked. Just as the ship was entering, it was hailed by another, which signalled, 'Will . . . you . . . let . . . us . . . keep . . . you . . . company . . . going . . . through . . . the . . . Straits?' But the captain of the first ship was surly, and replied, 'If . . . you . . . do . . . . not . . . know . . . the . . . way . . . out . . . you . . . have . . . no . . . business . . . to . . . go . . . in.'[1]

¶ A converted drunkard was returning from his work on a Saturday afternoon, and had to pass seventeen public-houses. At each the craving for drink came back; after passing several he was at last yielding and turning into one. At the threshold he seemed to see the form of the lady who had been the means of leading him to his Saviour, and he seemed to hear her voice saying, 'If you go in it will be over my heart.' He turned, and, to the surprise of the passers-by, ran as fast as he could to his own home. From three o'clock till midnight he was on his knees, wrestling with the temptation, until the assurance of victory came; and he never felt the craving again. When he told the tale, he had been for many years a respected member of a Christian Church.[2]

2. 'Lead us not into temptation,' our Lord taught us to pray. That petition in the prayer which our Lord taught His disciples to pray is prompted by a recognition of human frailty and weakness. Our Lord knew how easy it was for the strongest to fall; how Peter the rock may become a blasphemer; how an enthusiast like John Mark may turn coward; how a zealous and hearty worker like Demas may succumb to the world's seduction. And, realizing the terrible power of temptation and the weakness of the human heart, He taught His disciples of every age to pray, and to pray it every day of their lives, this prayer—'Lead us not into temptation.' The truly brave man is not the man who laughs at temptation, but the man who is brave enough to recognize his own weakness and be afraid of it. The truly wise man is not the man who is always trying to see how near he can come to the edge of a precipice without falling over, but the man who keeps as far away from the edge as he can. And, in exactly the same way, the truly brave man is the man who fears temptation and gives it a wide berth.

¶ We want above everything else a baptism of 'godly fear.' We want courage enough to be able to say, when invited to do this or that, 'I cannot—I am afraid.' Mr. Fearing, in John Bunyan's allegory, reached the Celestial City in safety; but the last view we have of Presumption is in that valley but a little beyond Interpreter's House, where he lies fast asleep and with fetters on his heels.[3]

3. There is a danger of trifling with sin, and of letting our thoughts play round it till it comes to lose its guilty character. There is a danger, also, of failing in heart when the struggle is long, and of reconciling ourselves to defeat as something inevitable. Too often this springs from a secret love of what we pretend to avoid, or from being but half resolved to surmount the obstacle that stands in our way. We do not venture to taste the forbidden fruit, but we are very unwilling to forgo the possibility of its enjoyment, or the pleasure of keeping it within our reach. Few Christians indeed have intended to transgress, compared with the number

[1] W. V. Robinson.
[2] Alfred E. Garvie.
[3] J. D. Jones.

of those who meant only to tread upon dangerous ground. But it is perilous to try how closely we can come to the line that separates us from actual transgression without stepping to the other side. Rather let us turn our eyes in the opposite direction, and see how far we can put ourselves from the region of danger. For if no temptation that emerges in the pathway of duty is to be fearfully shrunk from, lest duty itself be sacrificed in consequence, yet there are, so to speak, standing temptations which are to be carefully shunned, as one would flee from a fever-haunted swamp or a plague-stricken city.

¶ I believe there have been men who have ridden a long way to avoid a rencontre, and then galloped hastily back lest they should miss it. It is the favourite stratagem of our passions to sham a retreat, and to turn sharp round upon us at the moment we have made up our minds that the day is our own.[1]

II.

Temptation that is Inevitable.

1. Temptation is the normal condition of mankind; it reaches men in palaces, it reaches men in cottages, it reaches the educated in one form and the untaught in another, it reaches men who are in the stern excitements of the world, and it reaches men in solitude. And so Christ Himself when He came to share the common condition of human life was sharply and severely tempted to sin. We have, then, to take it for granted that this is one of the elements inseparable from our condition in this present life. We must not resent the presence of temptation; we should not be surprised that we are met continually with strong inducements to turn aside from the Diviner forms of life and positively to transgress God's commandments. We must not be at all astonished, we must not be at all inclined to complain if we find real difficulties in the way of doing right. Let us start with accepting this, let us remember that we are never likely to escape from it.

¶ To avoid an occasion for our virtues is a worse degree of failure than to push forward pluckily and make a fall. It is lawful to pray God that we be not led into temptation; but not lawful to skulk from those that come to us.[2]

¶ Ugly and deformed people have great need of unusual virtues, because they are likely to be extremely uncomfortable without them: but the theory that unusual virtues spring by a direct consequence out of personal disadvantages, as animals get thicker wool in severe climates, is perhaps a little overstrained. The temptations of beauty are much dwelt upon, but I fancy they only bear the same relation to those of ugliness as the temptation to excess at a feast, where the delights are varied for eye and ear as well as palate, bears to the temptations that assail the desperation of hunger. Does not the Hunger-Tower stand as the type of the utmost trial to what is human in us?[3]

¶ In 1630 the plague swept away one-half of the Vaudois population, including fifteen of their seventeen pastors. The places of these were supplied from Geneva and Dauphiny, and the whole Vaudois people learned French in order to follow their services. More than once their number fell, by unremitting persecution, from the normal standard of twenty-five thousand to about four thousand. In 1686 the Duke of Savoy ordered the three thousand that remained to give up their faith or leave the country. Refusing, they fought the French and Piedmontese armies till only eighty of their fighting men remained alive or uncaptured, when they gave up, and were sent in a body to Switzerland. But in 1689, encouraged by William of Orange and led by one of their pastor-captains, between eight hundred and nine hundred of them returned to conquer their old homes again. They fought their way to Bobi, reduced to four hundred men in the first half-year, and met every force sent against them; until at last the Duke of Savoy, giving up his alliance with that abomination of desolation, Louis XIV., restored them to comparative freedom—since which time they have increased and multiplied in their barren Alpine valleys to this day. What are our woes and sufferance compared with these? Does not the recital of such a fight so obstinately waged against such odds fill us with resolution against *our* petty powers of darkness,—machine politicians, spoilsmen, and the rest? Life is worth living, no matter what it bring, if only such combats may be carried to successful terminations and one's heel set on the tyrant's throat.[4]

2. Because temptation is 'common to man,' it is not therefore to be taken lightly. It may be a very bad thing, a very whisper of the Evil One, to tell one who is troubled about himself, about his own moral failures, that nearly everybody is in the same position, that nobody is really good, that we are only human, meaning that we are less than human, that therefore we are not to expect very much of ourselves. There is no more insidious snare, nor one which more often succeeds with us, than the suggestion when, for some reason, we are profoundly disappointed in ourselves, and disheartened and angry with ourselves—the suggestion that we are making a mountain of a molehill, that everybody beneath the surface is alike—alike in having such feelings and alike in being unfaithful to them. When St. Paul said, 'There hath no temptation taken you but such as is common to

[1] R. L. Stevenson, *Virginibus Puerisque.*
[2] George Eliot, *Adam Bede.*
[3] George Eliot, *The Mill on the Floss.*
[4] W. James, *The Will to Believe*, 48.

man,' he did *not* mean that it is quite hopeless for any of us to rise above it, that we never can be anything but a poor set from the moral point of view. He did *not* mean that because temptation is universal, therefore we should submit to it, and take no course for our safety; that because it is universal, therefore it is not serious. He meant the very contradiction of all that.

¶ A man is always exposed to temptation, whether he be a Christian or not. There is no room in religion on earth for the featureless dulness of an untempted life. This is just to say that in the life of grace a man is always free. On the other hand, no man has a monopoly of specially urgent temptations. Every man's special temptation has such an insistent onset, and presses itself upon him with so forceful an impetus, that he feels as if he had been selected for singularly grievous assault, and he is ready to complain and cry out and half to yield. But there hath really no temptation taken him but such as is *common to men*. He is not alone. Around him are the hosts of the tempted in all stages of victory, delusion, and defeat; and the truth probably is that the pressure of the moral atmosphere is as nearly constant among them all as the pressure of the physical atmosphere.[1]

3. It is some comfort to know that temptation is 'common to man.' It keeps us from despair; it may keep us from that self-contempt which Shelley speaks of as 'bitterer to drink than blood.' The chief burden of temptation, perhaps, is its loneliness, the sense of isolation that it gives. The effect of such an impression is to drive the soul in upon itself at the very time when it is most essential that it should be drawn out of itself; it makes us brood in secrecy and self-contempt; it prevents our confiding in any one lest we be misunderstood and call down nothing but a reprimand upon ourselves; and so we take pains to conceal our own private torment, and carry our burden about in silence and solitude. There is a way of escape from that intolerable sense of loneliness, and it comes to us with the discovery that ours is no singular trial, no unique distress, no temptation that cuts us off from our fellows, but rather one which unites us with them, giving us a sense of comradeship in the stern conflict. 'There hath no temptation taken you but such as is common to man:' its very humanness is a relief; the very fact that it is common helps us to escape from the sense of isolation, which is itself a source of weakness, and renders us liable to more insidious assault.

[1] G. A. Johnston Ross in *Youth and Life*, 171.

¶ There are men and women all around us who have got to meet the same temptations that we are meeting. Will it help them, or not, to know that we have met them and conquered them? Will it help us, or not, to know that if we conquer the temptation, we conquer not for ourselves only, but for them?[2]

Shall I tell you about the battle
That was fought in the world to-day,
Where thousands went down like heroes
To death in the pitiless fray?

You may know some one of the wounded
And some of the fallen when
I tell you this wonderful battle
Was fought in the hearts of men.

Not with the sounding of trumpets
Nor clashing of sabres drawn,
But silent as twilight in autumn,
All day the fight went on.

And over against temptation
A mother's prayers were cast
That had come by silent marches
From the lullaby land of the past.

And over the field of battle
The force of ambition went,
Driving before it, like arrows,
The children of sweet content.

And memories odd and olden
Came up through the dust of years,
And hopes that were glad and golden
Were met by a host of fears.

And the hearts grew worn and weary,
And said, 'Oh, can it be
That I am worth a struggle
You are making to-day for me?'

For the heart itself was the trophy
And prize of this wavering fight!
And tell me, O gentle reader,
Who camps on the field to-night?

III.

Temptation that is Necessary.

To 'tempt' means to try, and temptation is a trial. All sorts of machines with which it is proposed to accomplish important work are tried or tested by those who make them. Nature does the same to plants and animals, the weakest often perishing in the trial; the fittest or strongest surviving. There is, however, an important difference between the testing of a machine such as a cannon, a steam-engine, or the like, and the trial of that which has life. If a gun is tested by having a

[2] Phillips Brooks.

heavy charge fired from it, though it may bear the strain triumphantly, it is nevertheless a little less strong than it was before it endured the test. In other words, the testing or trying of a machine is not intended to strengthen it, but only to try it. On the other hand, a tree standing exposed to the winds of heaven, if it is not blown down by them, is made stronger instead of weaker by having to resist their violence. So, too, a certain amount of exposure to hardship toughens the fibre of animals, and enables them to endure more cold, or heat, or fatigue, than they could have endured if they had lived a life of ease and luxury. So with the soul of man; it must be tried.

1. By speaking of 'such temptation as is common to man,' St. Paul tells us that temptation is God's appointed discipline. Though we may not court temptation, yet it is God's will that we should be subject to it, that we should learn to bear it, to resist it, to escape from it uninjured. For only so can our principles be tested, the sincerity of our faith proved, only thus can we know whether it will enable us to 'overcome the world.' We must not therefore complain if we are assailed by temptation, any more than a soldier must complain if he is sent into danger.

2. Temptation—what is its simple intention? It is intended as a call to the soul when in danger of yielding to inferior impulses which for the moment are strong, to listen to the voice of God, though for the moment God takes no measures to enforce His authority. The choice lies before us—whether we will fall in with the custom of men or stand fast by the Divine law; and we are free to make our own choice whether we will yield to the baser instincts of our nature or whether we will be loyal to those purposes which have been formed within ourselves when we have been haunted by an ideal perfection and have seen the face of God. This is the virtue, this is the characteristic virtue, to be disciplined here, and when that discipline is complete, God will receive us home.

There's a strife we all must wage,
  From life's entrance to its close;
Blest the bold who dare engage,
  Woe for him who seeks repose.

Honoured they who firmly stand
  While the conflict presses round,
Right's high banner in their hand,
  In its service faithful found.

What our foes? Each thought impure;
  Passions fierce that tear the soul;
Every ill that we can cure;
  Every crime we can control;—

Every suffering which our hand
  Can with soothing care assuage;
Every evil of our land;
  Every error of our age.[1]

3. There is another reason why temptation is necessary. In his letter to the Ephesians (3^{9-10}) the Apostle says God is bringing to light 'what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: *to the intent* that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God.' That is a conception that should fill us with courage—the principalities and the powers are watching with intense interest the conflict that is going on in that home, on board that vessel, in that house of business, on that Exchange—the struggle between the forces of evil and the forces of good. This world is the theatre, the arena where 'the principalities and powers' are learning something every day which they cannot learn in the upper world. Lessons which they could never learn among their peers they are learning through our lives, and from our hours of temptation. 'The manifold wisdom of God' is shown in the Church of God, and we should remember in our hours of temptation that the spirits of immortality are brooding over us, that they will rejoice in our strength and fidelity, and be disappointed in our sinful yielding to that which is base and evil.

Was the trial sore?
Temptation sharp? Thank God a second time!
Why comes Temptation but for man to meet and master
And make crouch beneath his feet,
And so be pedestalled in triumph.[2]

IV.

Temptation that is to be Conquered.

'There hath no temptation taken you but *such as man can bear*.' This does not imply that we shall always overcome whenever we are tempted, but it does imply that we always may. 'It is one thing to be tempted, it is another thing to fall.' That the devil rings my bell, that he knocks at my door, that he whispers insidious enticements

[1] S. G. Bulfinch. [2] Browning.

through the keyhole, all counts for nothing; everything depends on whether I lift the latch and let him in.

1. Every temptation *can* be overcome. We must make that belief our very own if we are to emerge victorious out of our conflicts with temptation. To those who are down, who are dead beat, who are almost tempted to give up, we must say again and again, every temptation—without any exception—every temptation is to be overcome.

¶ Henry Drummond tells, in one of his books, a story about the Duke of Wellington in the Peninsular campaign. He was trying to get his troops into a place of safety, and between him and their safety ran a deep and rapid river. Neither bridge nor ford could be seen, and it was a hostile country; he sent his men up and down the side of the river to hunt for a bridge or a ford, and they found none. So the Duke himself went to the top of a hill and looked through his telescope, and far away down the riverside he saw a town, and on the other side of the river he saw a straggling village, and he said, 'Now, between that town and that village there must be a bridge or a ford.' So when night came, he sent his soldiers in the silence and darkness to see, and they brought back the report: 'Yes, there is a ford.' He passed his army over that ford that night, and next morning they were all in the land of safety. The danger besetting us may be manifold and formidable, but remember this—*there is always a ford!*[1]

¶ The firm resistance of temptation to every form and degree of injustice and unfairness in the practical affairs of life is after all a greater thing than the clearest apprehension of a great truth or the completest victory over a haunting doubt.[2]

2. If we cast our eyes back over the centuries, have we not ample evidence that every temptation can be overcome? Is it possible to live a holy life amid unclean surroundings? Yes, it is. For we read of some even in wicked Sardis who did not defile their garments; and we read of saints even in Cæsar's vile and unspeakable household. Even amid the rank corruption and unbridled profligacy of Charles II.'s court, Mary Godolphin grew up like a pure white flower. Is it possible to stand one's ground as a Christian in face of adverse circumstances? Yes, it is. For we read of one Antipas, who was Christ's faithful witness even in Pergamum where Satan's seat was, and we read of the noble army of martyrs — Polycarp, Ignatius, Blandina, Felicitas, Ponticus, and others who 'braved the tyrant's brandished steel, the lion's gory mane,' but who held fast their confession; and of others who had trials of mockings and scourgings; yea, moreover, of bonds and imprisonment (of whom the world was not worthy), but who never denied the Name.

[1] J. D. Jones.

[2] *The Life of R. W. Dale of Birmingham*, 143.

3. This is St. Paul's encouragement to us. We need not fall. Our temptations are well within the scope of our power to struggle with. When a ship is going down in the angry sea, is it any comfort to the drowning, struggling mariner to think that all his comrades also—all whom he has honoured, all whom he has loved—are buffeting hopelessly with those overwhelming waves? But how if we could tell him that though *some* may perish, all might escape? How if we pointed him to the life-buoy floating near him on the billows,—to the life-boat straining towards him through the storm?

¶ If we would kindle a soldier into daring, would we point out to him his spiritless, defeated comrades,—the victorious, insulting foe? Would some French general—a Chanzy or a Bourbaki—cheer on the despairing armies of France in the hour of battle by telling them of the retreat from Moscow or the rout at Waterloo? Would he not rather fire their memories with the heroisms of Valmy and of Marengo, with the glories of Jena and of Austerlitz? Would he not tell them how, exhausted by drought and weariness, their glorious fathers had shattered the magnificent chivalry of the Mamelukes at the Pyramids, and how, ragged and shoeless, yet irresistible, they had swept through the storm of fire to hurl the German artillery from the Bridge of Lodi? Even so, in a world of sin and sorrow, in a moral world which has its own disgraces and defeats, St. Paul would point us not to those sad pale multitudes of wasted and ruined lives—not to the retributive diseases of desecrated bodies, or the gnawing Nemesis of guilty souls—not to the chain of the felon, or the cell of the lunatic, or the grave of the suicide—ah no! these with an infinite pity, these with a faith that transcends and tramples on the petty Pharisaisms of dogma, these, sorrowing but not scorning, compassionating but not condemning, we leave with infinite tenderness in the tender hands of God,—but no! he points us to the glorious company of the high and noble, of the pure and holy; to the white-robed, palm-bearing procession of happy human souls; to those who have fought and conquered, to those who have wrestled and overcome![3]

4. How, then, shall we meet temptation? Successful resistance of temptation seems to consist of three fairly distinct movements of the mind.

(1) *The Method of Flight.*—The first step in successful resistance is obviously, and always, of the nature of a recoil. The mind starts back from the evil suggestion at least so far as to plant itself more firmly down in the attitude of resistance. I say the *mind* does, for of course the movement begins there. But the honesty of the whole warfare

[3] F. W. Farrar.

is involved in the degree of sincerity with which the recoil is, if I may so say, carried out by the whole man. When it is genuine it means the resolute standing back from the occasion of sin, and, as far as possible, from the thought of it. There is an obligation upon the tempted man to ignore the occasion of sin, to reckon himself indeed *dead* unto sin. He must not dwell upon it in thought, or talk much of it. All forms of morbid experience, physical and moral, run to garrulousness. Some of us have been nearly lost because we talk so much about sin—talk not only to others, but to ourselves. But we are to be dead unto sin. *Now the dead do not talk.* Oh, there are Christians enough who babble of their weaknesses, and their struggles, and the fierceness of their temptations! Let us be honest men, and be silent: resolutely endeavouring to exclude what allures to evil even from our thoughts.

(2) *The Method of Recollection of God.*—The second step in resistance is obviously the reaching for and grasping one's weapon. First the mind recoils, next the mind recalls. Opposite the alluring suggestion it places the steadying word from the mind of God. 'Shall I say, Father, save me from this hour?' said our tempted Lord. But His recoiling mind recalls, 'For this cause came I unto this hour.' Now, what shall *we* recall? For us all the mind of God is gathered up in Christ; the full glory of that mind shines in the face of Christ. In a moment we may recall the loving-kindness, holy purity, strong sympathy, and present grace of the Supreme. For the Christian man, for the man who believes in the ubiquitous, ready presence of 'grace from God our Father and the Lord Jesus Christ,' the claim of goodness is instantaneously recalled, the help of Divine strength instantaneously summoned, by one single gesture of the spirit.

(3) *The Method of Preoccupation.*—But now this positing over against the temptation of the counter-claim of goodness must be a genuine act. Beginning in the mind, it must go out into the life. And carried out into the life, following God's thoughts thither—*they* never stay in the realm of ideas, but are all deeds and programmes—this recollection of God becomes preoccupation with His interests. To follow after God's thought, to pursue it through the mazes of human interests and enterprises, to be absorbed in the desire for its realization, to chase it for a clearer sight of it, to work for its translation into redeemed lives of men and redeemed nature—that is the last part of successful resistance of temptation. It is the hardest bit of all, for it means thinking of others' needs as much as of one's own. Now all of us tend to be egocentric in our view of life, but when a man is hard beset by temptation his egoism is nearly egomania. It is hard to escape into interest in others' lives. Yet see how it is in sorrow: reeling under the blow, it is a man's instinct to retreat within himself, nursing his grief alone. Yet it is notorious that for real healing he must come forth and step out into sympathy with others, and in that kindly preoccupation discover the secret of a quiet spirit. So it is in temptation: the field of victory is the field of battle for others' good.[1]

[1] G. A. Johnston Ross in *Youth and Life*, 175.

Plato to the Preacher.

A GREEK PHILOSOPHER ON THE ART OF PUBLIC SPEAKING.

By the Rev. Arthur F. Taylor, M.A., St. Cyrus.

It is not to a Greek philosopher that we should instinctively turn to find helpful suggestions on the art of public speaking, yet Plato has some delightfully suggestive things to say about it. After all, this is not so very surprising; for, philosopher though he be, and first master of the art of written prose, Plato was, nevertheless, more characteristically a teacher than a writer, and as a teacher he ever valued the spoken above the written word. Curiously enough (from our modern standpoint) he compares a book to thoughts written in water, while the spoken word is like a seed sown in the ground; there is vitality in it, and it is not unfruitful. '*Only in principles* of justice and goodness and nobility taught and communicated *orally* for the sake of instruction, and *graven on the soul*, which

is the true way of writing, is there clearness and perception and seriousness.' Prime encouragement this for the preacher who still relies upon the spoken word!

It is in the dialogue of Phædrus that Plato has most to say on this art of teaching, preaching, or public speaking, but students of that dialogue do not seem to have done justice to this particular element in it. Collecting together then the suggestions on this particular topic, and ignoring, for the present, all else in the dialogue, we find ourselves in possession of a very interesting and illuminating little treatise on the art of preaching.

For the sake of those who have not read Phædrus recently—or perhaps, alas! have never read it at all—a few sentences are necessary by way of introduction, and to carry us on to the point where our particular topic emerges. There are only two characters in the dialogue—the Greek philosopher Socrates and his friend Phædrus. The scene of the dialogue is a grassy slope on the banks of the Ilissus, where the two friends are reclining under the shade of a conspicuous plane tree, and we must first of all accompany them to this delightful spot.

As is usual in Plato's dialogues no time is wasted in introduction. We are plunged at once *in medias res*. Socrates meets Phædrus in the city and asks him where he has been and whither he is going. Phædrus replies that he has just had an interview with Lysias, the great teacher of rhetoric, and that he is going for a stroll in the country. 'Ah,' says Socrates, 'I should like to know what Lysias has been saying to you.' 'Then come along with me,' says Phædrus. Socrates affirms that he is prepared to walk all the way to Megara and back if Phædrus will promise to retail to him the lecture of Lysias. Phædrus protests that that would be impossible, especially for a man like himself of unpractised memory. With a gleam of humour in his eye Socrates suggests that perhaps Phædrus has got a copy of the lecture hidden under his cloak, and that he is stealing off to study it in private. Phædrus has to confess that Socrates has guessed his secret, and so the two friends set out to look for a quiet spot where they may read and discuss the lecture undisturbed.

'I am fortunate,' says Phædrus, 'in not having my sandals on, and as you, Socrates, never have any, I think we may go along the brook and cool our feet in the water.'

Phædrus leads, Socrates follows, and they come at last to a grassy bank where stands a spreading plane tree. The description of the spot is charming, in Plato's happiest style, and one cannot resist the temptation to transcribe it.

'By Herè, a fair resting-place, full of summer sounds and scents. Here is this lofty and spreading plane tree, and the *Agnus castus* high and clustering in the fullest blossom and the greatest fragrance; and the stream which flows beneath the plane tree is deliciously cold to the feet. Judging from the ornaments and images, this must be some spot sacred to Achelous and the nymphs. How delightful is the breeze!—so very sweet; and there is a sound in the air shrill and summerlike, which makes answer to the chorus of the cicadæ. But the greatest charm of all is the grass, like a pillow gently sloping to the head. My dear Phædrus, you have been an admirable guide.

'*Phædrus*: What an incomprehensible being you are, Socrates; when you are in the country, as you say, you really are like some stranger who is led by a guide. Do you ever cross the border? I rather think that you never venture even outside the gates.

'*Socrates*: Very true, my good friend; and I hope that you will excuse me when you hear the reason, which is, that I am a lover of knowledge, and the men who dwell in the city are my teachers, and not the trees or the country. Though I do indeed believe that you have found a spell with which to draw me out of the city into the country, like a hungry cow before whom a bough or a branch of fruit is waved. For, only hold up before me in like manner a book, and you may lead me all round Attica and over the wide world. And now, having arrived, I intend to lie down, and do you choose any posture in which you can read best. Begin.'

Phædrus reads. The lecture of Lysias, which is a short one, does not much concern us. It was, of course, composed by Plato as a subtle satire upon the disquisitions of the sophists and rhetoricians of the day. The lecture ended, Socrates pretends to have been tremendously impressed—quite ravished, indeed, by its subtilty and eloquence. Phædrus is cute enough to perceive that this is irony, and he presses Socrates for an honest opinion. Socrates then modestly suggests that as to the substance of the lecture he doubts whether that could have been defended even by Lysias himself,

and as to the language, that it appeared to him that Lysias repeated himself unnecessarily, either from want of words or want of pains, and that he seemed to exult in showing how well he could say the same thing in two or three ways. Phædrus tries to defend his master, and Socrates retorts that he has heard many a better speech and thinks that he could make as good a one himself. Phædrus replies, 'This is grand,' and he promises to set up a golden image of Socrates at Delphi, as large as life, if Socrates will promise to make another better oration on the same subject equal in length to that of Lysias, but—*entirely new*. Socrates responds, 'You are a dear golden ass if you suppose me to mean that Lysias has altogether missed the mark and that I can make a speech from which all his arguments are to be excluded. *The worst of authors will say something which is to the point. There are the commonplaces of the subject which must come in, for what else is there to be said, and must be allowed and excused; the only merit is in the arrangement of them, for there can be none in the invention, but when you leave the commonplaces then there may be some originality.*'

Here, then, is one first hint on the art of preaching. It may be called, I think, a counsel of modesty. A man inexperienced in the art of public speech is apt to suppose that because he has something to say he must be a mighty clever fellow, and, of course, if a man is to speak or preach he must have something to say, but it does not follow that what he has to say has the least trace of originality in it—or that it is at all worth saying—unless he can impart to the saying of it some fresh beauty or power. While, on the other hand, there are those who fail in the art of preaching because in their eagerness to find something original to say they overlook the fact that, from the point of view of the art of public speaking, 'the arrangement' or, as we should say, 'the treatment' is often of more importance than the matter. On every topic there are certain things that fall to be said. They just *must* be said. There is no merit in saying them, and yet they may not be omitted. A large part of the art of preaching consists in imparting interest to the commonplaces of life and religion; in saying the inevitable thing, but not in any inevitable way. The theological student is perhaps too much inclined to look down upon the art of preaching and somewhat despise the popular preacher. How often has one come away from church or from a public meeting saying to oneself, 'Well, there was nothing very new in what he said after all? Anyone might have said it.' Precisely! but the art of oratory consists not in saying *new* things so much as imparting new interest and power to familiar and commonplace truths by skilful arrangement, by apt illustration, and by graceful or forcible expression. It is the neglect of this first principle of oratory—as I suppose we may venture to call it—which accounts for the alarming fact that good students are often poor preachers—almost invariably so to begin with. They have accumulated knowledge; they have learned how to think. They have not, as a rule, paid much attention to, or had much practice in, the art of public speaking. Perhaps they do not even wish to preach well—for a season. They think that familiar and commonplace thoughts are unworthy of utterance, and so they try to fill their sermons with abstruse and scholastic thoughts—ideas and ideals which stand in almost no kind of relation to the daily life of their hearers. They are too academic. Of course, originality—true originality of thought—counts for a great deal, but it is a *rara avis*, and a man may be a very effective preacher without being a very original thinker, or he may be a very original thinker without being a very effective preacher.

But to return to Plato. Socrates professes, at first, to be very unwilling to accede to Phædrus' request for a speech. 'My dear Phædrus,' he says, 'how ridiculous it would be of men to compete with Lysias in an extempore speech! He is a master in his art and I am an untaught man.'

'*Phædrus*: You see how matters stand; and therefore let there be no more pretences, for indeed I know the word that is irresistible.

'*Socrates*: Then don't say it!

'*Phædrus*: Yes, but I will, and my word shall be an oath. I say, or rather swear—but what god will be the witness of my oath?—by this plane tree I swear that unless you make the discourse here, in the face of this very plane tree, I will never tell you another lecture—never let you have word of another!

'*Socrates*: Villain! I am conquered.'

Then there follows a long disquisition by Socrates in two parts, the first part after the style of Lysias, the second part a more serious discourse after the style of Plato himself. This second part contains the famous passage in which the human

soul is compared to a chariot drawn by two horses, one black, fiery, untamed, the other white, gentle, and disciplined, but this part of the discourse, famous and beautiful though it be, we must pass by as having nothing to do with our present subject. The whole discourse being ended, the dialogue is resumed, and this brings us to the part thereof that most concerns us, for Socrates presently suggests that he and Phædrus should discuss the rules of writing and speech. Phædrus having agreed, Socrates opens the conversation with the following question:—

'*In good speaking should not the mind of the speaker know the truth of the matter about which he is going to speak?*'

'But, Socrates,' says Phædrus, 'I have heard that he who would be an orator has nothing to do with [justice or truth], but only with that which is likely to be approved by the many who sit in judgment; nor has he anything to do with the truly good or honourable, but only with opinion about them, and that from opinion comes persuasion and not from truth.'

'Well,' says Socrates, 'suppose I persuaded you to buy a horse and go to the wars. Suppose that neither of us knew what a horse was like, but *I* knew that *you* believed a horse to be, of tame animals, the one that has the longest ears. . . . Suppose, further, that in sober earnest I, having persuaded you of this, went and composed a speech in honour of an ass, whom I entitled a horse, beginning, "A noble animal and a most useful possession, especially in war; you may get on his back and fight and he will carry baggage or anything."'

'How ridiculous!' exclaims Phædrus.

'Precisely!' says Socrates, 'but when an orator, instead of putting an ass for a horse, or a horse for an ass, puts good for evil, or evil for good—what will be the harvest which rhetoric will be likely to gather after the sowing of such seed? and so I maintain *that there never is and never will be a real art of speaking which is divorced from the truth.*'

Here, then, is a second suggestive thought upon this subject, namely, that the art of oratory is bound up with a love and knowledge of the truth; that oratory, the object of which is *only to persuade* and not also *to persuade of the truth*, can only attain to the position of sophistry or rhetoric, and can never be oratory of the highest type; or, as Socrates puts it a little further on in the dialogue, 'He who, being ignorant of the truth, aims at appearances will only attain an art of rhetoric which is ridiculous and no art at all.'

But indisputable as this principle surely is, it is not always very easy to live up to it. Seriously laid to heart it means some searchings of soul alike for the lawyer and the preacher. It also sets us a-thinking on a distinction which does seem to exist between the principles—or at least the artifices—of secular and sacred oratory. When Phædrus maintained that the sole aim of oratory was persuasion, quite apart from truth or justice, it is quite evident that he was thinking of oratory of the forensic type—a kind of oratory which was very fascinating to the Athenian. But forensic oratory still survives amongst us, and will continue to do so, as long as men continue to go to law with one another, or by violating the law, lay themselves open to legal prosecution; and of forensic oratory one might still maintain that it seems to be more concerned with persuasion than with truth. What are the feelings of a barrister, I wonder, when he is using his best endeavour to convince the jury of the innocence of a prisoner whom he knows to be guilty? How does he justify a *suppressio veri* which he knows would make all the difference between a condemnation and an acquittal? Does much practice at the Bar really tend to produce the highest type of oratory? And by what discipline of the mind does the barrister safeguard his reverence for truth apart from persuasion?

And the preacher also has some troublesome questions to deal with in view of this same principle. I think I have known men who were very heretical in the study and unimpeachably orthodox in the pulpit. At what point does loyalty to truth require one to throw discretion to the winds? A theological professor is supposed to expound the doctrines of his church's creed, but it is scarcely to be supposed that he is in agreement with *all* these doctrines. Obviously one must not affirm what one does not believe, but need one affirm all that one does believe, or deny? Loyalty to truth is doubtless a first principle of the highest oratory, but does this forbid all reservation of knowledge?

The next point which Socrates makes is that an ideal public speaker must have clearly and distinctly present to his mind the things about which men are agreed and which, therefore, do not

need to be defined or argued about, and the things about which they disagree and with regard to which it is very necessary to define one's terms. He argues, for instance, that Lysias in his discourse had said a great deal about Love, but had never clearly defined what he meant by Love. The true orator will never pause to define a word which does not need definition, nor will he ever fail to define a word which does need definition. He will never explain what does not need to be explained, nor will he ever fail to explain what does need to be explained. The ideal orator must possess the intellectual quality of perspicacity. From perspicacity come definiteness and precision in speech. The man who is devoid of the intellectual quality of perspicacity will be confused in his thinking and may easily lead his hearers into a fog. I have heard scholars complain of the 'clerical vagueness' of the pulpit, by which they meant that we preachers often seem to them to use words and phrases with an indefiniteness, a looseness, and a something like dishonesty, which would not be tolerated among men of science; and indeed one has sometimes heard a preacher use phrases in such a way that one got the impression that he had not clearly faced what the phrases meant either for himself or his hearers. It is rather a temptation to some ministers to use religious phrases which they know will satisfy their hearers, even though the hearers do not understand them in the same sense in which the speaker uses them. Sometimes this vicious habit amounts to actual dishonesty; sometimes it is just a 'clerical vagueness' due to a lack either of perspicacity or of intellectual sincerity.

Having pointed out that the discourse of Lysias bore no trace of this discernment or perspicacity, Socrates goes on to maintain that it was also disorderly. He complains that the topics of the discourse had been thrown down anyhow. 'Is there any principle in them?' he asks. 'Why should the next topic follow next in order, or any other topic? I cannot help fancying in my ignorance that Lysias wrote off boldly just what came into his head, but I daresay that you would recognize a rhetorical necessity in the succession of the several parts of the composition.' Phædrus confesses that he had not given much attention to the subject, whereupon Socrates lays down a third principle as to the art of public speaking in the following terms: '*Every discourse ought to be a living creature having a body of its own and a head and feet. There should be a beginning, middle, and end adapted to one another and to the whole.*'

Perhaps we should express this now by saying that a speech or sermon ought to be a unity—a closely knit unity. The speaker should set before himself a definite purpose. He should introduce it, expound it, develop it, clinch it, and then—be done with it. His introduction must not begin too far away from his subject—a common fault with young preachers. He must not introduce conceits or illustrations or digressions, however interesting they may be in themselves, that have no connexion, or only a very remote one, with his subject. His discourse must not drag aimlessly on when he has made his point, or finished what he has to say about it. He must keep his theme in view and hunt it down in as straight a line as possible, only exercising art enough to carry his audience with him.

At this point of his discourse Socrates admits that the art of oratory is not solely an art that may be learned; partly it comes by nature; nevertheless it may be much assisted by art. The gift of nature, the oratorical temperament, must be enlarged and ennobled by high study and serious thought. Apart from such high equipment, preaching or teaching can only degenerate into vapid rhetoric—a kind of sounding brass and tinkling cymbal. A sound argument this for study, and painstaking study, on the part of the preacher, even though such study may seem to be of no immediate help for homiletical purposes.

'*All great arts*,' says Socrates, '*require discussion and high speculation about the truths of nature, hence come loftiness of thought and completeness of execution.*'

A really great speech or sermon owes something to its theme and something to its occasion, but it owes still more to the mind or soul which the speaker brings to the theme or occasion. He may bring a full mind, a disciplined mind, a soul conversant with great ideas and great enthusiasms. Such a mind will impart interest and largeness to every topic it touches. The study of history, of philosophy, of science, of art—all these should be of inestimable value to the preacher, for they will provide his mind with a spacious atmosphere.

Then also the preacher should have some knowledge of psychology—not necessarily of academic psychology, but of what we may venture to call

practical psychology. He must understand human nature. He must know by study and observation the things which interest men and the things which do not interest them. He must understand the human heart and know what appeals to it. He must know the soul. '*For his whole effort is directed to the soul; in that he seeks to produce conviction.*'

And he must understand not merely the soul in general, but also the souls of men individually in their differences. What interests one man does not necessarily interest his neighbour, and the kind of argument which will appeal to one man will not so much as enter the thick skull of another. And so the orator must learn to distinguish between different types of men and must try to adapt himself to his audience.

'*Such and such persons*,' he will say, '*are affected in this or that way, and he will tell you why. The pupil must have a good theoretical notion of them first, and then he must have experience of them in actual life and be able to follow them with all his senses about him* or he will never be able to get beyond the theoretical precepts of his masters. But when he understands what persons are persuaded by what arguments and sees the person about whom he was speaking in the abstract actually before him, and knows that it is he, and can say to himself, "This is the man or this is the character who ought to have a certain argument applied to him in order to convince him of a certain opinion"; he who knows all this and also when he should speak and when he should refrain and when he should use pithy sayings, pathetic appeals, sensational effects, and all the other modes of speech which he has learned; when, I say, he knows the times and seasons of all these things, then, and not till then, he is a perfect master of his art.'

True, O philosopher! but we begin to say to ourselves, Who is sufficient for these things? So far as preaching is an art to be learned this is perhaps the most difficult part of it—taking the measure of one's hearers and knowing how to adapt oneself to them. Some men have almost no such adaptability. They can only express themselves in their own language, and too often it is the language of the study or of the class-room. They are wholly unaffected by their audience. They *have* to preach, but they are really students, not preachers, even to the end. They have been conversant with books, but not with men. They and their hearers live in different worlds. Alas, this is too true of most of us stereotyped ministers. We have passed from school to college and from college to the pulpit, but we are poor in the experience of the world-life. We have missed that 'experience of men in actual life' which Socrates so much desiderated as part of the equipment of the ideal preacher. An experimental knowledge of human nature has too often to be acquired by us after we have begun our ministry, and even then we perhaps never learn to know human nature so intimately and accurately as the doctor or the lawyer. Herein lies much of our weakness. We preach, it may be, really good sermons so far as the real substance of them is concerned, but they somehow fail in their impact upon the minds of our hearers. To most of us preaching is hard and often disappointing work. For our comfort let us note that Plato at least would have understood that, for was it not in respect of this same art of oratory and the difficulty of mastering it that he spoke the memorable and consoling words that 'even to fail in an honourable object is honourable'?

But Plato carries us even further than that. Behind all the art of teaching and preaching as inspiration and sustaining motive to it all he sets a very high and spiritual ideal.

'Unless a man,' he says, 'estimates the various characters of his hearers and is able to divide all things into classes, and to comprehend them under single ideas, he will never be a skilful rhetorician, even within the limits of human power; and *this skill he will not attain without a great deal of trouble, which a good man ought to undergo, not for the sake of speaking and acting before men, but in order that he may be able to say what is acceptable to God and always to act acceptably to Him as far as in him lies.*'

These words need no comment, for higher than this it is impossible to go.

In the Study.

Recent Biographical Literature.

The Church Missionary Society has published a biographical sketch of the career of Dr. Theodore Leighton Pennell, a medical missionary at Bannu on the N.W. frontier of India. A fine testimony to the value of his work has been given by Major-General G. K. Scott-Moncrieff.

Father and Son.

Father and Son, by Edmund Gosse (Heinemann; 2s. net). This is not a new book; it is a cheap edition of a book which every one has read who could afford it. The rest may read it now.

John Brash.

'"John, are you going to chapel to-night?"

'"Who is preaching, mother?"

'"Mr. Brash."

'"I think I shall go to church. I cannot stand Mr. Brash, he allus aims at t' middle wicket."'

Which was the secret of Mr. Brash's success as an evangelist, and takes away the wonder of it. Besides being a most successful evangelist, John Brash was a persistent student of theology. His biography consists chiefly of extracts from his letters, and the extracts are chiefly occupied with questions in theology. He is outspoken and acute.

'How clearly Dr. Denney brings out the fact that all through the New Testament the death of Christ was substitutionary! But, like most men who become absorbed in the contemplation of *one* great truth, there are others to which he hardly attaches sufficient importance—the believer's union with the living Christ for example—"Mystic Union." He treats the subject rather impatiently. I can make little of the pages in which he explains—explains away, some men would say—Romans vi. I am quite sure that no congregation could understand him.'

The biography has been written by the Rev. I. E. Page, that friend to whom most of the letters were written. Its title is *John Brash: Memorials and Correspondence* (Kelly; 3s. 6d. net).

Vincent van Gogh.

A translation has been made by Mr. Anthony M. Ludovici of a selection from the letters which Van Gogh the painter wrote to his brother and to Emile Bernard. The book is called *The Letters of a Post-Impressionist* (Constable; 7s. 6d. net).

Vincent Van Gogh was born in 1853 at Groot-Zundert, a village in the province of North Brabant in Holland. He lived for some time in Paris, where his brother was an art dealer, and where now his pictures are in great favour and demand, though he died before recognition came. He worked first at Arles and then at St. Remy. The last years of his life were spent in a hospital for diseases of the nerves at Auvers-sur-Oise. He died in 1890.

The letters are about art. They are for a long time entirely about art. And only those who are interested in art will find them interesting. But let the rest read on. They will come at last to this; and as it rises out of the midst of an atmosphere so artistic the surprise is great:—

'The Bible is Christ, for the Old Testament works up to this climax. St. Paul and the Evangelists live on the other side of the Mount of Olives. How small this history is! Heavens! here it is in a couple of words. There seem to be nothing but Jews on earth—Jews who suddenly declare that everything outside their own race is unclean. Why did not all the other southern races under the sun—the Egyptians, the Indians, the Ethiopians, the Assyrians and the Babylonians—write their annals with the same care? It must be fine to study these things, and to be able to read all this must be about as good as not being able to read at all. But the Bible which depresses us so much, which rouses all our despair and all our deepest discontent, and whose narrow-mindedness and parlous folly tear our hearts in two, contains one piece of consolation like a soft kernel in a hard shell, a bitter core, and that is Christ.'

Then comes this also:—

'Of all philosophers, sages, etc., Christ was the only one whose principal doctrine was the affirmation of immortality and eternity, the nothingness of death, and the necessity and importance of truth and resignation. He lived serenely as an artist, as a greater artist than any other; for he despised marble, clay and the palette, and worked upon the living flesh. That is to say, this marvellous artist, who eludes the grasp of that

coarse instrument—the neurotic and confused brain of modern man—created neither statues nor pictures nor even books; he says so himself quite majestically—he created real living men, immortals. That is a solemn thing, more particularly because it is the truth.'

After that Christ cannot be ignored. And because it is the eye of an artist that is cast upon Him it is an eye that sees. The book will be bought for its art, especially for the sketches it contains—but it will be remembered for the Christ that is in it.

Margaret Ethel Macdonald.

Mr. J. Ramsay Macdonald, M.P., has written the biography of his wife. He has kept himself out of sight. The work was hers and she has the reward of it, such reward as may come from the determination to go and do likewise stirred up in innumerable hearts by the reading of this book. There is a higher reward than that, and she looked for it; but next to the highest that is the reward she would have.

It was, in the modern phrase, a strenuous life. But it caused no hardness and it left no bitterness. Sometimes she wondered that the poor were so patient. She wondered too that they so often took the rich at their own estimate of themselves, expressing almost extravagant gratitude for slight services. It is supposed to be more often the other way. Mrs. Ramsay Macdonald found that it was most often that way.

Her nature was a mixture of opposites, and her strength was as the strength of ten—celtic fire with common sense; attention to the smallest detail of fact with imagination for the highest spiritual ideal. But the body surrendered at last. 'Of death she was never afraid.

I think of death as some delightful journey
That I shall take when all my tasks are done.

She stood by it, feeling its mystery, but refusing to believe in its mastership.'

The title is *Margaret Ethel Macdonald* (Hodder & Stoughton; 3s. 6d. net).

Mary Steer.

Her Grace the Duchess of Bedford has written a preface to what might be called the autobiography of Miss Mary H. Steer, the founder and the heart of the rescue work done at the Bridge of Hope in Betts Street, London. It is Miss Steer's own story of the early days of that fine effort. It goes by the title of *Opals from Sand* (Morgan & Scott; 1s. 6d. net).

Stewart and Kate McKee.

A brief biography, the charm of which makes one wish it had been longer, of Stewart and Kate McKee, who perished in the Boxer riots, has been written by Isabella C. MacLeod Campbell (Morgan & Scott; 1s. net). The title is *Through the Gates into the City*.

Pestalozzi.

Mr. J. A. Green, M.A., Professor of Education in the University of Sheffield, is a diligent student and keen admirer of Pestalozzi and his methods. In 1905 he published a book on Pestalozzi's Educational Ideas. Now he has issued a larger work which includes the whole of the 1905 book, together with new translations of the Diary, the Pamphlet of 1800, the Prospectus of the short-lived school at Münchenbuchsee, the Report to Parents, and the first of the Letters written on the Education of the Children of the Poor.

The book is divided into three parts. The first part is biographical, the second expository, and the third documentary. It is thus complete and orderly; and as it is inspired with enthusiasm as well as written in good English, it offers us by far the best introduction to the study of Pestalozzi yet published. The title of the book is *Life and Work of Pestalozzi* (Clive; 4s. 6d.).

Benjamin Waugh.

If Benjamin Waugh had lived his life in Scotland his name would have been pronounced with a strong guttural at the end. But as his lot was cast in England they pronounced it 'Waw,' which enabled him to say that Benjamin Waugh was for ever at law. He went to law on behalf of the children. With the Society for the Prevention of Cruelty to Children his name will always be associated and that most honourably. What society has done more manifest good?

What a story it is! a story of the shock of discovery—the discovery of the depravity of parenthood—a story of defeat and persistent struggle, and surpassing victory. One life covers it all. And ever the man was greater than the deeds he did. For he seems to have had against his credit this accusation only, that in saving

other folks' children from cruelty he was cruel to his own, never having an hour's leisure to spend with them.

The biography is the work of the youngest of Mr. Waugh's family, Rosa, and she has written it well. There is a short introduction by Lord Alverstone. The title is *The Life of Benjamin Waugh* (Fisher Unwin; 5s. net).

R. Frederick L. Blunt.

Under the title simply of *R. Frederick L. Blunt*, the life-story has been related of him who became Bishop Suffragan of Hull, though he will always be remembered best as Archdeacon Blunt (Macmillan; 3s. 6d. net). The biographer is his son, the Rev. A. Stanley V. Blunt, who finds great pleasure in the writing of the book. In many of the incidents recorded it is a boy's memory that is at work and it is a boy's fresh unaffected admiration that is with us throughout.

When Dr. Blunt was in London he acted as Chaplain at Bethlem, an asylum in which criminal lunatics were confined. 'He had a class of seventeen women, all of whom had committed murder, but being found insane had been sent to Bethlem instead of suffering capital punishment. After his marriage they sent a special invitation to my mother to come and see them.'

'On one occasion my father went with a detective to the East End to see a thieves' kitchen. He saw Charles Dickens leaning against a low public-house with his hat over his eyes, watching the varied scenes, and collecting material for one of his books.'

At Scarborough 'the women's Bible class tea was held every summer in Lord Londesborough's or Lady Sitwell's gardens. My chief recollection is of games on the lawn—games that I have never seen elsewhere. One specially sticks in my memory —"The Jolly Miller." The company marched solemnly round the lawn in couples, singing these soul-stirring words to an equally soul-stirring tune:

There was a jolly miller and he lived by himself,
As the wheel went round he made his pelf;
One hand in the hopper and the other in the bag,
As the wheel went round he made his grab.

At this point it was the duty of all who took the gentlemen's part to dash forward and take the arm of the lady who had been marching in front of him. A "catcher" who was the "odd man out" of the party, was on the look out for this manœuvre, and tried to cut out one of the "gentlemen." In this he was usually successful, as some of the players were neither young nor active.'

'Unfortunately, my father had but little spare time that he could give to us. We saw but little of him except at midday dinner. But one hour of the week was specially associated with him—tea time on Sundays. During that meal we had Bible questions. Each of us in turn had to ask a question, usually based on something we had read during the day. It might be either one of which we knew the answer, or else "for information." Each member of the family, beginning from the youngest, was called on to give the answer, while my father was the final court of appeal. One of my earliest efforts has been cherished in the family. It was on the 3rd Sunday after Easter, when the story of Balaam is read in the morning lesson. I was puzzled, as many wiser people have been, by the difficulties of the story, and specially by the colloquy between Balaam and the ass. My question, therefore, took this form: "Was Balaam an ass or a man? I ask this *for inflammation*."'

Dean Stanley and Blunt were friends. 'On one occasion the Dean said of my father, "He'll go up, up, up, no one knows where!" One more of my father's reminiscences of Dean Stanley. 'The Dean told me that at Lady Augusta's funeral in the Abbey he saw, as the procession passed out, the Queen in the gallery that is approached from the Deanery, weeping for her dearest friend, "and then," said Stanley, "I saw to my right a little telegraph boy also weeping, and that showed the universal sorrow for her from the highest in the realm to the lowest."'

Dr. Blunt was Vicar of Scarborough for over forty years. In Scarborough therefore his life was spent; and on Scarborough he left the impress of his personality. His successor there, after some experience, wrote to him and said: 'I fully appreciate what you say about one sowing and another reaping. I have proved it before in other places, and the ready response to work in Scarborough I take to mean that other men have laboured, and we are entering into the fruit of their labours. Especially I feel this in the very pleasant relations between myself and the people. They have been well taught, and rightly, to appreciate all that you did and were to them as their vicar.'

Sir Isaac Pitman.

Sir Isaac Pitman & Sons have taken advantage of the Pitman Centenary celebrations of this year to issue a Centenary Edition of the biography of the inventor of Pitman's Phonography and founder of their House. The biography has been written by Mr. Alfred Baker, F.J.I., and issued with the title *The Life of Sir Isaac Pitman* (2s. 6d. net). It is a handsome octavo and fully illustrated, a marvel for the money. In sending out so fine a book for so small a price the publishers are acting in accordance with the spirit which animated Sir Isaac Pitman through all his life. It was never his own gain, it was others' good, he considered.

Arthur T. Pierson.

It is not often that a man's life is written by an intimate friend while he is still living. But Dr. Pierson's son, Delavan Leonard, seems to have found no difficulty in resolving to write the life of his father, and no difficulty in carrying out his resolution. It is the work of a son who appreciates his father's character and work so highly that the appreciation amounts almost to worship. And it is all so unconsciously sincere that we have no embarrassment in reading it. On the contrary we like both father and son. We fall into line with the son in his devotion. We come to the conclusion that this man deserves the praise which his own son lavishes upon him in his lifetime. No doubt *finis coronat opus*; but the end is not far off; this judgment will stand.

For the preacher the biography has exceptional interest, and that not only because Dr. Pierson is a preacher but also because he has all his life been a student of the Bible, and throughout the book there are expository thoughts scattered that are sure to take root.

The title is simply *Arthur T. Pierson* (Nisbet; 6s. net).

Carmen Sylva.

A new and cheaper edition of Carmen Sylva's Reminiscences, *From Memory's Shrine*, has been published (Sampson Low; 7s. 6d. net.). It is a pleasant book to read, open and intimate. And its openness is the more agreeable that the atmosphere is that of high things in life and literature. The life is taken for granted. To that the Queen of Roumania was born. It is the literature that she finds her joy in. How sensitively artistic her nature is. From the thrill of her first concert to the pleasure of her own latest triumph in letters, she feels everything keenly and communicates her feelings without suspicion of misunderstanding. But it is sorrow that gives the book its deepest interest; of sorrow there has been no lack. And again we are allowed to see and share it. No one would call the book a great biography, no one would deny that it is a great book.

Frederic Shields.

The Life and Letters of Frederic Shields has been edited by Ernestine Mills, and published by Messrs. Longmans (10s. 6d. net). And not for a long time has a biography been published that is likely to leave so distinct and moving a memory. Yet it is an exposition of contradictories from beginning to end. Frederic Shields began life under the agony of extreme poverty. 'In a low quarter of the town, Cupid's Alley, I found a lodging at 2s. 6d. weekly, leaving 2s. 6d. for food and clothing. I used to buy a bag of Indian meal for the week, and this served for all my meals, while my dress wore shabbier and my shoes wore out with little margin to amend them.' When at last he began to make some money by his sketches or paintings he gave freely and universally, and yet he left quite a small fortune behind him.

Early in life he passed through a moral crisis and from that moment lived every hour under a sense of intense obligation to God, never doubting his sonship, only debating whether the pulpit or the studio should be his opportunity for preaching the Gospel. Yet his closest friend through many years was Dante Gabriel Rossetti, as self-indulgent and profane a person as Esau. With a nervous system so highly strung that he had to find an abode far away from the sounds of the streets, he yet carried the burdens of all his friends. He married his model, a girl with a fair face and nothing more, whom he sent to a boarding-school soon after marriage, and wrote to her daily passionate letters, which she did not take the trouble to answer. In one sentence he lavishes his love upon her, in the next urges her to learn to spell at least the smallest words correctly.

And yet, with all this contradiction, the impression made by the book is quite distinct. We see the man clearly. We find him human. We remember him always. And not only do we see the man; we see the painter. And we see that he

was great. To that end the fine illustrations are helpful. The story of the life is the story of one who held his head high among the things that are spiritual and eternal, and passed at last to where beyond these voices there is peace.

Maitland of Lethington.

Mr. E. Russell has made a study of the *Life and Times of Maitland of Lethington*, the Minister of Mary Stuart (Nisbet; 15s. net.). He is not the first who has made such a study, and he is not the first to publish it. His advantage is that he is the latest. For he has used all the previous literature, not despising and not overestimating any of it. And then he has had access to materials, some unknown to his predecessors, some untouched by them. Especially has he used the 'State Papers, Scotland and Mary, 1571–1574,' issued in 1905, which have dispelled a cloud of misrepresentations as to the events of these years, and as to Maitland's share in them.

There are therefore two good reasons for the writing of a new biography of Maitland of Lethington. There is this reason of the accessibility of new knowledge, and there is the undying interest of Maitland's character. Round Maitland can one group the figures and events of that day most picturesquely, more picturesquely than they can be grouped round either Mary or Knox. And the student of psychology as of history ever turns to this figure himself, the centre politically, the unsolved puzzle morally.

Mr. Russell has a good sound historical style. But he is less concerned with the manner than with the matter of his writing. Within this single volume of moderate size he has told the whole story as truthfully as it can be told.

James MacGregor.

Life and Letters of the Reverend James MacGregor, D.D., minister of St. Cuthberts Parish, Edinburgh, one of His Majesty's chaplains, by the Lady Frances Balfour (Hodder & Stoughton; 12s. net). So runs the title of one of the best biographies of a very biographical season. Lady Frances Balfour had a subject wholly to her heart. To plenty of good material she brought personal knowledge and intense admiration. And here we have a living, lovable man, an example and encouragement to other men and preachers.

There are anecdotes in plenty, but they are never told for the telling; they belong to the life. There are striking incidents, incidents that cut deep with the tragedy of them and the heroism of its endurance; but they are never made much of. From first to last it is a truly heroic life, but not once, with all her admiration, does the biographer tell us to see how heroic it was. She tells its story and we see.

Dr. MacGregor was a great preacher. And what made him great was not his celtic imagination only. More than that, the element of success was the content of his preaching. Never did man take the Apostle's words 'Christ and him crucified' more literally; never did man hold to them more tenaciously.

But his breadth was as manifest as his intensity. He could appreciate men of every variety of gift; and it was a way he had that in his company every man was at his best. He could even appreciate much variety of movement, as if he too were anxious lest one good custom should corrupt the world; with the extreme ritualist, it is true, he was always out of touch, but with no other. And he loved life: 'God's beautiful world,' he would say, fervently.

Jonathan Swift.

Dr. F. Elrington Ball has now finished and published the fourth volume of his great edition of *The Correspondence of Jonathan Swift, D.D.* (Bell & Sons; 10s. 6d. net). Both he and his publishers deserve the hearty thanks of all lovers of literature and of all Swift's admirers in particular. For this was not an easy task, and may not for some time be remunerative. It will one day be recognized, however, as the only edition of the Correspondence worth looking at. This volume is as admirably printed and as admirably illustrated as any of the other three. And in the end of it there are riches to be compared only with the fine introduction to the first volume by the Bishop of Ossory. For Dr. Ball has provided us with ten Appendixes—every one of them of great price—the first of them being Dr. Ball's own account of 'Stella and her History.' It is the last word. We shall never solve this literary mystery. This is the best statement we have had of what are the facts and conditions of the solution.

Sœur Thérèse of Lisieux.

A new and complete translation has been made into English of *L'Histoire d'une Âme*, to which

has been added 'an Account of Some Favours attributed to the Intercession of Sœur Thérèse'—which is to say, an account of some miracles wrought by her means and chiefly after her death. The book is edited by the Rev. T. N. Taylor, Priest of the Archdiocese of Glasgow, and published by Messrs. Burns & Oates (6s. net). It is illustrated with portraits of Sister Thérèse (one of the most beautiful of God's creatures), and of certain places associated with her.

Among the 'Favours attributed to the Intercession of Sœur Thérèse,' which are given at the end of the volume, is an account of 'the Conversion of a Protestant Minister.' This is 'the Rev. Mr. Grant, formerly United Free Minister of Lochranza in Arran.' The account proceeds: 'The clergy of the Established and Episcopalian Churches of Scotland have already contributed their distinguished quota to Rome; but between the Free Church and the Catholic Church the gulf is deeper, and no one had dared to cross. It was therefore no small triumph for the *Little Flower* that she should open the eyes of a member of the United Free Ministry. Mr. Grant is far from young, and is also a scholar, circumstances which enhance her victory. His letter is addressed to Mother Agnes of Jesus, the Prioress of the Carmel of Lisieux.'

Then follows the letter, addressed from Warrender Park Terrace, Edinburgh, April 23, 1911. The conversion is attributed to the impression made by Sister Thérèse's saintliness after the reading of her autobiography. 'I almost worshipped her; she seemed to me so amiable, so beautiful. Then I would thrust away from me every thought of her, accusing myself of superstition and idolatry. It was in vain; she would return, absolutely refusing to quit me, and saying: *Choose my little way, for it is sure!* "Well, Little Flower," I replied, "I will try to follow your counsel, if you help me; for never, since the day I knew you, has my soul ceased to sigh after your way, so beautiful, and so divine."'

Now this extravagance is not so extravagant as it seems to be. The autobiography of this girl—she entered the convent of the Carmelites on her fifteenth birthday, and was there but a few years when death came—is written with a most captivating skill of language and records a most devoted and attractive life of love to Christ. Thérèse Martin found some difficulty in persuading the authorities to allow her to enter the convent so early. She resolved to go to Rome, her father being in sympathy. She and her sister obtained an audience of the Pope along with others. This is her story of the audience:

'On Sunday morning, November 20, 1888, we went to the Vatican, and were taken to the Pope's private chapel. At eight o'clock we assisted at his Mass, during which his fervent piety, worthy of the Vicar of Christ, gave evidence that he was in truth the "Holy Father."

'The Gospel for that day contained these touching words: "Fear not, little flock, for it hath pleased your Father to give you a Kingdom." My heart was filled with perfect confidence. No, I would not fear, I would trust that the Kingdom of the Carmel would soon be mine. I did not think of those other words of our Lord: "I dispose to you, as my Father hath disposed to Me, a Kingdom." That is to say, I will give you crosses and trials, and thus will you become worthy to possess My Kingdom. If you desire to sit on His right hand you must drink the chalice which He has drunk Himself. "Ought not Christ to have suffered these things, and so to enter into His glory?"

'A Mass of thanksgiving followed, and then the audience began. Leo XIII., whose cassock and cape were of white, was seated on a raised chair, and round him were grouped various dignitaries of the Church. According to custom, each visitor knelt in turn and kissed, first the foot and next the hand of the venerable Pontiff, and finally received his blessing; then two of the Noble Guard signed to the pilgrim that he must rise and pass on to the adjoining room to make way for those who followed.

'No one uttered a word, but I was firmly determined to speak, when suddenly the Vicar-General of Bayeux, Father Révérony, who was standing at the Pope's right hand, told us in a loud voice that he utterly forbade any one to address the Holy Father. My heart beat fast. I turned to Céline, mutely inquiring what I should do. "Speak!" she said.

'The next moment I found myself on my knees before the Holy Father. I kissed his foot, and he held out his hand; then, raising my eyes, I said entreatingly: "Holy Father, I have a great favour to ask you." At once he bent towards me till his face almost touched mine, and his piercing black

eyes seemed to read my very soul. "Holy Father," I repeated, "in honour of your jubilee, will you allow me to enter the Carmel when I am fifteen?"

'The Vicar-General, surprised and displeased, said quickly: "Holy Father, this is a child who desires to become a Carmelite, but the Superiors of the Carmel are looking into the matter." "Well," my child," said His Holiness, "do whatever the Superiors decide." Clasping my hands and resting them on his knee, I made a final effort: "Holy Father, if only you say 'yes,' everyone else would agree."

'He looked at me fixedly and said clearly and emphatically: "Well, well! you will enter if it is God's Will." I was going to speak again, when the Noble Guards motioned to me. As I paid little attention they came forward, the Vicar-General with them, for I was still kneeling before the Pope with my hands resting on his knee. Just as I was forced to rise, the dear Holy Father gently placed his hand on my lips, then lifted it to bless me, letting his eyes follow me for quite a long time.'

That incident reveals her character on one side of it. There was also a certain daring playfulness in her devotion which is striking and unique. Take this example: 'On that day, too, the sun dared not shine, and the beautiful blue sky of Italy, hidden by dark clouds, mingled in tears with mine. All was at an end. My journey had no further charm for me since it had failed in its object. It is true the Holy Father's words, "You will enter if it is God's Will," should have consoled me, they were indeed a prophecy. In spite of all these obstacles, what God in His goodness willed, has come to pass. He has not allowed His creatures to do what they will, but only what He wills. Some time before this took place I had offered myself to the Child Jesus to be His little plaything. I told Him not to treat me like one of these precious toys which children only look at and dare not touch, but to treat me like a little ball of no value, that could be thrown on the ground, kicked about, pierced, left in a corner, or pressed to His Heart just as it might please Him. In a word, I wished to amuse the Holy Child and to let Him play with me as He fancied. Here indeed He was answering my prayer. In Rome Jesus pierced His little plaything. He wanted to see what was inside . . . and when satisfied, He let it drop and went to sleep. What was He doing during His sweet slumber, and what became of the ball thus cast on one side? He dreamed that He was still at play, that He took it up and threw it down, that He rolled it far away, but at last He pressed it to His Heart, nor did He allow it again to slip from His tiny Hand. Dear Mother, you can imagine the sadness of the little ball lying neglected on the ground! And yet it continued to hope against hope.'

Henry Mayers Hyndman.

Mr. Hyndman has published *Further Reminiscences* (Macmillan; 15s. net). It is as large a volume as that which he issued only a year ago. It brings the *Reminiscences* 'up to date.' And here Mr. Hyndman is just as confident in his own opinion, and just as regardless of the pain which his unjust judgments may cause. He expects that the book will not be relished all round. Will it be relished by anybody? Has any man right on his side who puts private conversations and occasional remarks into cold print? Is any man entitled to publish all that he himself thinks of all his friends and contemporaries? And Mr. Hyndman thinks such wretchedly small things. Nor has he any respect of persons. All have come short; and he cuts and carves indiscriminatingly.

If there *is* any preference, Mr. Robert Blatchford has the best of it. Here is a paragraph which is actually friendly and a pleasant relief: '"Le style c'est l'homme." It is not so. I have never believed it. I do not believe the written or even the spoken style tells you a bit about the man himself. And of all the men who, by their writings, have had an influence upon their day and generation, Blatchford's style tells least of him. Any one would think, to read him, that he is active, vigorous, humorous, conversational. He is nothing of the sort. In his daily life he is the laziest white man who ever sat on the top rail of a fence. He will sit for hours smoking in silence, like a Red Indian chief puffing at his calumet. Talk, not he. He ruminates. People say his refusal to deliver an address as chairman of a meeting is "pose," for he can speak very well if he likes. I do not think so. It is the same with him by his own fireside, even in company with that whisky and water he pretends to like. Why, having decided to abandon energy himself, he should be the cause of energy in others is an enigma I do not pretend to solve.'

Francis Paget.

A bishop must always lay his account for being made the subject of a biography. And for the most part our bishops prepare for it. Paget, Bishop of Oxford, did not prepare. He simply lived. He wrote letters, it is true. And from his letters this biography is largely taken. But he wrote letters carefully and with his own hand, not in view of a biography, but because it was his nature to do things himself and to do them carefully.

There is an attractive description on page 97: 'The things which Paget talked of in his leisure moments—natural scenery, and the objects seen along the road, athletics and new books, the prospects of the man he was walking with, not very much of other people unless they were public men, and still less of his own family and himself—showed what a large range of interests he had, and how bright and wholesome was the air in which he breathed. He was playful and full of good stories and enjoyed a new one when he heard it, but even when he was in his lightest moods one caught oneself remembering what he used to say, in his Lectures on the Pastoral Epistles, of the word σεμνότης, and of the place of what he called "gravity" in the clerical character. He always seemed to—

> Have among least things an under-sense of greatest.'

We need not record the incidents of his life. He was never popular. In more than one situation he was quite unpopular, having perhaps more earnestness than imagination. But he became famous. It was a complete surprise to himself when one morning he woke and found himself famous. He had published a paper on *Accidie*. The undergraduates said that he had invented a new sin.

He married the daughter of Dean Church, and lost her too early. He never was himself again. And the burden of the bishopric was very heavy. The end came suddenly, but it came in gladness.

The book is partly edited by his brother, Mr. Stephen Paget; partly it is written by his curate and son-in-law, Mr. J. M. C. Crum. There is a great difference in manner between the two parts; but the result of it all is that one comes to know Bishop Paget, the most difficult to know of all the bishops of his time; and knowing him, one is compelled not only to admire but to love him.

The title is simply *Francis Paget* (Macmillan; 15s. net).

George Frederic Watts.

Of the biographies of this season, though they are many, the best and greatest is beyond all comparison the biography of *George Frederic Watts* (Macmillan; 3 vols., 31s. 6d. net).

The biographer is Mrs. Watts. In every way she was furnished for it. Herself an artist, her love for her husband was not too blind to enable her to appreciate his artistic greatness. It was enough to enable her to enter into his aspirations and see what he saw even when he failed to realize his vision on canvas or on stone. She had courage to throw away all that was useless or overlapping in the abundant materials. And she could use the pen of the ready writer. These are great gifts singly. Together they have given us this magnificient biography.

We shall do nothing to satisfy those who do not read the book. There were incidents and experiences in the life of 'Signor,' as all the world of his acquaintance proudly called him, that lend themselves to piquant relation, such experiences as his unexpected marriage to her who afterwards obtained unrivalled fame on the stage with Sir Henry Irving. But in reality the biography of Watts is, as his wife calls it, simply 'the annals of an artist's life,' and cleverly culled quotations would do him nothing but injustice.

The most prominent thing throughout is the determination of Watts to make all his work suggestive of the highest that he saw. He had visions, if ever mystic had. Sometimes they were dreams of the night, sometimes visions of the day—he made no distinction. He believed in them all and they exercised a steady influence upon his conscience and his imagination. He had visions to the very end. It was within a few days of his death that 'one morning he beckoned to us to come nearer, and he tried to put into words a state of vision he had been in when he appeared to be neither sleeping nor waking. He had looked into the Book of Creation, and understood that the whole could be comprehended—made plain from that other point of view which was not our earthly one. "A glorious state," he called it, and we looked on the face of one who had at last seen "true being" when he said, "Now I see the great Book—I see the great Light."'

These visions were at once the effect and the cause of his high aims. He lived not only to do

the best he could, but if possible every day to see something better to be done. His progress in art, in the handling of his tools and in the conception of his ideas, is as evident as it is in any artist's life we know; but more than as an artist he grew as a man. They thought him in youth, to use Lady Holland's word, 'so handsome'; they found him in age so noble. Early in life he would probably have accepted the offered baronetcy; when it *was* offered no one was surprised that he rejected it.

Watts was in no proper sense a universal genius. Surely universality is impossible with usefulness. But he was great as painter, sculptor, thinker, writer. Yes he could write. The third volume of this work is entirely filled with writings of his. They relate chiefly to art—on which, by the way, they contain some of the wisest things ever spoken—but the sheer intellectualism that is in them lifts them out of the artist's preserve and makes them the property of man. They are not consciously literary, not sufficiently so to draw attention to themselves, as, say, Sir Joshua Reynolds's writings were; but when our attention is turned to them because Watts the painter wrote them, we are arrested at once. And we understand his painting better after we read his writing. There are the ideals he held before him, there are the hopes he cherished, there are the regard for men and the love of God which always impelled him to make the most of his gifts for the sake of God and man.

Return to Mrs. Watts. We said that she could write. 'We left our steamer (the *Thames*) at Suez, remaining there that night; one hour of it, never forgotten, was spent on the roof of our hotel at sunset. The Sinaitic Range was to our left, the calm waters of the gulf before us repeating all the splendour of the heavens. We looked down at the dark silhouette of a little boat moored in the bay, in which a man standing upright looked to us like a sculptured figure in bronze. Suddenly from a minaret near went up the cry to heaven, "God is Great, God is Great, God is Great, God is Great, I witness that there is no God but God." The figure in the boat made a gesture with the hands as of prayer, and then went prostrate before the glory.'

We said she could appreciate. It oftenest took the form of active interference. 'For these two days they were much together, Signor still delaying to arrange for the sittings, and Lord Tennyson being under a promise to his son to let the suggestion come from the painter. However, as he was saying good-night that second evening, obedient no longer, Tennyson said, "When are you going to paint me?" and an arrangement was made for the next day. Early next morning Signor woke with all the symptoms that the undertaking of such a portrait inevitably brought, and hours of depression followed when comfort seemed far. Indeed, as the time for starting drew near, I began to fear the day was to be wrecked in this nerve-storm. I had hastily to scribble a note to Hallam begging him to come himself with the carriage they were sending, and I also arranged that canvas and paints were to be hidden away in the carriage before Signor appeared; and thus interested in other things while Hallam talked to him, without a thought of his work he was driven off. A quarter of an hour after our arrival a message came to me, in Mrs. Hallam Tennyson's sitting-room, to say that "Signor was at work, and that they were both quite happy." After a beginning had been made, the dread of the undertaking seemed to pass like a cloud, and from this morning all went well.'

We said Mrs. Watts was able to enter into the artist's aims. Let us hear her own words: 'This record must fail greatly if it does not convey the truth that he habitually dwelt upon a high spiritual plane, and that from this he did not step down to do the common things of every day, but rather that the everyday duties were lifted up by him to take their place, in perfect harmony, on the higher plane.'

Virginibus Puerisque.

March.

By the Rev. Robert Harvie, M.A., Earlston.

'Whose heart is as the heart of a lion.'—2 S 17^{10}.

I want to say a few things to you to-day about the month of March, and first of all we turn to ask how it got its name. It was again the Romans who called it by the name that has clung to it. They called it after Mars—one of the many gods we saw they worshipped. He was the god of the year, and they called the month after him because their year did not begin, like ours, in January, but in March.

You will see—if you just think of it—that there is very good cause for beginning a new year in March. The god Mars was supposed to have care especially of the vigorous growth of trees and plants in the spring, and he was honoured by the Romans in gifts they presented to him of spring flowers and early fruits.

This is the month when we begin to think of gardens, and to prepare the soil for the sowing of the seed. After the hard frost of the winter the ground is soft and moist again, and all over the country there is the feeling that things are opening out once more into fresh life.

That seems to be a very good reason for thinking, as the Romans did, that March is the first month of a new year.

But though Mars was thought of as the god of Spring, he was also regarded as the god of war, and it is in this way that he is always remembered now.

He was a noisy, blustering god, who was supposed to be their protector in warfare and their leader into battle.

Perhaps they had a taste often of the boisterous, windy weather that we usually have about this time, and they thought the month very appropriately called after him.

You know the old saying about March, 'It comes in like a lion and goes out like a lamb.' Well, the beginning of the month is usually very like war in the air—with wind and storm—and it is also like the roaring of the lion.

But though the lion makes a great deal of noise when it wants food, yet it would be a pity if March never suggested anything about the lion save its angry roar.

In March the trees are budding and the first birds arrive from warmer lands, and there is no month of the year which is more full of fresh sights and pleasant sounds after the stillness of the winter.

The boisterous sounds—the winds and the roaring—speak of the cruelty of the lion; but the budding of the flowers and the bursting of the twigs speak of his noble life and his kingly strength.

You may have heard of an English King (Richard I.) who was called 'Richard the Lion-Hearted' because he was the strongest and the boldest knight of all Christendom. He had great skill in the art of war, and he spent most of his time in warfare.

Or you may know of another King of England (Henry I.) who was brave too, but not a lover of war. He loved the arts of peace, and men called him 'The Scholar King.' He knew that a king was strong only if he ruled justly as well as firmly, so he made it his great aim to protect his people against any who tried to oppress them. For this he was known as 'The Lion of Justice.'

You will have read, too, of the many good men and women in Scotland who loved Christ, and who wished to live for Him in the world. They were called 'Covenanters,' and they were often hunted about like beasts for this cause of Truth. But they were brave and fearless, and they were not afraid even to die for the sake of Christ. One of the bravest was called Richard Cameron. He was in the end put to a cruel death; but he was so determined that he would worship God as he wished—in defiance of all the enemies of Christ—that he was known as 'The Lion of the Covenant.'

These were all kings among men as the lion is the King of Beasts. They were men 'whose heart is as the heart of a lion.'

I wonder if you ever heard of 'The Lion of the tribe of Judah.' That is one of the names given to Jesus. There was none of the cruelty of the lion in Him; but He had all its courage and power and strength. He is strong enough to protect us against all the dangers of this month and of every month. Not only is He strong enough, but He is willing. You need never fear any danger if you are on His side. If you are a friend of Christ He will always help you in every trouble; but He will also make you strong and brave as He is. He has promised to give us a new heart, and it will be a clean heart and a brave heart—a heart as the heart of a lion.

The Danger of Mares' Nests in Theology.

By the Rev. A. E. Garvie, D.D., Principal of New College, London.

1. During the last century there has been a very rapid expansion of human knowledge, and a very thorough transformation of human thought. Since the Renaissance and the Reformation this process has been going on, but probably the nineteenth century may be regarded as showing the process of change most widely and fully. During the Middle Ages the Church dominated thought and life; and the authority, which often degenerated into the tyranny, of 'the queen of the sciences' was unchallenged, or challenged only at very great risk or cost. In the modern world an emancipation of the varied interests and pursuits of human society from ecclesiastical surveillance and control has been taking place, and even Christian theology has been drawn into this movement. The ban of authority is broken, and theology is seeking to maintain itself in freedom. As the human mind is one, it cannot remain unaffected by the progress of human knowledge and thought around; and it would even appear as if its former servants were claiming to be its present masters. Historical and literary criticism, scientific discovery, and philosophical inquiry sometimes seek to dictate terms of peace on the evident assumption that the battle has gone against it; and even in the Christian churches there are thinkers and writers who seem to regard the belief in miracles, for instance, as the Adrianople of Christian theology, which should be forthwith surrendered to the alliance of criticism, science, philosophy.

2. Modern knowledge and thought claim all reality as their province; and during last century religion has received attention from both science and philosophy such as it had not received before. It was impossible for philosophy, dealing with the ultimate problems of the world, to ignore religion, which claims to relate man to the ultimate reality; but in Kant's *Religion within the Limits of Reason Only* we have the beginnings of the modern philosophy of religion; and to Hegel this discipline owes more than to any other great thinker. To thinkers of an earlier age it would have appeared certain that religion as an expression of the mind of man belonged as a subject of study to philosophy and not to science; but during last century science was steadily encroaching on the domain of philosophy, and claiming that mental phenomena no less than physical fell under its dominion also. The *Lectures on Metaphysics*, by Sir William Hamilton, contain a great deal that now is without dispute relegated to the science of psychology. The study of the inner life of man by the exact methods of science has made great advance within a short time; and now in the psychology of religion the religious life of man is subjected to its close scrutiny. As the facts about men's religious life throughout the world have been gathered, the endeavour has been made amid all the perplexing variety of beliefs, customs, rites, to discover uniformity by the comparative study of religions. Thus has the range of knowledge been extended, and the method of study been defined.

3. It would be folly for Christian theology to ignore this fresh outlook and to neglect these new resources; for the Christian religion cannot be isolated from all other religions, and its truth and their error be dogmatically asserted. The Christian religion has much to gain from this more extensive and accurate study of what religion in itself is, and what the other religions have become. Whether, and how far, it is fitted and destined to be the universal religion can be determined only if it can be shown to correspond to the essential nature of religion, and to satisfy the permanent and universal necessities of the soul as no other religion can. But even if there was not this inward impulse to abandon its isolation, there is the outward demand. In the name of religion, and in view of the rights of other religions, the Christian religion is being challenged to prove its claim. The missionary enterprise of the Christian Church must be intellectually justified by Christian theology; nor is this the only reason. Many inquiring minds within the Christian Church are disturbed and perplexed in faith by their new knowledge and fresh thought on religion, and are demanding some reassurance in regard to the superiority of this to all other religions. Such thought as the writer has been able to give to the philosophy, psychology, and comparative study of religion has led to a growing conviction that Christian theology in its

own interests as well as in defence or commendation of the Christian faith must fully utilize these new resources.

4. It must be recognized, however, that there is a peril as well as a promise in the application of this new knowledge and fresh thought to the object of Christian faith. There is a danger lest the distinctive character of the religion of Christ should be obscured by being clothed in borrowed and alien representations. There may be a mutilation and a distortion of the object of Christian faith in the attempt to assimilate it to the contents of other beliefs. In the method of comparison uniformity may appear to be secured by the unwarranted sacrifice of real differences. The method of investigation, which has been effective in one sphere of knowledge, may be altogether inappropriate in another. The interest of philosophy and the interest of religion are not identical; and so philosophy may assert as primary what is less vital for religion, and may ignore as an inferior element what for religion has most value. Mind so differs from matter that the methods of physical science are not without modification applicable to the study of it. Religion involves a relation to a reality that does not come within the observation and experiment of science; and consequently, even if psychology were adequate to describe and explain most of the processes of mind, the doubt may arise whether its plummet can go down to the depths of the soul. The purpose of this article is to enforce the need of caution in the use of these fresh resources of Christian theology, by exposing some of the *mares' nests* which an inadequately critical use of the new methods has discovered.

I.

1. The first attempt to apply to Christian theology one of these partly alien methods was made by philosophy; and we can take Hegel as the conspicuous example of the results of such application. Hegel supposed that in giving a philosophical interpretation of the Christian faith he was confirming the truth by commending it to thought. To him the doctrine of the Trinity has a speculative significance and value. It conforms to his formal principle of thesis, antithesis, and synthesis; it accords with his material principle of God in Himself, God in the otherness from Himself, and God in the return to Himself. 'In his account of Christianity,' says Pfleiderer, 'he treats of God, firstly *per se*, as He is in eternity (Kingdom of the Father); then in His manifestation in history (Kingdom of the Son); lastly in His return from manifestation into Himself in the process of reconciliation, or as the spirit of the Church, which is the eternal in time' (*Development of Theology*, p. 77). The reconciliation of God to Himself, the taking up of the difference once more into unity 'can only take place by a process within the human spirit,' and this is 'conceived in the creed of the Christian Church as the external history of the incarnation of God in Christ, as the atoning death of the God-man.' 'Thus the orthodox conception of the deity and humanity of Christ is explained as an inner necessity of the religious consciousness in its Christian stage.' Hegel, however, does not hold Jesus to have been a really supernatural being, but essentially a man conscious of oneness with the will of God (*ibid.* pp. 78–79).

2. Although the Right Wing of the Hegelian school tried to develop a Christian theology on this basis, the Left Wing soon showed how far these speculative ideas were from the distinctive Christian faith. As Hegel identifies the Divine Trinity with the process of the world, God appearing to come to self-consciousness in man only, and completing His or its evolution in the Hegelian philosophy, Hegelianism easily passes over into pantheism, or even, in view of the abstract ideas with little religious content used, into what Pfleiderer has properly described as *panlogism*. As Strauss proved, the idea of Incarnation as presented by Hegel is more applicable to humanity as a whole than to the historical Jesus. We may say that this Hegelian version of Christian doctrine is a mare's nest. For this failure two reasons can be given: the interest is cosmic rather than ethical, and the method is too intellectual. The object is the explanation of the world in terms of thought, and not the deliverance of man in facts of experience. Speculative thought tends to a premature monism; religious experience recognizes a dualism of sin and God, which can be transcended only in a gradual process of redemption. The apprehension and appreciation of this process requires more than the exercise of the intellect; it is the moral conscience and the religious spirit in man that must be exercised; for the Christian faith that grasps the reality of God in Christ and His Cross has another interest and another method than any philosophy has ever had.

Literature.

THE PAGAN TRIBES OF BORNEO.

Even Messrs. Macmillan, although they have so completely outstripped all competitors in the publication of books of Religion and Custom, have rarely issued a finer or more satisfactory book than *The Pagan Tribes of Borneo*, by Dr. Charles Hose and Mr. William McDougall (2 vols., 42s. net). Dr. Hose is an authority in this field, in which there are many workers. He has been assisted by Mr. McDougall, whose province is rather philosophy (he is Reader in Mental Philosophy in the University of Oxford), but who has given his leisure minutes to this study and has seen the book through the press.

One is tempted by the fine illustrations to turn over the pages first of all without reading. It is easy enough now to obtain photographs, but these photographs are particularly well taken; they have been carefully chosen to illustrate the pages as they pass; and the reproduction of them is itself a work of art. The pagan tribes of Borneo have been, we say, much studied, but every student finds something of fresh interest in them. And Dr. Hose has the advantage of his five-and-twenty years' intimacy. He is therefore able to be more exact than the ordinary traveller. Thus on the difficult matter of animism he says pretty decidedly that the tribes of Borneo do *not* believe that all material things are animated by spirits. If a trap fails to work owing to its faulty construction, the trapper does not propitiate or punish the evil spirit residing in it, he proceeds to discover and rectify the faulty part.

At the same time the Kayans (whom Dr. Hose knows best and describes most fully) have plenty of spirits to trouble or be troubled by. He divides them into three classes.

'(1) There are the anthropomorphic spirits, thought of as dwelling in remote and vaguely conceived regions and as very powerful to intervene in human life. Towards these the attitude of the Kayans is one of supplication and awe, gratitude and hope, an attitude which is properly called reverential, and is the specifically religious attitude. These spirits must be admitted to be gods in a very full sense of the word, and the practices, doctrines, and emotions centred about these spirits must be regarded as constituting a system of religion.

'(2) A second class consists of the spirits of living and deceased persons, and of other anthropomorphically conceived spirits which, as regards the nature and extent of their powers, are more nearly on a level with the human spirits than those of the first class. Such are those embodied in the omen animals and in the domestic pig, fowl, dog, in the crocodile, and possibly in the tiger-cat and a few other animals.

'(3) The third class is more heterogeneous, and comprises all the spirits or impalpable intelligent powers that do not fall into one or other of the two preceding classes; such are the spirits very vaguely conceived as always at hand, some malevolent, some good; such also are the spirits which somehow are attached to the heads hung up in the houses. The dominant emotion in the presence of these is fear; and the attitude is that of avoidance and propitiation.'

The supreme being of the Kayan spiritual world is Laki Tenangan. He is a fatherly god who protects mankind. He has a wife, Doh Tenangan, who is specially addressed by the women. Laki Tenangan 'is addressed by name in terms of praise and supplication; the prayers seem to be transmitted to him by means of the souls of domestic pigs or fowls; for one of these is always killed and charged to carry the prayer to the god. At the same time a fire is invariably at hand and plays some part in the rite; the ascending smoke seems to play some part in the establishment of communication with the god.'

Dr. Hose gives an example of these prayers. 'The supplicant, having killed a pig and called the messengers of the god, cries, "Make my child live that I may bring him up with me in my occupations. You are above all men. Protect us from whatever sickness is abroad. If I put you above my head, all men look up to me as to a high cliff."'

The Kayans have, of course, their creation myth. How puerile it seems beside the Creation story of Genesis. How useless for religion or ethics. Now that we have found Creation narratives all over the earth, do we not see more than ever that in the Hebrew story there is a hand that directs to righteousness?

THE MEANING OF GOD.

An important book has been issued at the Yale University Press on the Doctrine of God. It is not a theological treatise. The author is William Ernest Hocking, Ph.D., who is Assistant Professor of Philosophy in the University; and the book is philosophical. But inasmuch as Professor Hocking goes beyond all the philosophical systems of the day that he may reach God, and, reaching God, gives us an exposition of His nature and work, we are entitled to say that we have in this book a contribution to the Doctrine of God. The title is *The Meaning of God in Human Experience.*

The two systems of philosophy which Professor Hocking considers worthy of notice at this present time are Idealism and Pragmatism. And both systems are found wanting.

He has a certain affection for Idealism, and would be satisfied with it if it would not stop before it has taken the last step. He is dissatisfied with it because it is unfinished. It has not gone the length of God, and so it has no worship; it does not recognize the particular and the historical in religion, and so it carries no proper authority with it.

He is still more dissatisfied with Pragmatism. It is not properly a philosophy at all; it is a criticism. 'It is the function of the pragmatic test (as of pain and discomfort generally) to point out something wrong; the work of discovering what is right must be done by other means.' Pragmatism makes still less progress in the path that leads to God. 'Far less than absolute idealism is positive pragmatism capable of worship.'

Is there any other 'ism' that will do? Yes, Mysticism will do. Not everything that is called by that name. Not the mysticism of mantic and theurgy, mysticism of supernatural exploit, seeking short-cuts to personal goods. Not the speculative mysticism of the text-books. But mysticism as a practice of union with God—that will do. That mysticism will do 'which lends to life that value which is beyond reach of fact, and that creativity which is beyond the docility of reason; which neither denies nor is denied by the results of idealism or the practical works of life, but supplements both, and constitutes the essential standpoint of religion.

'The mystic finds the absolute in immediate experience. Whatever is mediated is for him not yet the real which he seeks. This means to some that the mystic rejects all mediators: the implication is mistaken. To say that a mediator is not the finality is not to say that a mediator is nothing. The self-knowing mystic, so far from rejecting mediators, makes all things mediators in their own measure. To all particulars he denies the name God—to endow them with the title of mediator between himself and God. Thus it is that the mystic, representing the truth of religious practice, may teach idealism the way to worship, and give it connection with particular and historic religion.'

And thus the volume is in a sense a volume of mystical philosophy. But no phrase will adequately cover its wide reach and its intensity of religious feeling.

KANT.

The Crowning Phase of the Critical Philosophy is the title which has been given to a study in Kant's *Critique of Judgment*, by R. A. C. Macmillan, M.A., D.Phil. (Macmillan; 10s. net). With a fine modesty which fails to cover up his real ability, the author acknowledges that the study is of more value to himself than to his reader, the conclusions being so much less satisfactory than the discipline of reaching them. But the same candour makes the book valuable to the reader also. We can follow the course of investigation almost as if we had made it ourselves; and although we are not disciplined by it in the same degree we are greatly enlightened.

One question is continually before us. What necessity of life or thought drove this capable, candid thinker to a re-study of Kant's *Critique of Judgment*, confessedly the least satisfactory of all Kant's writings? The following passage is the explanation.

'It is a miserable reflection that the beliefs which are dearest to the human heart and which the common reason of mankind has never seriously doubted, have either been asserted by philosophers on a basis of scepticism which is almost worse than useless or have been brushed aside in scorn as cobwebs of the brain. Kant's proofs for the existence of God, the Soul and Immortality have been declared irrational. This is well, but what has Idealism been able to offer in their place? Nothing but a blank vacuity. The forgiveness of sins, the peace of God that *passeth Understanding*, the renewing grace of the Holy Spirit, the life

everlasting and the sense of continued fellowship with our dear and holy dead: these are things in comparison with which the greatest achievements of Science are illusive gain, and on these precious intuitions Idealism is silent. We are only told that everything is spiritual: an act of cognition is spiritual; fish and fowl are low down in the scale, but they are none the less objects of spiritual experience. The result is that, although a difference of levels is maintained, the distinctive meaning of Spirit has been squandered. For those who cherish such beliefs as have been mentioned, there is no shelter in the groves of Philosophy unless it be irrational philosophy, and that we do not want. We are disinherited to herd with mystics who love the way of unreason; we are fain to lend our ears to the fabulous reports from another world of so-called Spiritualism, reports which are anything but spiritual and much more nearly resemble the gibberish of forlorn devils shivering on the cold shell of Reality or the distant sound of muffled voices from behind a frosted pane; or we are left at the mercy of sub-conscious incursions which may hail from a hell as often as from heaven.'

It is a remarkable book. Written with fervour, it is intellectually clear as the day. No exposition of Kant has any chance with it. And to make Kant known is as great a service as any student of philosophy can render us in these days.

RELIGIOUS FEELING.

The Rev. Isaac A. Cornelison, D.D., died in his eighty-third year while his book on *The Natural History of Religious Feeling* was passing through the press (Putnams; 12s. 6d. net). We are astonished to learn his age. For this is not the work of decrepitude. Dr. Cornelison had a strong conviction that recent studies in Conversion were on wrong lines and were coming to wrong conclusions. They tended to make conversion a purely natural thing, a thing wholly within the ability of any man to bring about. He, on the contrary, held that it is wholly supernatural. To that effect he quotes from Hodge, and argues earnestly himself. His words are: 'That this regeneration is produced by immediate divine agency without the co-operation, or even the knowledge of the recipient, is put beyond question by the illustration our Lord used, namely birth; and by His words, "The wind bloweth where it listeth; thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth; so is every one that is born of the Spirit." Like the breathing of the breath of life into the nostrils of the first man, it is a purely supernatural work, —a miracle, not dependent upon, or complicated with, any human agency or with the operation of any natural causes.'

The book is accordingly an investigation into the nature of man, in order that the very foundation of the naturalistic doctrine may be taken from it. And throughout the investigation illustrations are used of actual and unreal conversions. At the end of the book a short history is offered of some of the most famous cases of conversion on record.

OUR GROWING CREED.

The Rev. William D. McLaren, M.A., and Professor D. S. Adam, D.D., of Ormond College, Melbourne, have worked together in the production of a volume which contains a restatement of evangelical doctrine in the light of recent additions to our knowledge of the world. The title of the volume is *Our Growing Creed* (T. & T. Clark; 9s. net).

The partnership is a happy one. Mr. McLaren writes the systematic, which is by far the larger part, and Professor Adam the historical. Between them they cover the whole field of systematic and historical theology. This is itself a notable achievement in a single volume, even though the volume is a large and closely filled one. But both men have their particular work well in hand and admit no irrelevancies.

A restatement of evangelical theology that is sensitive to scientific results has been felt necessary for some time. The student of one doctrine is never sure how to relate his subject to other doctrines. The pressure of physical science has been felt most keenly in the doctrine of sin. But a modification of the doctrine of sin may involve a reconsideration of the whole doctrine of man, and the doctrine of man involves the doctrine of God. This volume is therefore a welcome guide and relief. And it is the more welcome that the authors of it are at once so well furnished, so sensitive to truth, and so loyal to the Faith.

Edward Thring of Uppingham had a great reputation in life as a headmaster, but his reputation after death is greater. Even yet men come unexpectedly upon one or other of his books and their life is never again as it was. Mr. Allenson has just issued a small volume of 'thoughts' from his writings, giving it the title of *Teaching, Learning, and Life* (1s. net).

Mr. William Henry Hudson is known to us as the author of *Rousseau* in the 'Epoch Makers' series. He has now issued *An Outline History of English Literature* (Bell & Sons; 2s. 6d. net). It is a great success. Mr. Hudson has this particular and peculiar gift in perfection. He shows us the whole course of English literature at a glance, and yet with clearness of individual feature. As a first book for junior classes it has no serious rival.

It is very difficult for a man, even for the best trained intellect, to tread so near to pantheism as Mr. Ralph Waldo Trine does in *The Winning of the Best*, and not go over. And yet Mr. Trine does not go over. There is therefore much intimacy of association suggested between God and man, and the book has to be read with desire and receptiveness. The publishers are Messrs. Bell & Sons (2s. net).

It cannot be said that the theory of North Arabian influence on Israel, with which Dr. Cheyne's name is associated, has yet been to any extent taken up by other scholars. But neither can it be said that it will never be taken up. One thing is certain, and it is all in favour of the theory—Dr. Cheyne himself has faith in it and does not weary of commending it.

The clearest exposition he has yet offered is in his new book, *The Veil of Hebrew History* (A. & C. Black; 5s. net). For one thing, the book is positively popular; it may be read with ease by any one. For another thing it is expository, and in no objectionable degree argumentative. Certainly it overturns everything; it offers a new religion; it demands a new Bible. And it has not momentum enough to accomplish all that. Still, it will tell, and at the least, no one need any more say that Dr. Cheyne is unintelligible.

When *Twelve Cambridge Sermons* by the late Professor John E. B. Mayor was published, the promise was made of a volume of Parochial Sermons. It has come. *Twelve Parochial Sermons* is the title (Cambridge: At the University Press; 2s. 6d. net). The editor speaks of their 'simplicity and perfection of phrase'; of a certain passage he says, 'For balance and beauty of cadence it would be hard to match.' And he says that the matter of the sermons is as finely Christian as the manner is finished. We agree with it all, adding this, that there are sentences which remind us of Bacon, and stick to us as Bacon's do.

Two volumes of the 'Cambridge Greek Testament for Schools and Colleges' have been issued —*Romans*, edited by R. St. John Parry, B.D., Fellow of Trinity College (Cambridge: At the University Press; 3s. 6d. net), and *Second Peter and Jude*, by M. R. James, Litt.D., Provost of King's College (2s. 6d. net). Dean Plumptre, in the commentary on St. Peter and St. Jude belonging to the 'Cambridge Bible for Schools' (English edition), proved that 2 Peter was written by the Apostle; Dr. James proves that it was not. When Dr. James has proved that it was not written by St. Peter, he asks, 'Can 2 Peter be called a forgery?' and answers that question in two full pages.

Mr. Parry's *Romans* is the best kind of work, sure in scholarship, reverent in attitude, free in judgment. He differs frequently from Bishop Moule in the English edition.

The Rev. J. B. Sturrock, M.A., has written a sketch of some *Representative Men of the Scottish Church*, which has been published at Drummond's Tract Depot in Stirling (1s. net).

Dainty without and breezy within is Mr. Theodore Roosevelt's little book on *The Conservation of Womanhood and Childhood* (Funk & Wagnalls; 3s.).

Professor Johannes Kunze, now of Greifswald, has given himself to the study of Symbolics, and with the study of Symbolics his name will always be associated. His most popular work has been translated into English under the title of *The Apostles' Creed and the New Testament* (Funk & Wagnalls; 3s.). Its great discovery is that the doctrine of the New Testament is drawn from the Apostles' Creed, not the Apostles' Creed from the

New Testament. The title 'Apostles' Creed' is therefore still untrue, but not because the creed is post-apostolic; it is untrue because it is pre-apostolic.

The Teaching of Christ has often been studied by the pure student. Dr. Campbell Morgan has given us a preacher's exposition of it (Hodder & Stoughton; 6s.). He divides it into three parts, the teaching concerning Personalities, the teaching concerning Sin and Salvation, and the teaching concerning the Kingdom of God. The Personalities are God, Himself, the Spirit, Angels, Satan and Demons, Man. Dr. Morgan gathers the texts together,—all the texts on the particular topic,—and then from their information he preaches a sermon on that topic, a sermon as instinct with life as it is reliable in fact.

The Rev. Nehemiah Curnock has written a short devotional commentary on *The Comfortable Words of the Holy Communion* (Kelly; 1s. net). The 'words' are Mt 11^{28}, Jn 3^{16}, 1 Ti 1^{15}, and 1 Jn 2^{1}; and on each 'word' Mr. Curnock has comfortable things to say. For in the Holy Communion (Methodist as he is, and very loyal) he finds made sure to him the promise both of this life and of that which is to come.

The Rev. W. Hume Campbell, M.A., Principal of St. Christopher's College, Blackheath, has published a volume of *Lessons on the Ten Commandments* (Longmans; 2s.). The book is arranged in a most thorough manner for the immediate use of the teacher, every Lesson being divided into Introduction, Presentation, Association, Doctrine, Application, Expression Work, and Suggestions for the Blackboard.

The Rev. James S. Stone, D.D., Rector of St. James's Church, Chicago, has written a history of our Lord during the great Forty Days. His title is *The Glory after the Passion* (Longmans; 4s. 6d. net).

Dr. Stone discusses all the questions which have been so often discussed, dipping always on the traditional side like a wise man, and also a few questions which have been asked only in our day. For he is quite modern, with all his acceptance of the Fathers.

This is the value of the book. It is a résumé of orthodox opinion and it is an independent modern study of the whole thorny subject. Being written in good serious English it is very pleasant to read.

A volume on *Primeval Man*, by A. Hingston Quiggin, M.A., has been introduced by Dr. A. C. Haddon, who vouches for its scientific reliability. Its simplicity (it is written for the use of teachers of young children) we can see for ourselves. We can also see that it goes over the history of the Stone Age in Britain clearly, and that every step is illustrated by well-chosen diagrams and photographs (Macdonald & Evans; 1s. 6d. net).

The Legacy of Greece and Rome is the title of a book which is the embodiment of a good idea conceived by Mr. W. G. de Burgh, M.A., Professor of Philosophy in University College, Reading. The idea was to write such a book as would place the man or woman who had had no classical education on a level with the man or woman who had—as far as information can do it. So all the names and all the influences are given. And it all appears in a readable book of the most moderate dimensions, published by Messrs. Macdonald & Evans (2s. 6d. net).

Father Bernard Vaughan, S.J., the author of *The Sins of Society* and other popular books, has now published a volume containing ten 'Conferences,' with the title of *Socialism from the Christian Standpoint* (Macmillan; 6s. 6d. net). His 'Conferences' would usually be called addresses. Six of them were delivered in New York.

Father Vaughan is not a Socialist. 'We find that a wide gulf separates the Catholic from the Socialist.' 'Against Socialism, as it is, the Catholic Church has resolutely set her face. She will have none of it. Socialists, on the other hand, have declared if the ideal commonwealth is to be realized the Catholic Church is in the way, and must go.'

Accordingly, the book is, more than anything else, an attack upon Socialism 'as it is.' Father Vaughan is desirous of showing that the Catholic Church cares for the poor, but that that is not Socialism. Indeed Socialism, he thinks, does not care for the poor. He even attacks the Christian

Socialists of the Anglican Church. He has particularly hard things to say about Mr. Percy Dearmer. Mr. Dearmer may easily reply that Father Vaughan's book is a misnomer. He calls it *Socialism from the Christian Standpoint.* Mr. Dearmer may ask if this is either Socialism or Christianity.

For the public speaker who is already in practice, but more for the public speaker whose public speaking is still in prospect, Professor I. L. Winter of Harvard has prepared a manual which seems to supersede all its forerunners in reliability and usefulness. In Professor Winter's hands public speaking is both a science and an art. That is to say, it has its rules and regulations which are scientifically determined by the laws of acoustics, and it has its perfection which must be obtained by persistence in speaking. The rules are for all, the practice is for each. Professor Winter has no faith in the man who learns how to speak but does not speak; and he has no hope for the man who speaks without learning how to speak. The first part of the book, accordingly, deals with 'Principles'; it occupies fifty-six pages. The second part is called 'Technical Training'; it runs to page 175. The third part is 'Platform Practice'; it ends with the book and page 390. The second and third parts are wholly taken up with examples; and many of the examples are quite fresh. They are divided according to their purpose — whether to instruct, persuade, or delight; and according to their occasion—whether public lecture, college address, or after-dinner speech.

The title of the book is simply *Public Speaking* (Macmillan; 8s. 6d. net).

The Care of the Body is the title of a book written by Professor R. S. Woodworth of Columbia University (Macmillan; 6s. 6d. net). It is the work of a medical man who has an interest in young men, not in their body only but in their whole self, and who tells them in plain language what to do that they may not worry about the body but may have it always as a fit and willing servant. There is in the book none of that raw physiological writing which makes books of this kind sometimes so intolerable. The chapters could be spoken in public or read at boys' clubs. And what a gain it would be to the boys themselves, and to the world, if these simple facts were known and these familiar hints obeyed. Even the chapter on Disease is inoffensive and full of useful information.

The Rev. George Harford, M.A., has written a paraphrase, or 'expanded rendering,' as he calls it more correctly, of the Epistle to the Romans and has published it under the title of *The Gospel according to St. Paul* (Marshall Brothers; 1s. 6d. net). Now Mr. Harford is a trained scholar, and this careful work of his does undoubtedly make the difficult Epistle less difficult.

In *A Catechism of Life* (Methuen; 1s. net) Alice Mary Buckton asks and answers questions which the catechisms of doctrine have to ignore. Take one of them and understand the rest.

'*What is Passion?*—Passion is the impulse to the concentration of the energies of Life, on all or any of the planes of being. Desire on the physical plane only is lust. The increasing of the ideal elements in passion is the glory of human love. Obedient to natural law in the animal, desire is further regulated in man by his mental and spiritual conceptions, and becomes chaste. Passion fulfils its destiny in man when it is illumined by knowledge, and consecrated by its end and aim.'

Wesley and Whitefield have been brought into one volume as 'Leaders of Revivals' (Meyer; 1s. net). The author is the Rev. H. Maldwyn Hughes, B.A., D.D. Dr. Hughes has aimed high and been successful. He has given us an intelligible sketch of the whole evangelical revival which took place under the leadership of these men.

Selina Fitzherbert Fox, M.D., B.S., has gone over the published prayers of forty centuries (2000 B.C. to 1912 A.D.), and, selecting the best, or at least the best for modern use, has published them in a handsome volume under the title of *A Chain of Prayer across the Ages* (Murray; 5s. net). There is all the variety of kind and of country that we look for; one thing only is common to them all—brevity. The oldest prayer is by Abraham, whose date is reckoned at 1900 B.C. But the prayers are not arranged in chronological order. They have been so arranged that subjects of diverse interest have been included for every day, extending over a period of six months. There are two useful indexes, one of authors and one of subjects.

Dr. Georges Chatterton-Hill, Privatdocent of Sociology at the University of Geneva, published only in the end of last year a large volume on the Sociological Value of Christianity. How does he manage to publish another large volume in so short a time? The explanation is that the new volume on *The Philosophy of Nietzsche* (Ouseley; 7s. 6d. net) was written eight years ago.

Why he did not publish it eight years ago Dr. Chatterton-Hill does not tell us. He only tells us that it is published now as he wrote it then, although he has changed his mind about several things in the interval.

The introduction is thus by no means reassuring. But the book is all right. Dr. Chatterton-Hill lets Nietzsche speak for himself. He neither approves nor condemns. He simply takes care that Nietzsche does not misrepresent himself. So that in this volume we have the sum and substance of Nietzsche's philosophy and are saved the labour of reading the volumes which Nietzsche wrote.

And what does it come to? In closing we read: 'Thus does the immoralism of Nietzsche resolve itself into the strictest moralism. And in the same way the atheism of Nietzsche resolves itself into a faith which is as a burning flame, and which glows like the evening star in the pale azure sky. The faith of Zarathustra—faith in life, faith in the infinite possibilities of life—is a faith which shall remove mountains. And Nietzsche does here but confirm a law which we witness everywhere in operation, a law observed by a careful study of social life and social phenomena the world over—namely, that *religion*, under one form or another, is a sociological necessity. We have no single instance, either in practice or in theory, of a society without religion. Religion does not necessarily imply belief in an anthropomorphic deity. Religion means the belief of a community, belief in a common ideal, based on identity of interests.'

In *The Boy and his Clubs* (Revell; 1s. 6d. net) Mr. William McCormick pleads for the establishment of Boys' Clubs. The Y.M.C.A. is too expensive for the working boy. Here (in Mr. McCormick's language) the Y.M.C.A. 'strikes a snag, and must always strike the same old snag. Its rates are too high.' 'And here,' he says, 'steps in the boys' club of the mass variety, which catches boys by the wholesale, fascinates them by its fun, entertains them for a penny or two a week, and if properly managed holds them for years, rearing them from their twelve-year-old boyhood into their twenty-one-year-old manhood, and befriending in time their wives, and coddling their babies, and giving to their varied household a friendship and an uplift which they could not anywhere else have found.'

Mr. Robert E. Speer, most indefatigable maker of books, has published *Men who were Found Faithful* (Revell; 3s. 6d. net). In that book he sketches the career of Samuel Chapman Armstrong (Brigadier-General in the Civil War and then untiring worker on behalf of the freed slaves), Arthur Mann (Chinese missionary), William Bartlett Seabury (another missionary from America to China, in saving whom from drowning Mann met his death), and thirteen more—all men of whom the world is not worthy and who deserve to be added to the Great Roll.

The question, 'What must I do that I may have eternal life?' has been answered by the Rev. John Douglas Adam, D.D., in a small volume with the title of *Religion and the Growing Mind* (Revell; 2s. 6d. net). Dr. Adam's style is quiet and pleasantly free from 'Americanisms.' Beginning with the question, 'What are we?' he proceeds by easy orderly steps till at last he has the young man ready to give an answer to *any* man concerning the hope that is in him.

Men who made Good (Revell; 3s. 6d. net) is a title which (we may be pardoned for saying it) might have been made better. It contains a number of short biographies of men who did well (1) as Artists, (2) as Authors and Lecturers, (3) as Editors and Publishers, (4) as Inventors, (5) as Philanthropists, (6) as Religious Workers, (7) as Scientists, and (8) as Statesmen. The Religious Workers, to take one department, are Antonio Arrighi, James Evans, John G. Paton, and 'Gipsy' Smith. It is a good book; it contains much illustrative matter for the preacher, and it is written with sincerity.

Mr. G. W. de Tunzelmann, B.Sc., M.I.E.E., formerly Professor of Physics and Astronomy at the Royal Naval College, Dartmouth, has been giving lectures here and there on the relation

between Religion and Science, and now he has gathered them into a volume which he calls *God and the Universe* (S.P.C.K.; 4s.).

Mr. Tunzelmann discerns three stages of progress in the controversy between Religion and Science—first, antagonism; next, independence; then, aid. It is of the last stage that he himself is the happy exponent. He believes that Religion needs Science, as much as the scientific man needs religion. He believes that the foundation of all true and reliable Religion is scientific investigation. And now all that the study of physical science can do is to point the way to the acceptance of such a God as the God who is seen in the face of Jesus Christ.

The Rev. J. P. Lilley, M.A., D.D., has made a study of all that has been told us of *Four Apostles*, and his book has been published by the S.P.C.K. He has made this study for the purpose of discovering the secret of success in missionary work. For St. Philip, St. Bartholomew, St. Matthew, and St. Thomas were all men like-minded as we are and yet they were eminently successful. Their secret is not to be announced in a sentence. Dr. Lilley, a most accomplished scholar, has taken great pains. He has followed them step by step. He has interrogated them at every departure. He has entered into the very sanctuary in which their lives were spent.

As character sketches these studies are memorable. But how much more than character sketches are they to the preacher of the Gospel, whether at home or abroad. Dr. Lilley has written many books; he has reserved his best intellectually and spiritually for this book.

It would be unfair to speak of *The Wider Gospel* (Stock; 3s. 6d. net), by Mary L. Dodds, as a contribution to the doctrine of universalism. For, although there is a marshalling of Scripture texts, which at a first glance suggests the old method of proof-text argument, the author arrived at her conclusion in a very different way and holds it now in a very different spirit. Is she right? Is she wrong? No one can answer it who does not take Christ into account.

There seems to be no end to the surprises which the British Museum has for us in its manuscript room. The latest, and it *is* a surprise, so quaint in language, so intimate in approach to God is it, is entitled *The Cloud of Unknowing*, which has been edited, with an introduction, by Evelyn Underhill (Watkins; 3s. 6d. net). Do not on any account forget to add it to your literature of devotion.

What were the Churches of Galatia?

By Sir William M. Ramsay, LL.D., D.D., D.C.L., Emeritus Professor of Humanity in the University of Aberdeen.

V.

X. The Group of the Four Churches.—St. Paul habitually grouped his churches in certain larger unities.[1] He did not think that the Universal Church was made up of single congregations. He classifies the ultimate units, viz. the congregations, in larger groups, and speaks of the churches of Asia, Galatia, Macedonia, Achaia. In these groups of congregations Professor Harnack, as we shall see in section XI., recognizes unhesitatingly the Roman provinces; and this we consider to be certainly true; but we must not assume it even on his authority. One province, however, he leaves out, or veils under the 'etc.,' viz. Galatia. Those who hold the North-Galatian theory cannot admit that province.

The organizing character of St. Paul's mind appears in this habit. He felt that the highest unity, the Universal Church, could not safely be constructed *at that period*[2] out of separate, single, individual congregations. The causes leading to

[1] Gal 1^2, 1 Co $16^{1.\ 5.\ 15.\ 19}$, 2 Co $1^{1.\ 16}$ 8^1 9^2 11^{10}, 1 Th $1^{7.\ 8}$, Ro 15^{26}, etc. Luke uses geographical rather than political expression.

[2] It is illogical to argue that, because Paul in practice acted on this principle, therefore it is a universal and absolute law. It is relative to human society and character, and political circumstances, and is permanent just in so far as those conditions are permanent.

isolation and disunion were too strong; and it was necessary to combat these causes by means of intermediate groups in each of which there existed a certain unifying and consolidating influence, and which (as one cannot doubt) involved some kind of intermediate authority, intervening between the authority of the Universal Church and the powers of the single congregation. Even when there was in Achaia only the single Church of Corinth,[1] still Paul thought and wrote about the congregations of Achaia.

Now what was the case with the four congregations or churches, Antioch, Iconium, Derbe, and Lystra? They had been converted[2] and organized together; they were situated not far from one another on or near a great Roman highway, the 'Imperial Road,'[3] so that a traveller by land moving eastwards or westwards between Syria and Jerusalem on the one side and the province Asia, Ephesus, Corinth, and Rome on the other, would have the whole four on his path. That Paul must have grouped them in a higher unity, or in two higher unities, is in accordance with his settled practice and custom. Therefore, either they must have been grouped (as the South-Galatian theory maintains) in the Roman province to which they all belonged, or they must have been classified in two groups, viz. the two regions in which they were situated. There is no other possibility, except to say that they alone were never grouped by Paul, but remained isolated and individual congregations. It may be doubted if any one will venture to maintain that last supposition.

Could they then have been grouped as churches of two regions, Phrygia and Lycaonia? This seems impossible.

1. Iconium would then be in a separate group from Lystra, yet they were close together and in close connexion with each other (Ac 16^3).

2. Luke calls both regions Galatic; this must imply that he regarded the two regions as included in a higher (*i.e.* Galatic) unity; and there is no other way of interpreting this 'Galatic' unity, except that 'Galatic' means 'belonging to the province Galatia.' Such is the meaning of this adjective in local usage at that time (as will be shown below, section XII.).

3. There is no evidence that Paul ever spoke or thought of 'the churches of Phrygia' or 'the churches of Lycaonia.' Such names could only begin (and did come into use) at a later date, when Phrygia and Lycaonia became Roman provinces.

4. The writer of 2 Ti 3^{11} (whether Paul himself or, as some say, a pupil, *e.g.* Timothy himself) seems to have grouped Antioch and Iconium and Lystra together, as being all three in some special connexion with Timothy: he does not add Philippi or other places where Paul's sufferings were equally known to Timothy.

5. Antioch was a Roman colony, and the inscriptions show that not merely the Latin colonists, but also the Greek-speaking natives prided themselves on this fact: the personal names in the city became in a very large degree Roman in type, even when written in Greek: the honour and distinction of the city lay in its rank as a Roman colony. The same was the case with Lystra. It is enough to mention the honorific titles Claudio-Derbe and Claudiconium. Was Paul indifferent to the municipal feeling? That certainly is not like him. Even John, who was naturally much less considerate of the pagan side of the Christians' situation, regards each of his churches of Asia as representative of its city and heir to the city's history, its glory, and even its weaknesses.[4]

6. No one has ever attempted seriously to maintain that there existed at this time a group of two Phrygian churches, Antioch and Iconium, and a separate group of two Lycaonian churches, Derbe and Lystra, and to explain why the fully organized churches of the two regions should have dropped entirely out of early Church history after

[1] Cenchreæ was part of Corinth: in Athens there was no church, but only a few unorganized adherents. See 1 Co 16^{15}.

[2] The mere fact that they were converted together on one journey proves nothing as to their classification. Paul converted Philippi, Thessalonica, Beroea, and Corinth on one journey in rapid succession; but he classed the first three as churches of Macedonia, and the last as a church of Achaia, proceeding there according to the Roman provincial division, as Professor Harnack rightly says (see section XI.).

[3] Via Sebaste, *βασιλικὴ ὁδός*. At first I rendered the Greek term as 'Royal Road'; but the Latin shows that 'Imperial' is the more correct epithet. The emperors were commonly called *βασιλεῖς* by those people who spoke and wrote Greek.

[4] This may probably be assumed with universal consent. Almost every commentator tries to trace the likeness of the Church to the city. That the Church is, so to say, the soul of the city is proved in minute detail in my *Letters to the Seven Churches*.

the second journey of Paul (Ac 16^{1-5}).[1] When about A.D. 295 there came into existence two real provinces, Pisidia (including Antioch and Iconium, and probably Lystra[2]) and Isauria (including Derbe), and when in A.D. 372 the permanent Byzantine provinces were formed, Pisidia (including Antioch) and Lycaonia (with Iconium, Derbe, and Lystra), these districts were already more completely equipped with bishoprics than any other part of the Christian world. These two great Christian cities Iconium and Antioch must have exercised a continuous and powerful influence in the country around from their foundation onwards; and their history is less obscure than that of any other bishoprics in Asia Minor (except one or two of the greatest cities). Yet they are unknown henceforth to Paul, to Luke, and to Peter, unless they are churches in Galatia.

Accordingly, we must conclude that St. Paul paid no attention to the difference of race and language that existed between the Phrygians and the Lycaonians. He regarded the four cities as Imperial cities, and he addressed them in Greek (which was the language of the Roman East). He deliberately ignored and opposed the separating tendency of racial and linguistic differences. He found in the Roman and Imperial unity an instrument whereby the unity of the Universal Church might more easily be attained. Constant intercommunication, and frequent mutual offices of help and love, were the means of maintaining the community of feeling and belief and ritual among the scattered congregation. The strength and stability of the Empire rested on roads and travel, and on ease and certainty of intercommunication. The insistence on, even the mere acknowledgment of, racial differences must tend to impede the unification alike of the Empire and the Church. Rome originally had of set purpose trampled on racial differences and framed her governmental districts with complete disregard of the old national lines of demarcation. Strabo about A.D. 19 mentions in regard to the province Asia that the Romans has disregarded national distinctions,[3] and organized the *dioeceses* (*conventus*), *i.e.* the subdivisions of Asia *provincia* for judicial purposes,[4] according to another principle; and remarks that this Roman custom caused great difficulty to the geographer.

St. Paul follows the same line. He is thoroughly Roman on this side of his genius. He is an organizer, methodical and constructive, turning to his own purpose all the resources which Imperial organization had supplied. Amid the great struggle which was being fought out in the Empire between the centrifugal or destructive and the centripetal or unifying currents of social conditions,[5] he whole-heartedly favoured the latter, and opposed the isolating influence of race: 'There is neither Jew nor Greek.'

Accordingly, the supposition that he could ever have dreamed of classifying his churches according to such subdivisions as Phrygia and Lycaonia is wholly opposed to his nature, and hostile to his purpose and his method.

We are therefore driven to the other view, viz. that those four churches were grouped by Paul in a unity as the churches of the province. There was no other title except the provincial possible for them as a unified group. They could not be called the churches of Phrygia, for two were Lycaonian; nor the churches of Lycaonia, for two were Phrygian; nor the churches of Asia Minor, because such a name was then unknown and such a unity had no existence: and the term 'the churches of Asia' does not and could not possibly include Antioch, etc. I know of no possible unity and no possible title under which those four cities could be grouped together except that of the Roman province to which they

[1] The term used about 170–200 A.D., 'Churches of Phrygia,' in the letter about the Lugdunensian persecution, and in Tertullian, *Adv. Prax.* 1, has a different meaning: this question cannot here be discussed, as belonging to later usage.

[2] Tiberius (A.D. 325) in Isauria was probably bishop of Ilistra.

[3] τοὺς Ρωμαίους μὴ κατὰ φῦλα διελεῖν αὐτους, ἀλλὰ ἕτερον τρόπον διατάξαι κ.τ.λ., p. 629.

[4] Cicero, it is true, speaks of several *conventus* in his province by national names (*Att.* v. 21. 9), *Pamphylium*, *Lycaonium*, *Isauricum*; but he unconsciously illustrates the truth which Strabo mentions: his *conventus Lycaonius* was the one that met at Philomelium in ordinary course (cf. Pliny, v. 95), his *Isauricus* at Iconium. The commentators, ignoring Strabo's caution, assume that the *conventus* which met at Iconium must have been the Lycaonian: but cf. Ptolemy, v. 4, 12.

[5] These opposing forces (of which the centrifugal finally proved the stronger) are described briefly in an article in the *Contemporary Review*, March 1912, pp. 340 and 343 ff. I take the terms centripetal and centrifugal from Mr. Zulueta's article in *Oxford Essays*, edited by Professor Vinogradoff, 1909.

belonged. Is it, then, in accordance with Pauline custom and early Christian usage that they should be?

No one has attempted to explain how the fully organized churches of the two regions could have dropped entirely out of early Church history after the second journey of Paul (Ac 16^{1-5}). There was no other way except to leave this difficulty on one side.

Why should Paul be unwilling or unable to classify his churches according to Roman provinces? Is there anything in contemporary or in later Church history to suggest that this was unlikely, or inconsistent with the spirit of the Christian Church? The general principle of the Church is to accept the established government, and to use for its own purposes and advantage the organization that rules in society. Was there anything tending to prevent it from using the provincial divisions, and to make it use some other system of classification? To answer this let us look at the facts.

Contributions and Comments.

Modern Arabic.[1]

'In Arabia as well as in Greece,' says Gibbon, 'the perfection of language outstripped the refinement of manners; and her speech could diversify the fourscore names of honey, the two hundred of a serpent, the five hundred of a lion, the thousand of a sword, at a time when this copious dictionary was entrusted to the memory of an illiterate people.' Certainly the Orientals one sees at Alexandria should not need the eight volumes of Lane's Lexicon for all they have to say. Spiro Bey is convinced that classical Arabic has shared the fate of Greek and Latin 'which are dead and buried.' He would have school books and newspapers conform more closely to the living language which is spoken by all classes.

His grammar aims at teaching the student 'to speak, read, and write modern [Egyptian] Arabic correctly in the shortest space of time.' The Arabic is unpointed, even teštid is rarely inserted; but an English transliteration supplies the pronunciation. The English reader may in a few cases be doubtful of the precise sound indicated: *e.g. fallâḥyn*, p. 16, 186; *afandy*, p. 26, for 'Effendi'; *zal* pronounced 'd,' pp. 2, 7, but indicated by 'z' *passim*; *ḥyya* for 'she' or 'it.' Probably the reference to the dictionaries would clear up such points. The syllable, and what is known as the construct state in cognate languages might have been more fully explained. But with a native teacher the book should be of the greatest service to English soldiers, missionaries, or traders settling in Egypt. Philologists will be interested to note how the Arabic of Egypt to-day has reached the same phonetic stage (form of suffixes, loss of case-endings, disappearance of Passive Voice, etc.) at which Hebrew had arrived when the Old Testament was pointed. It seems that France, Russia, and Germany have founded chairs for modern Arabic; and Britain, despite her interest in India and Egypt, has here to thank Geneva for an Arabic grammar in English.

D. M. Kay.

St. Andrews.

[1] *A New Practical Grammar of the Modern Arabic of Egypt.* By S. Spiro Bey, Privatdocent, Geneva University. Luzac & Co., 1912. xiv + 251 pp. 8s. 6d. net.

St. John iv. 52.

It is usually suggested, I believe, that the nobleman showed his full confidence in Christ's word by not hurrying home. Alford (*e.g.*) says: 'He appears to have gone leisurely away—for the hour (1 p.m.) was early enough to reach Capernaum the same evening (twenty-five miles).' But are we bound to assume, with Alford and others, that he did *not* reach Capernaum the same evening? If he got home, say, at 8 or 9 o'clock, or indeed any time after sunset, would it not have been natural, according to the Jewish mode of reckoning, to refer to the previous 1 p.m. as the seventh hour of yesterday? How else could they have expressed it?

F. G. Cholmondeley.

Adlestrop Rectory, Chipping Norton.

New Testament Greek.

The following extract from the Preface to Robinson's *Lexicon of the New Testament*, dated as far back as 1836, seems to confirm the saying that

there is nothing new under the sun, not even when its rays are focused by Deissmann and Moulton:—

> 'The Jews were conversant only with the later Greek. They learned it from the intercourse of life, in commerce, in colonies, in cities founded like Alexandria . . . and *it was therefore the spoken language of common life*, and not that of books, with which they became acquainted.'

The italics are my own. But Robinson evidently intended the words to be emphatic, for he gives them a second time on the same page. Here was a Wallace two generations earlier than his Darwin.

HENRY T. HOOPER.

Ossett, Yorks.

'The Stone Rolled Away' (Luke xxiv. 2).

ONE of the main difficulties which lie in the narratives of the resurrection of Jesus is that, whereas some accounts would indicate that Jesus was first seen by certain women (Mt 28^9, Mk 16^9, Jn 20^{14}), St. Paul seems to imply that Jesus appeared first to Peter (1 Co 15^5). St. Paul no doubt had his information from St. Luke, in whose narrative the precedency of Peter is curiously suggested (24^{34}), where the words, 'and hath appeared to Simon,' must either mean that Peter was one of the two disciples who were going to Emmaus, or must refer to an earlier and unrecorded appearance.

This is not, however, the only expression in the third Gospel which may have led St. Paul to suppose that Jesus appeared first of all to Peter, whether that Gospel was known to him in a written or, what is more likely, in an oral form. In 24^2 we read that the women who made the discovery of the empty tomb 'found the stone rolled away from the sepulchre.' St. Paul certainly thought in Aramaic, even when he was writing in Greek. In Aramaic the word for 'stone' is *kîfô* (כֵּיפָא), which is also the proper name Cephas; and the root *'ăgal* (עגל) means both 'to roll' and 'to hasten.' When, therefore, this verse was recited to St. Paul, he may quite well have understood it in the sense, 'And they found Cephas hastening away from the sepulchre' (cf. Mt 28^8, Mk 16^8, Lk 24^{87}). The third Gospel omits to mention that the tomb had been closed with a stone (Mt 27^{60}, Mk 15^{46}), and any one hearing or reading this verse for the first time in Aramaic would naturally think it referred to Peter.

T. H. WEIR.

The University, Glasgow.

Psalm lxvii.

ALMOST all translators and commentators look upon this Psalm as a prayer, beginning with the petition: 'God be merciful to us, and bless us.' It seems to me more in accordance with the spirit of the Psalm to regard it not as a prayer but as a statement of fact, beginning with these words, 'God is merciful to us, and is blessing us, and is causing His face to shine upon us.' The keynote of the Psalm is in v.^{6}, which we should translate, 'The earth has given its increase; God, our God, is blessing us.' In v.^{1} and in v.^{6} we have the same Hebrew word יְבָרְכֵנוּ. The harvest, a good harvest, is just over, and the Psalmist explains the harvest as a gift of God, and starting from this fact of present blessing, he sings his song of praise in which he pictures the time when all men shall know God and experience His saving power. We have in the Psalm a statement of the blessing of God in the good harvest and the Psalmist's interpretation of that experience.

We may translate the Psalm thus:

1. God is merciful to us, and is blessing us, and causing His face to shine upon us,
2. that Thy way may be known on the earth, and Thy salvation among all Gentiles.
3. The nations will praise Thee, O God, all the nations will praise Thee.
4. The nations will be glad, and sing for joy: for Thou dost rule the nations justly, and Thou dost lead the nations on the earth.
5. The nations will praise Thee, O God; all the nations will praise Thee.
6. The earth has given its increase; God, our God, is blessing us.
7. God is blessing us; and all the ends of the earth will fear Him.

John Calvin in his translation of the Psalms renders this 67th Psalm as a prayer, but he says in his notes on the Psalm: 'Quanquam autem in optativo modo reddidi totum hunc Psalmum, quia in hunc fere sensum conveniunt omnes interpretes: non minus tamen commode in tempore futuro

verba omnia vertere liceret.' And so also it is permissible here to turn the Hebrew verb into the English present. The Psalm may be divided into three parts: (1) a statement of fact—the good harvest; (2) an interpretation of that fact—the blessing of God; (3) a forecast, that all the Gentiles, all the nations of the world, will yet rejoice in the knowledge and the love of God. The blessings experienced by God's people will lead the heathen to God. God in blessing His own people 'shines upon the world with a burning torch, so as to allure the heathen to seek Him.'

DUNCAN CAMERON.

Barrhead.

St. Paul's 'Large Letters.'

ON p. 51 of Deissmann's *St. Paul* (Eng. trans. 1912) the following words occur with reference to Gal 6^{11}: 'The apostle's "large letters" are best explained as the clumsy, awkward writing of a workman's hand deformed by toil.' In common with other parish clergymen, I have received many notes from manual labourers, and have seen many of their signatures in registers and elsewhere. The writing is generally clumsy and unformed, the letters are often cramped and meagre, but I cannot recall a single instance where the letters were larger or bolder than in ordinary handwriting.

W. K. LOWTHER CLARKE.

Cavendish, Suffolk.

Who were the Sons of the Bride-Chamber? (Mark ii. 18–22).

STUDENTS of the Gospels are often conscious that certain passages still await interpretation—that the best accepted interpretation of a given passage lacks convincing force, and will some day be superseded.

Of none is this more true than it is of the answer of Jesus to John's disciples about fasting. Had we only the immediate answer about the sons of the bride-chamber, the meaning would be obvious enough—'My disciples cannot fast while I am with them.' But Christ's answer is not wholly contained in these words; He goes on to speak of the undressed cloth and of the new wine. The primary objections to the interpretation of Christ's reply given above are: (1) it is left unaltered by what Jesus adds; (2) it throws no light upon the matter of John's fasting.

I would venture to offer another suggestion, not, so far as I know, made before, and not, perhaps, likely at first to commend itself, but not unworthy, I think, of consideration. Unfortunately it has to be made from the point of view I take of the chronological arrangement of Christ's ministry; but then there are so many interpretations that depend upon this. I can here only premise that the Synoptists have, by confusing the two returns of Jesus into Galilee noted by John (4^{54}), been led into an error in placing the imprisonment of the Baptist before the beginning of the ministry of Jesus. John was not yet cast into prison.

Of the interpretations so far given of our passage, Hort's is the most satisfying—that in Mk 2^{21-22} Jesus is apologizing for John. My suggestion follows Hort's lead in referring these words to the Baptist's ministry, and not to Christ's, but my conclusion is the opposite to Hort's, for I refer vv.$^{19-20}$ also to John's work. Jesus is answering the former part of the question ('Why do John's disciples fast?')—the latter part ('Why do Thy disciples not fast?') is answered by implication. The reply of Jesus is: 'Do you really fast? Can you, while with your Master, be said truly to fast? What has not John done for you? Are you still where he found you? Are you still where the Pharisees are, upholding past tradition? Are you not rather as sons of the bride-chamber? Is not your action like pouring new wine into old wine-skins? Is not your very question a confession that the old garment, which you have insisted on patching with undressed cloth, is showing rents? Is not that why you come to me—in your present religious state is there not the feeling of an irksome ill-fit? A time for fasting? Verily—you shall surely know it, when your Master is taken from your head.'

Jesus is here, as ever, rejecting all other methods and ideals, and calling men to the way of the spirit and the truth.

At this period of Christ's ministry (the passages, as it happens, synchronize in my arrangement) John's disciples complain (Jn 3^{26}) that men are making response to the call of the Nazarene. There follows an exquisite touch: was it with a smile that the Baptist said, 'Did He speak of me as a bridegroom? Nay, He is the bridegroom, and I only His friend. Soon, it may be, you too will leave me—and I shall be glad—for His sake.'

F. WARBURTON LEWIS.

Aberystwyth.

Entre Nous.

Index to The Expository Times.

A volume has been prepared containing Indexes to the first twenty volumes of THE EXPOSITORY TIMES. It contains—

(1) A complete List of the Authors who have contributed to THE EXPOSITORY TIMES during these years, and the titles of their contributions.

(2) A complete Index to the Subjects dealt with.

(3) A selected (but very full) List of Books reviewed—making a valuable bibliography of twenty years' theological literature.

(4) All the Hebrew and Greek words whose meaning has been discussed or upon which some light has been cast from Assyriology and other studies.

(5) An Index to the Texts of Scripture.

These Indexes have been most carefully prepared and verified. The Indexes to the separate volumes have not been used; the whole work has been done afresh from the pages of THE EXPOSITORY TIMES. The author of the volume is the Rev. James Donald, M.A., D.D., Keithhall, Aberdeen.

The volume will be published this month. It will range in size with the volumes of THE EXPOSITORY TIMES. *Only as many copies will be printed as have been ordered at the time of going to press, and the book will not be reprinted.*

Even those who possess only a few volumes of THE EXPOSITORY TIMES will find the Index a great saving of time. And not only will it save time, it will also suggest notes and expositions and illustrations which no one would think of going hunting for through the volumes, but which will be of immense service to the student of the Bible and the preacher. It is just such a magazine as THE EXPOSITORY TIMES that requires an Index.

Let it be understood that after the publication of the book, it will be quite impossible to purchase a copy of it—unless, of course, from second-hand lists, in which the price charged will certainly be more than the publication price.

The price of the volume will be 6s. net.

Annuals and Anthologies.

Chambers's Journal for 1912 is the second volume of the seventh series, and is very handsome in its green and gilt binding. We know men who 'stock' 'Chambers' when they cast all the other popular magazines into the waste-basket. For there is more in *Chambers's Journal* than the light literature that serves a railway journey. The poetry will bear to be got by heart, the scientific information will come in usefully in pulpit or platform work, the folklore has points for the most serious folklorist, and the stories can be read two or three times over. A special feature of this volume is its travel-pictures. Travellers' tales are either excellent reading or they are altogether worthless. It depends on the presence or absence of the imagination. The editor of 'Chambers' selects his scenes with discernment (W. & R. Chambers; 9s.).

To the Islam series, edited by Canon Sell of Madras, the editor himself has added an account of *Bahaism* (Madras: Chr. Lit. Soc. for India). The account is largely indebted to Professor Browne's article on the BABIS in the *Encyclopædia of Religion and Ethics*. But Canon Sell knows the subject and its most recent developments. The little book will repay any one who reads it; for this is a serious movement, and means something for India's future.

In the same series Canon Sell is also the author of *Outlines of Islam*.

The Church of Scotland Year-Book for 1913 (6d.) may be had at the Publication Offices, 72 Hanover Street, Edinburgh. Among other things, all well arranged and reliable, it contains a list of ministers of the Church who have published anything during the year, and a list of editors. There are seventy authors and fourteen editors. One error may be noticed: the *Encyclopædia of Religion and Ethics* is called by mistake the *Dictionary of Religion and Ethics*.

Is the Church of England falling behind in pulpit power? *The Christian World Pulpit* used to have more sermons of Liddon than of anybody, and afterwards more of Scott Holland. Now, in the volume for July to December 1912 (vol. lxxxii.), there are five sermons from Mr. R. J. Campbell, six from Dr. Horton, nine from Dr. Jowett, five from Dr. Newton Marshall, seven from Dr. Campbell Morgan, and five from Dr. Warschauer;

while the greatest number from any Anglican preacher is four from Canon Simpson.

The range of subject is wide. Professor Peake has a sermon on the Brotherhood Movement, Mr. Thomas Phillips one on Missionary Vision and Impulse, and Mr. Willink, Rector of Birmingham, one on the Message of the Football Field (James Clarke & Co.; 4s. 6d.).

A Rosary from the City Temple, 'threaded from the writings and sermons of the Rev. R. J. Campbell, M.A.,' has been compiled by members of the City Temple congregation, under the general editorship of Ernest Esdaile (Longmans; 2s. net). The book, which is nicely printed on thin paper, contains not only memorable words of Mr. Campbell's own, but also short poems not his own which he is in the habit of quoting in the pulpit. For Mr. Campbell knows the virtue of a verse of poetry, and he knows how to quote it. His people were particularly anxious that these poems should be included.

The Scottish University Almanac (Macniven & Wallace; 1s. net) is all that the Englishman needs in order to resolve that standing puzzle, the difference between one church and another in Scotland. It will teach him also that Scotch people never call the church a 'kirk' now. Only Englishmen do that and wear a kilt.

Messrs. Nisbet have issued *The Church Directory and Almanack* (2s. 6d. net) and *The Church Pulpit Year-Book* (2s. net) for 1913. We have come to look upon them both as an important part of our study furnishings. The 'Year-Book' we may get along without, if we are very clever; the 'Directory' will not yield its place to genius. Both books are as wonderful for the price at which they are published as any books in the market. It is not their size only that makes the price a wonder; it is also their accuracy and finish.

New Editions.

Mr. Harold Begbie's *Other Sheep* appears in a cheap form (1s. net), and under a new title, *The Light of India* (Hodder & Stoughton).

Messrs. Longmans have sent out a second edition of Dean Inge's *Personal Idealism and Mysticism* (3s. 6d. net). None of Dr. Inge's books is more outspoken. This is the book to know him by.

The study of genius and the study of insanity have both fascination; when they are found together the fascination seems to be irresistible. The late Mr. J. F. Nisbet's book on *The Insanity of Genius*, although not at all scientific, for Mr. Nisbet was no trained psychologist, has already passed through five editions, and is now issued in a sixth, with an Introduction by Dr. Bernard Hollander (Stanley Paul; 5s. net).

The basis of the book is phrenology. Mr. Nisbet, following Dr. Hollander, held, in the first place, that everything depended on the brain; and, in the second place, that every gift or talent ran back to some particular brain-spot.

It is not from its science, however, that the book has found acceptance; it is from the gossipy, whispering revelations it makes of the ways and thoughts of men of genius. And it is a comforting book. It gives us encouragement to say that, if we have not genius, we have sanity, and that is better.

Professor Sayce has revised his *Patriarchal Palestine*, and it has been reissued, with a map, by the S.P.C.K. (4s.). Other books of his are better known because they are more polemical; none of them is better than this book.

Mr. Fisher Unwin has issued a new edition—it is the fourteenth remodelled edition—of Baedeker's *Northern Italy* (8s. net). It is a volume of 700 pages, convenient in size, but packed as only Baedeker knows how pages can be packed, and it contains 36 maps, 45 plans, and a panorama. How much does the title cover? 'Northern Italy,' according to Baedeker, includes Leghorn, Florence, and Ravenna. Another volume will be found to include Rome and the Centre, while Southern Italy and Sicily are contained in a third. But in addition to the whole of the North, this volume describes the routes that lead through France, Switzerland, and Austria to Italy. The volume, and more particularly this edition of it, has been prepared with all the love of an artist and all the ingenuity of an expert. It is divided into eight sections; and each section may be removed and used by itself, all that is necessary being to cut the gauze backing at the proper page and buy a linen cover from the bookseller.

Poetry.

Margery Lawrence is the author of *Songs of Childhood and Other Verses* (Grant Richards; 1s. 6d. net). The verses are not often more than verses, but they are always that and very pleasing. Take

WONDERING.

I wonder why the grass is green
And why the sky is blue,
I wonder why the Painter should
Have chosen just these two
Instead of all the other ones,
I wonder why—don't you?

I wonder why the stars are there
And why they don't fall down,
And why the moon some nights will make
Queer faces like a clown,
And when I ask my Nurse these things
Why ever does she frown?

I do not understand the world,
For I am very new;
I only wish the People saw
Things from my point of view;
They must have had their nursery days
When they were babies too;
I wonder why they have forgot,
I *wonder* why—don't you?

After the Titanic disaster, Ella Wheeler Wilcox wrote her poem of 'The Englishman.' It now stands first in the new volume entitled *The Englishman and Other Poems* (Gay & Hancock; 1s. net). It is probably familiar. So we shall quote rather

REFLECTION.

Twice have I seen God's full reflected grace.
Once when the wailing of a child at birth
Proclaimed another soul had come to earth,
That look shone on, and through the mother's face.

And once when silence, absolute and vast,
Followed the final indrawn mortal breath,
Sudden upon the countenance of death
That supreme glory of God's grace was cast.

A few of the *Occasional Verses* (Fisher Unwin; 2s. 6d. net) contained in the volume of that name have already appeared in *Little Folks* and the *Yorkshire Post*. Their author is the Rev. Arthur St. Clair Brooke, M.A., Rector of Slingsby. Here is one of the lighter of them.

THE BEE.

The bee, which settled on her gown,
Might well have earned her censure;
She gently moved, and laid it down,
No worse for its adventure.

Since then, I've often thought about
That delicate transaction;
But feeling only can find out
The depth of its attraction.

Messrs. Nisbet have issued a reprint of *Songs of Sunlight*, by the Rev. Sir George Ralph Fetherston, Bart. (2s. 6d. net). The songs are all hymns—how are we to distinguish these words in the future? And the hymns are absorbingly English and patriotic.

The Great Text Commentary.

The best illustration this month has been found by Principal Garvie, D.D., New College, London.

Illustrations of the Great Text for April must be received by the 1st of March. The text is Job 21^{5}, along with Ac $10^{34.35}$.

The Great Text for May is Ac 3^{19}—'Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord.' A copy of any volume of the 'Great Texts,' or of the 'Scholar as Preacher' series, will be given for the best illustration sent.

The Great Text for June is 1 Co $6^{19.20}$—'Ye are not your own; for ye were bought with a price.' A copy of Thorburn's *Jesus the Christ*, or Clifford's *The Gospel of Gladness*, will be given for the best illustration sent.

The Great Text for July is Jn 3^{8}—'The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit.' A copy of Royce's *The Sources of Religious Insight*, or of Bliss's *The Religions of Modern Syria and Palestine*, or of any two volumes of the 'Short Course' series, will be given for the best illustration sent.

The Great Text for August is Ps 31^{15}—'My times are in thy hand.' A copy of Thorburn's *Jesus the Christ*, or any volume of 'The Scholar as Preacher' series, will be given for the best illustration sent.

Those who send illustrations should at the same time name the books they wish sent them if successful. More than one illustration may be sent by one person for the same text. Illustrations to be sent to the Editor, Kings Gate, Aberdeen, Scotland.

Printed by MORRISON & GIBB LIMITED, Tanfield Works, and Published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, Kings Gate, Aberdeen, Scotland.

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

If the Book of Daniel was not written by the man whose name it bears, why does it bear his name? That question has never been answered till now. And being unanswered, it has had much to do with the determination to hold by Daniel as the author. There are difficulties undoubtedly. Throughout the whole book you breathe an historical atmosphere that is centuries later than the time of Daniel. But there is always this fact, that the book declares itself written by the Prophet Daniel. And the Christian conscience has found it hard to get over that fact.

But the question has been answered now. Professor R. H. Charles has issued a new edition of his Jowett lectures. The title is the same as before, *A Critical History of the Doctrine of a Future Life* (A. & C. Black; 10s. 6d. net). And in most respects the new edition is the same as the old. It differs in one respect. Since he delivered the Jowett Lectures, Dr. Charles has made a fresh and comprehensive study of the whole subject of anonymity and pseudonymity, and he has discovered why the Book of Daniel was attributed to Daniel though not written by him.

The question was the more difficult to answer that all apocalyptic is not pseudonymous. In particular—and this is an important matter—there are apocalypses in the New Testament. There is the Johannine Apocalypse, and there is the short Pauline apocalypse of the second chapter of Second Thessalonians. The New Testament apocalypses are not pseudonymous. They bear their own authors' names. It is necessary to show why apocalyptic writings before Christ were attributed to other than their true authors, and why that ended with Christianity.

The first thing to be observed is that much of the Bible bears no author's name at all. It is anonymous. For 'the Hebrew writer was almost wholly devoid of the pride of authorship, and showed no jealousy as to his literary rights.' He did not seek favour for his own name: he desired only to exalt the name of Jehovah. A post-exilic writer could therefore adopt the work of pre-exilic writers and recast it to suit the needs of his own time, without being at all careful to distinguish its authorship. He could even take the work of a prophet and introduce into it fragments of prophecy whose authorship was unknown. And in doing so he not only committed no outrage, he served his generation well. More than that, he served our generation. For it is sure enough that if these anonymous prophecies which we find in Isaiah had not been introduced into the writings that bore the name of that prophet they would have perished. Such insertions were really pseudonymous. But the question is not answered yet.

Nor does GUNKEL answer the question when he points out that much of the material found in books like Daniel was derived from really ancient traditions already current under the names of Daniel, Enoch, Noah. The final editor of such traditions, says GUNKEL, being conscious that he had not originated but only reinterpreted these traditions, might reasonably feel justified in attaching to his work an ancient name associated with such traditions. In this view, says Professor CHARLES, there is a very slight substratum of truth. For to a certain extent the apocalyptist did re-edit and re-publish earlier traditions. But it is wholly inadequate to explain the adoption of pseudonymity.

There came a time in Israel when all religious writings were divided into three classes, the Law, the Prophets, and the Hagiographa. And there came a time when each of these classes was held to be complete. The Canon of the Law was closed first. It was closed by the end of the age of Ezra and Nehemiah. Next, the Canon of the Prophets was closed. It was closed about 200 B.C. The Hagiographa was not considered complete for a century later.

Now, as soon as the Canon of the Law was closed, no law-book could be admitted as of authority. And not only so, but no prophetic or holy book could be admitted as of authority if it differed from or added to the Law. If, therefore, any new prophecy appeared claiming recognition, it was first of all scrutinized for its attitude towards the Law. If its attitude to the Law was inoffensive it might be added to the roll of the Prophets, provided its appearance was before 200 B.C. If it appeared between 200 and 100 B.C. it might still be added to the Hagiographa.

But what chance would a new prophecy have of consideration at all at a time when the minds of men were set rather on stereotyping the past than on recognizing the Spirit of God in the present? There was one chance. If a book came bearing the name of one of the great prophets of the past it would at once be granted examination. Well, the Book of Daniel came. It came under the name of a well-known prophet. It had its chance. It came after the Law was fixed, and there were in it things that were at least suspicious to the strictly legal mind. Still, there was the great name of Daniel. It was not admitted into the Canon of the Prophets, for the prophetic Canon was already closed. But sometime in the second century B.C. it was admitted into the Canon of the Hagiographa.

The Hulsean Lectures for 1911–12 were delivered by the Rev. Reginald J. FLETCHER, D.D., Preacher of Gray's Inn. They have been published by Messrs. Bell & Sons under the title of *Dei Christus, Dei Verbum* (3s. 6d. net).

The lecturer is sensitive to the criticism which has recently been made upon doctrinal Christianity. He is especially sensitive to the distinction which has been drawn between the historical Jesus and the theological Christ. He thinks that we must face that criticism. And in facing it he believes that we shall find it necessary to acknowledge the distinction as in fact true, and to adjust our theology accordingly.

Dr. FLETCHER, we say, believes that the distinction suggested by the query 'Jesus or Christ?' is a real distinction. He does not believe, however, that it is a necessary alternative. 'Jesus' represents one great body of theology, 'Christ' represents another. These two creeds, if we may call them so, are distinct in origin and for a time had an independent history. But the time came when, like two streams, they ran into one. It came in the lifetime of those who had seen Jesus in the flesh. And Dr. FLETCHER holds that it is possible for us to-day to receive them both. He holds that only in receiving them both do we receive Apostolic Christianity in completeness and in power.

But the titles are ill chosen. The 'Jesus'

stream is best known as belief in the Messiah. That is what Dr. FLETCHER means by the 'Dei Christus' of his title. The 'Christ' stream, which should be called the Logos stream, he represents by the other part of his title 'Dei Verbum.' Let us now therefore discard the misleading distinction suggested by the words 'Jesus' and 'Christ,' and let us speak of the Messiah and the Logos.

The Messianic belief was Jewish. That is well known, and no one has ever thrown doubt upon it. The Apostle Paul had it as a belief, therefore, while he was still an anti-Christian Pharisee. And he retained it after he became a Christian. What did it signify? To some it had a more material political significance than to others; but to all it was a conviction that the Creator of the ends of the earth would make Himself known sooner or later as the God of the Hebrew nation, and would punish the Gentiles who held them in subjection. Moreover, the belief was practically universal that when He did reveal Himself He would do so by a catastrophic act, which would be not less striking than the act by which He had overwhelmed the world in the days of Noah. And when this took place God's Messiah, the Christus Dei of the Latin language, would be there, to be established as a Prince over Israel.

Who was this Messiah? He was variously conceived, but always in some degree supernaturally, and always in some degree anthropically. He was a Son of Man. He existed ideally in the Divine mind from eternity, but He belonged actually to the time-order, to history. Moses, David, and (with reservations) the Persian kings were the models upon which the conception was built. But to these models were always added wisdom and power such as were never possessed by common men.

The Logos conception was Jewish also. It was not so exclusively Jewish as the Messianic idea. The Platonic and Stoic philosophy embraced it. But to Paul it was at least commended by the Wisdom literature of the Old Testament, and especially by the apocryphal Book of Wisdom, with which Paul was, in Dr. FLETCHER's judgment, intimately acquainted. It is probable, he thinks, that before it took final shape in Paul's theology it had passed to him through the Alexandrian speculations which were under the influence of Plato and the Stoics, and through Philo; but its origin and authority for the Apostle was the Old Testament.

Now the Logos conception is wholly distinct from the Messianic idea. It carries us back to the Creation. The Logos is the 'image' or 'shadow' of God, and His instrument in the Creation of the world. The world was 'from' God and 'by' Christ. And being Creator, the Logos was also Preserver, and ever present in the world, the Light of every person that ever enters into it, and sometimes making His presence known in a dream of the night or a waking vision.

Well, the disciples of Jesus identified Him with the Messiah and they identified Him with the Logos. Dr. FLETCHER is not sure in what degree either identification was suggested by Jesus Himself. But he believes that Jesus at least accepted the identification both with the Messiah and with the Logos. The time came, and that within the lifetime of those who had seen Jesus in the flesh, when these two ideas were welded into one. The historic Man, anointed from heaven with the Divine Spirit and endued with Divine power, was amalgamated with the eternal Wisdom or Word, that Divine spiritual Life which was ever in touch with the world. Dr. FLETCHER seems to think that the synthesis was most probably due to the master mind of St. Paul.

This synthesis, we are frequently told, was a serious error, and we must separate the conceptions again. On the one hand we are invited by HARNACK and others to purge Christianity of the philosophical element which has entered into it along with the idea of the Logos, and so preserve

its value for Religion. On the other hand we are advised to drop the historical element. We are urged to give up the old method of thought which, as EUCKEN says, 'conceived of the Divine as being enclosed in a particular point of time.' We are asked to turn from our segregation of the one historic case and contemplate an incarnation in humanity of the Divine Logos, to recognize that the Church is Christ—an extension of His humanity—and its voice His voice.

Dr. FLETCHER does not believe that we require to give up either the Messiah or the Word. But he believes that it is no longer possible to retain either conception in the form in which it has come down to us. The Messianic idea must no longer include the mental picture of a human figure descending from the sky or of a meeting in the air. It must no longer demand a sudden end to the material world or to this planet. And the Logos doctrine must be cleansed of all theories of a pantheistic character, and all speculations which involve the notion that matter is inherently evil. We may then believe in a Christ of God, who comes and goes and will come again; and at the same time in a Word of God, who is ever present. We may believe, and rejoice in the belief, that that very Jesus who comes and goes is with us even unto the end of the world.

About a year ago there was published a life of John Henry Cardinal NEWMAN. It is a large book. Its two volumes contain thirteen hundred pages. Yet it is occupied almost entirely with NEWMAN'S life after he became a Roman Catholic. Only seventy pages are given to that part of his life which he spent in the Church of England, though it is by far the most important part. No proper biography of NEWMAN as an Anglican has ever been written.

There are many Lives of Christ. We have just counted those in our own private library. They number eighty-one, yet only two or three of them touch the life of Christ before He came into the world. They occupy themselves with His life on earth as if there were no other. Yet the heavenly life of Christ is longer far, and far more momentous, than the earthly life.

We do not know so many incidents of the life which Christ lived before He came into the world. But we know enough to enable us to write a consistent biography of His pre-earthly existence. The materials are supplied partly by Christ Himself and partly by His disciples. It is necessary first of all that we should see how it came about that the apostles thought of Him as living an intelligible and significant life before He came into the world.

They knew Him first as an ordinary man. Let us go to Nazareth, where He was brought up, and look in at the carpenter's shop.

In the shop of Nazareth
Pungent cedar haunts the breath.
'Tis a low Eastern room,
Windowless, touched with gloom.
Workman's bench and simple tools
Line the walls. Chests and stools,
Yoke of ox, and shaft of plow,
Finished by the Carpenter,
Lie about the pavement now.
In the room the Craftsman stands,
Stands and reaches out His hands.

One day He laid the tools aside. Word had reached Him that the Baptist was at Bethany beyond Jordan, calling upon the people to repent and be ready for the coming Kingdom of God. He laid the tools aside and shut the shop door, never again to open it. For this was not His work. The call had come to Him to enter upon the work He had been sent to do. What work was that? It was to seek and save the lost.

That evening, when the Carpenter swept out
The fragrant shavings from the workshop floor,
And placed the tools in order, and shut to
And barred for the last time the humble door,

And going on His way to save the world,
Turned from the labourer's lot for evermore,
I wonder was He glad?

That morning, when the Carpenter walked forth
From Joseph's cottage, in the glimmering light,
And bade His holy mother long farewell;
And through the skies of dawn, all pearly bright,
Saw glooming the dark shadow of a cross,
Yet seeing, set His feet towards Calvary's height,
I wonder was He sad?

Ah! when the Carpenter went on His way
He thought not for Himself of good or ill.
His path was one through shop or thronging men
Craving His help, e'en to the cross-crowned hill,
In toiling, healing, loving, suffering—all
His joy and life to do His Father's will,
And earth and heaven are glad.

He came to the Baptist at Bethany and was baptized with the rest. Then, after a time of moral and spiritual conflict, differing only in degree from that which every man must pass through, He invited a few men, mostly fishermen, to accompany Him, and went through the towns and villages preaching, the substance of His preaching being almost identical with that of John the Baptist. But His followers, and for that matter people who did not become followers, soon discovered that this was no common man.

It was the miracles He did that arrested their attention first, and especially His power over Nature. When He turned water into wine the disciples were greatly impressed. The striking words are used that He 'manifested forth his glory; and his disciples believed on him.' And when He stilled a storm on the Sea of Galilee the people were astonished beyond measure, and said, 'Who in the world is this, that even the wind and the sea obey him?'

But His preaching itself was quite unusual. His word was with authority, the people said; and they contrasted it in this respect with the manner of their scribes. Probably what they meant was that, whereas the scribes quoted others, Jesus was Himself the authority for what He said. 'Ye have heard that it was said, Thou shalt love thy neighbour, and hate thine enemy: but I say unto you, Love your enemies.' And although such teaching was startling enough in its independence, especially to a nation to whom independence was the sign of charlatanry, we are told that the common people heard Him gladly. For it was not merely that He spoke with personal authority, He spoke in such a way that even if they did not recognize the obligation of the demands He made upon them, they could not but feel His sincerity, perhaps also the reach of His understanding and the moral weight of His personality.

His personality made a great impression upon them. It was not simply that He was sinless, though that is marvellous enough. Sinlessness is negative. What they saw was the wholeness of His life and character. It was made up of opposites. He was stern enough to drive the traders out of the Temple and tender enough to lift the infants into His arms. And the opposites were all blended into a perfect whole, so that those who knew Him became attached to Him, and those who knew Him best were most deeply attached. It was not the absence of the ordinary and otherwise invariable human errors that they remarked; it was the power He possessed of giving Himself heartily to the self-sacrificing demands of a positive and persistent love.

Then He claimed to be able to forgive sin. This to the Jews was simply blasphemy. For, as they said, and said truly enough, 'Who can forgive sins, but God alone?' They said so truly enough. We are with them in their sense of the impossibility of pardon coming from the hand of any man. For sin, to be sin, is against God. The cry is old, but every generation of sinful men takes

it up and says, 'Against thee, thee only, have I sinned, and done this evil in thy sight.' Yet Jesus forgave sin, making no distinction between one sinner and another, unless it were that the greater sinner had the readier forgiveness. 'Simon, I have somewhat to say unto thee'—and He gave him to understand that the woman who had come into the house in tears had found pardon already, though her sin might be reckoned at five hundred pence against Simon's fifty.

And it is on record that when the occasion called for it He deliberately claimed to be on an equality with God. This deliberate claim is most evident in the Fourth Gospel. But the claim itself is quite inseparable from the other three. He represented His judgment as invariably the judgment of God. 'I say unto you, this man went down to his house justified rather than the other'; that is to say, accepted by God—this publican rather than the Pharisee. And when the lost was found, 'There shall be joy,' He said, 'in heaven over one sinner that repenteth, more than over ninety and nine righteous persons which need no repentance.'

Then came His death and resurrection. And after the resurrection, one of the disciples spoke the mind of them all, and said, 'My Lord and my God.' It was said quietly, and it was quietly accepted. 'Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.'

Now it was not easy for these men to say 'My Lord and my God.' It went against their most intimate ideas and all their most cherished beliefs. It was simply the result of their experience of Jesus. As one of them afterwards expressed it, they declared what they had seen and heard and their hands had handled. For God was a remote being, and the tendency of Jewish thought at the time was to push Him ever further away. They had begun, it is believed, to shrink from the use of the personal name Yahweh and to use a paraphrase instead. In the 8th Psalm there is an interesting phrase referring to the greatness of man. The Psalmist says, 'Thou hast made him but little lower than God.' Later Jews could not tolerate God and man being brought so close together, and they changed the expression into 'a little lower than the angels.'

But to call Jesus God not only withdrew the distance that separated God from man, it also went against the letter of the Law, and that in its first and most fundamental particular. 'Hear, O Israel, Yahweh, thy God, Yahweh is one.' The disciples of Jesus could not fail to see that if Jesus was God, and there was also God the Father, of whom He spoke so frequently, then if there were not more gods than one, at least in the Godhead there was more than one Person. And to this day that is the stone of stumbling with the children of Abraham.

We may safely say that when the disciples of Jesus said 'My Lord and my God' they were driven to it by the demands of their experience. But, having said it, they began to think what it involved. They had new material for their thoughts to work upon; evidently also new faculties to work with. And among other things they came to understand that Jesus had a life previous to His coming into the world.

As we approach this life after them, let us remember that it is the life of the very person who left the carpenter's shop in Nazareth and came to John's baptism. Then—

Could I fear such a hand
Stretched toward me? Misunderstand
Or mistrust? Doubt that He
Meets me in full sympathy?
Carpenter! hard like Thine
Is this hand—this of mine:
I reach out, gripping Thee,
Son of man, close to me,
Close and fast, fearlessly.

The Interpretation of Religious Experience.[1]

By Principal the Rev. James Iverach, D.D., Aberdeen.

The public philosophical career of Professor Watson dates from the publication of his first work, *Kant and his English Critics*. This was published in 1881. Ever since that time he has been busy and has written many works which have taken a high place in the literature of philosophy. He has won special eminence as an interpreter of Kant. He has brought Kant within the reach of English students, first by his admirable work *The Philosophy of Kant as contained in Extracts from his own Writings*, and second by the work *The Philosophy of Kant Explained*. These are works of abiding merit. Though one sometimes feels that Professor Watson interprets Kant from the standpoint of Hegel, and sometimes makes Kant speak from a point of view that he never reached, yet on the whole one obtains from the works of our author help towards the understanding of Kant as regards his own system, and towards the understanding of his place in the evolution of philosophic thought. As to his own proper contribution towards philosophy, the most significant of his works until now is *The Philosophical Basis of Religion*, which in a measure is an anticipation of the Gifford Lectures. He has written other works also, notably his contributions to Ethics and to the history of philosophy, and numerous articles in philosophical journals. Thus, when he was appointed Gifford Lecturer by his Alma Mater, he had a high position as a philosophical writer, and his lectures were awaited with expectation. As for ourselves, we say at the outset that we have been diligent in our study of his works from the beginning, and they lie in array before us. We admire his vigorous writing, his wide knowledge of the history of philosophy, his effective advocacy of idealism, and his vigorous criticism of Hedonistic theories. Agreement on many points we felt as we read his works, but whether we agreed or disagreed we always felt that we lay under a heavy obligation to his clear thinking and his vigorous presentation of his own view. Where we began to part company was when we read his work on the *Philosophical Basis of Religion*, but even there and then our dissent was modified by the reflexion that he was writing, not on religion as a whole, but only on the philosophical bases of it.

It was possible to supplement his view by the insertion of factors and phenomena which he had apparently forgotten. Nor did the account of religious experience given in that work appear to us adequate or sufficient. So we waited with patience for the appearance of his Gifford Lectures. We hailed with gladness the title of the Lectures. It is a great title, 'The Interpretation of Religious Experience.' It covers the whole ground. It is no longer the philosophical basis of religion that we have to study, it is the whole field of religious experience. We do not find, however, any advance on the former work. He has still the same inadequate view of religion, the same tendency to regard it as the other side of philosophy. This attitude is indeed common to all idealists, and it affects the whole estimate of religion formed by them. Philosophically one finds that the one is as necessary to God as God is to the world. We find also that God is nothing for Himself, that the ultimate of thought is the whole, and that God, man, and the world are only aspects of the whole. Dr. Watson has his own peculiarities of statement and of exposition, but the underlying principle of exposition is that common to idealism.

We cannot withhold our admiration and appreciation of the ability of the work, of its cogent reasoning, of its acute dialectic power, of its extensive knowledge, and of its incisive criticism of opposing systems. It is a notable production from every point of view. Whether we have regard to the historical or to the constructive part, it is equally worthy of admiration. Yet it must be said that the historical part is more a history of philosophy than a history of the interpretation of religious experience. He takes a wide survey of the history of thought in matters which certainly border on religion, yet the survey is conditioned by the theory of religion which he has formed.

[1] *The Interpretation of Religious Experience.* The Gifford Lectures, delivered in the University of Glasgow in the years 1910–12, by John Watson, LL.D., Professor of Moral Philosophy in Queen's University, Kingston, Canada. Glasgow: James MacLehose & Sons; 2 vols., 10s. 6d. each.

It is a selection from the history of human endeavour to understand himself, the universe, and God, but the principle of selection is drawn from the speculative scheme brought to it by Dr. Watson. Nor do we find that it is adequate to the purpose set forth in the title of the book, except on the supposition of the truth of Dr. Watson's constructive view of religion. We do not regard his account of the Hebrew, or of the origin and character of the Christian religion, as true or adequate. And there are names in the history of religion of no slight importance which do not appear in his historical survey. The historical part is of great value as a contribution to the history of philosophy, it is of less importance as a contribution towards the interpretation of religious experience.

As to the constructive part, we are in the same divided state of mind, and feel difficulties like to those present to us as we studied the historical part. We have learned a great deal from him as we read his lectures. We are at one with him in his criticism of all forms of materialism, and we feel that the principle of his criticism is not dependent on our acceptance of his absolutism. No doubt he contends for a concrete absolute. The concluding sentences of the second volume may be quoted. 'No doubt if we conceive the ultimate principle as one that abolishes all the self-activity or freedom of finite beings, the result must be, not indeed a mechanical conception of things, but an Absolute of which nothing definite can be predicated. But such an Absolute is at the opposite pole from the Absolute for which I have been contending. The former excludes, while the latter includes, all differences. The one denies that our intelligence can define the ultimate nature of reality, the other declares that in spirit or self-consciousness we reach the idea that makes all others intelligible: the first denies the self-activity of man, while our view maintains that without self-activity man could not exist at all. It thus seems to me that with the removal of these misconceptions, it becomes obvious that the religious interests of man can be preserved only by a theology which affirms that all forms of being are manifestations of a single spiritual principle in identification with which the true life of man consists. Living in this faith the future of the race is secured. Religion is the spirit which must more and more subdue all things to itself, informing science and art, and realizing itself in the higher organization of the family, the civic community, the state, and ultimately the world, and gradually filling the mind and heart of every individual with the love of God and the enthusiasm of humanity.' It is a consummation devoutly to be wished, and we are glad that the author was able to finish his courses of lectures with such a hopeful view. We feel that on his system the hope is not likely to be realized.

Apart from its reference to religious experience, we have some difficulties in accepting the idealist account and interpretation of experience in general. Our main difficulty is that when one accepts the principle of self-consciousness as the ultimate and the highest principle of explanation that can be used, how can it be used in order to get the self? Granted that the unity in distinction of subject is fundamental, and that all experience, as we know it, is under that form, how do we get beyond the self, and reach other selves, or reach objectivity at all? This is the difficulty which has beset all attempts to explain the universe on the principle of self-consciousness. The whole of the idealistic scheme of things is a splendid achievement from the point of view of one self. The great achievement of Hegel is splendid as an account of the process in which the self, passing away from indistinct experience, on to more complete articulation of its experience into definite principles, at length arrives at complete self-consciousness, and to complete self-mastery. But in that account it is assumed that this account of the evolution of self-consciousness is also a complete account of the evolution of the universe. The analysis of self-consciousness easily led to a victory over the old dualism of mind and matter, and over all other dualisms of a similar order. But in that victory it was brought face to face with a new dualism, namely, that between one self and another self, or between self and society. How does it surmount that new dualism? Usually we are led away from the story of the evolution by which the self reaches complete self-consciousness to a study of the means whereby the self is able to realize itself. The ground is shifted, and we obtain a discussion of society, of the origin of the individual within society, of the ways in which society equips its children for the warfare of life, —in art, science, philosophy, language, and so forth—and we are told that the individual can

realize himself only in society. All this is very true and very trite, but to what purpose are we told all these truisms? For one thing it helps to obscure the issue. The issue is, How can a history of the evolution of the self, under the rubric, subject-object, help us to unlock the mystery of the universe? It does not help us to have a picture of the achievement of many selves working in harmony, and a description of the work of what is called the 'objective spirit' if we are not shown the bearing of it on the evolution of self-consciousness as the key to the mystery of the universe. Can the passage from the individual self with which idealism begins to the multitude of selves which the second line of thought indicated above be harmoniously taken? Briefly taken, idealism says, subject and object are correlative, every object implies a subject, and *vice versa*; therefore the universe considered as object implies a subject, and a subject great enough to be equal to its mighty task. But there are many steps between, and these are neither explicitly taken nor lucidly explained. We submit that it is not harmonious thinking to start with the one self, and then to pass suddenly to the co-operation of many selves, without an examination of the process of how the experience and the method of the one self, which, as it is all that has been examined, can become the common experience of the many selves which is presupposed in art, science, and so on, and shown to have been operative in the evolution of the one self. The antithesis of the self and society has only been avoided, this dualism remains. The master himself brings us face to face with this antithesis, and he leaves us there. 'The idea of a unit or a One is, to begin with, something wholly abstract: these units get a still deeper meaning when they are expressed in terms of Spirit, since they are characterised as persons. Personality is something which is essentially based on freedom; freedom is its first, deepest, most inward form, but also its most abstract form as the freedom which proclaims its presence in the subject by saying, I am a person, I exist for myself. This is isolation pure and simple, a condition of pure reserve.

'When therefore these differences are defined thus, and each is taken as a unit, or in fact as a person, owing to the infinite form according to which each moment is regarded as a subject, the difficulty of satisfying the demand of the Idea that these differences should be regarded as differences which are not different, but are purely one, and that this difference should be abolished, appears to be still more insurmountable.

'Two cannot be one: each person has a rigid, reserved, independent, self-centred existence. Logic shows that the category of the unit is a poor category, a wholly abstract unit. But when we are dealing with personality, the contradiction seems to be pushed so far as to be incapable of any solution: still the solution is contained in the fact that there is only one person, and this threefold personality which is posited merely as a vanishing moment, expresses the truth that the antithesis is an absolute one, and is not to be taken as an inferior antithesis, and that it is just exactly when it has got to this point it abolishes itself. It is, in short, the nature or character of what we mean by person or subject to abolish its isolation, its separateness.

'Morality, love, just mean the giving up of particularity, or of the particular personality, and its extension to universality; and so, too, is it with the family and friendship, for there you have the identity of the one with the other. Inasmuch as I act rightly towards another, I consider him as identical with myself. In friendship and love I give up my abstract personality, and in this way win it back as concrete personality. It is just this winning back of personality by the act of absorption, by the being absorbed into the other, which constitutes the true nature of personality' (Hegel's *Philosophy of Religion*, vol. iii. pp. 24–25).

Such is the statement of the dualism between the individual and society as it presented itself to Hegel, and such is his way out of the difficulty. It appears to us that he has not overcome the difficulty; he has evaded it. What his argument would require, nay what his system requires, is to discover a consciousness of the community to which love, morality, and so on, would be present, and to confront this object with a subject equal to the strain. He says nothing of this consciousness save in vague and metaphorical terms. Inasmuch as I act rightly towards another, I consider him identical with myself. So be it; but the argument requires that the two should now have common consciousness, and the separate consciousness ought to be abolished. There is thus this great hiatus in the ascent from self-consciousness, as it exists in the individual subject we know, upwards to that absolute self-consciousness which

is subject to the universe as object. It would seem that the idealistic philosophy ought to do its work over again.

As it is with the disciples' master, so it is with his disciples. They all ignore this difficulty. Hegel says in his *Logic* (Sect. 48, Wallace's translation), 'Every actual thing involves a co-existence of opposed elements. Consequently to know, or, in other words, to comprehend an object, is equivalent to being conscious of it as a concrete unity of opposed determinations.' It is profoundly true, as far as regards the world with which we are in interaction; for any object in the world, and the world as a whole consists of elements which exist only as they are related, all these antinomies have been overcome by thought, and the knowing self has been able to hold the object together, the opposition notwithstanding. But there is one field of operation of the conscious mind in which it finds itself under different conditions altogether. We have to think of a different kind of unity. There is an experience alongside my experience into which I cannot penetrate. That self has its own experience, of which by certain signs I may be aware; but that other self thinks its own thoughts, enjoys its own life, and, while we have a consciousness of common aims, hopes, and fears, yet we have not a common consciousness. But each subject is a universal intelligence. Well, that makes the idealistic synthesis all the harder to understand. Dr. Watson's solution of the antinomy, a solution which is often expressed in these lectures, is as follows: 'Self-conscious individuality is the world of spiritual life, which assumes the form of the moral life and the order of society. Freedom is necessarily involved in morality. To be free is not to lead an isolated life, but a life which is most perfectly identified with the ends that reason prescribes. A community of self-conscious individuals, all recognising that each must be a self, and that what is demanded of one is demanded of all under the same conditions, is freedom, because no subject can be free that does not recognise the claims of every subject as equal to his own, and his own as equal to the claims of others. The moral life is thus essentially a social life. Action which proceeds from such a regard for oneself as is inconsistent with due regard for others, is not moral. Thus there is no opposition between egoism and altruism, such as is sometimes affirmed. To realise myself I must attain that which is best for me: but that which is best for me is that which is best for all other selves as well. Thus morality involves the transcendence of immediate impulse, and the setting up of laws that are permanent and universal, existing as it does only through the realisation in the individual of universal self-consciousness.' We read this paragraph, as we have read much in these volumes, without dissent. We agree with it all, and in fact think highly of it. But the leap upward and forward, in the last sentence, took our breath away. Yet we ought to have expected it, from many passages in the lectures. But nowhere have we found a sufficient justification of the statement that morality exists 'only through the realisation in the individual of universal self-consciousness.' The argument of the paragraph would only justify the assertion that a community of self-conscious individuals should itself be self-conscious. Indeed, Hegel goes often far on the way towards this assertion, and his doctrine of the State seems to involve it. Dr. Watson's argument would seem to need it as well, as a step on the upward path towards a universal self-consciousness. For all that he sets forth in the foregoing paragraph can be maintained without that which is added in the concluding sentence. The passage from the individual self to a multitude of selves cannot be taken by the bridge set up by Hegel, and supported in his own way by Dr. Watson. For though the principle of self-consciousness is the highest category we can use, it is impossible by its exclusive use to rise higher than the self. So idealists, consciously or unconsciously, take refuge in considerations similar to those contained in the passage quoted from Hegel, and in the paragraph from Dr. Watson. It seems to be illegitimate without discussion to extend the principle of self-consciousness which undoubtedly holds together the elements of self and not-self in unity to the inclusion of self and other selves in a similar unity. Experience is possible because the self is the ground of all experience. But the opposition of subject and object takes on another colour when the opposition is between one self and another. Here we observe that Hegel and Dr. Watson bring in the impersonal as a bond of unity. But when they do so they have ceased to use the formula of self-consciousness.

Thus we are not able to follow the absolute idealists in their swift ascent to the universal self-

consciousness. And we do not regret it much, because the universal self-consciousness is only a poor and barren category for that which men call God. Even Philosophy as the ultimate interpretation of experience cannot long dwell in contentment with it, and religion must have something greater far than this. Had we space we would try to point out how much of religious experience finds no place in this interpretation of it. Nor do we find that Dr. Watson is always fair in his criticism of other interpretations. We have no interest in defending Deism, nor any other of the *isms* which are criticised by Dr. Watson. We find that Theism is not touched by any of his criticisms. But even his criticism of Deism is somewhat inept, and certainly his criticism of the doctrine of creation is open to criticism. The difficulty involved connected with this view is insuperable. In the first place, it involves the contradiction that 'God is infinite before the creation of the world, and is no more than infinite after its creation.' At first we put this down as a philosophical ineptitude. But it occurs again and again in the course of these discussions. We do not know what the author means when he applies quantitative measures to God, or how he can apply such measures to spirit. But quantitative measurements can apply only to material things, and cannot be applied at all to Spirit. If God is Spirit, and Dr. Watson says so, His infinitude is there irrespective of the world, and the existence of the world has no relation to His infinitude, unless we hold that matter limits spirit, as matter limits matter. We are not afraid to defend on philosophical grounds the sublime saying, 'In the beginning God created the heavens and the earth.'

We intended to notice the way in which Dr. Watson deals with the problem of evil, and we had some notes of his treatment of the antinomy of necessity and freedom. But on these we cannot enter. We say this only, that the problem of evil is a problem for all kinds of theology and of philosophy. It does not help a reader when he finds Dr. Watson magnifying the problem when he is criticising Deism, and minimising it when he sets forth his own system. In the one case it is absolutely destructive of the view that a just and good God created the world, on the other hand it is only a stage in the evolution of good. Has it occurred to Dr. Watson that a holy and just God could create a world which should grow, through a process of evolution, towards such an end as would finally justify the process? What if the unity of Creator and created is, not a starting-point, but a goal? Theism is as evolutionary as Idealism is. Says Professor A. E. Taylor (*Review of Theology and Philosophy*, viii. 56):

'I urge, then, that the sound contention that a world in which we can co-operate with one another and with nature must be a systematic unity of itself tells us nothing as to the nature of the constituents of that world, or of the precise way in which they are wrought into unity. To know anything of that you must go to living experience and see how unity manifests itself there. So far as the bare logical principle takes you, a world of absolutely genuine individuals, even a world consisting exclusively of persons, united by community of aim and purpose and by their relation to a common personal Creator, satisfies it just as well as a world which is thoroughly mechanical in its structure, and consists of complex predicates of a single subject.' We, too, believe in a rational world. We believe that the world is systematic, but we also believe that the principles of these Lectures fail in doing justice to this contention.

We look at one more passage of the Lectures as we close. 'The idea of humanity is not a mere abstract conception, formed by elimination of the differences of one man from another, but that of a concrete spiritual being, containing all the perfections of which individual men are capable. Such a conception has been elaborated by the Church in the Person of Christ, and in devotion and love for this concrete realisation of the ideal may be found the living principle by which the evil of human nature can be transcended. In this divine figure is gathered up and concentrated that comprehensive sympathy and love for all men, which is fitted to awaken a corresponding sympathy and love. Here we have the combination of absolute love and of absolute righteousness. When the individual man is possessed by the spirit of which Christ is the perfect embodiment, he is lifted above himself and made one with God. The Christ which operates in and through the spirit of individuals is God himself, present now as he has ever been, in the souls of all men, revealing himself in all that makes for the perfect life. Christ after the flesh, the historic person, has passed away, but the Christ of the spirit remains for ever,

for he is one with the ever-growing life of humanity which consists in the progressive conquest of evil by the living power of goodness.' If that is all that one can say of Christ, then from that point of view the interpretation of Christian religious experience is impossible. Communion with Christ as a living Person is a fact of religious experience, attested by testimony in all the Christian ages. Christ after the flesh, he says, has passed away. Has He? We know that from the time of Strauss and Baur it has become a commonplace of some kinds of criticism that it was through the Messianic conception that Christianity attained to concreteness and universality. Our contention, on the contrary, is that it is through the real historic figure depicted in the Gospels that Christianity became a religion for humanity. There were many forms of Messiahisms in the first century, but these have now only an antiquarian interest. That form of Messiahism which we call Christianity has become perpetual just because at the heart of it is the Man of Nazareth, that gracious thorn-crowned figure who lived and died for men. The abstract Christ of the paragraph would be powerless to effect the ends which Dr. Watson describes so sympathetically. We need the human Christ, who died and rose again, who lives still, and with whom men can hold communion to-day. He lives and works to-day, and the power of Christianity lies just in this that men can truly say and realize that Christ is a person who can help, save, and make men blessed to-day.

The process of turning historic facts and persons into ideas began very early in the Christian Church. One finds the process described and repudiated in the First Epistle of John. We find it in full swing amid the Gnostics; we find it through the ages, and we find it again in full bloom in the lectures of Dr. Watson. But whenever this tendency has obtained predominance in the Church, then the Church's aggressive mission has almost ceased. It was only when men returned to the New Testament, and took the Jesus of the Gospels seriously, that the Church could perform her gracious healing work. For after all has been said ideas are only Ghosts that pass athwart us in their vapour, and leave us untouched and cold. So we cannot accept the idealistic Christ presented to us by Dr. Watson. We think we can justify the reality of Christ on grounds of reason, and certainly we need Him if we are to have an adequate explanation of our religious experience.

The Great Text Commentary.

THE GREAT TEXTS OF ACTS.

Acts x. 34, 35.

And Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to him.

I.

1. The place in which the remarkable vision (vv.[10-15]) appeared to St. Peter was peculiarly adapted for its purpose. The outward circumstances most appropriately clothed and expressed the inner meaning of the vision. The harbour of Joppa was the only one on the sea-board of Palestine—the only point of contact between the exclusive Jews and the outlying nations. The difficulty of going in and out—owing to its wild rocks and stormy waters—symbolized, as it were, the difficulties of creed and race which lay in the way of the extension of the Divine kingdom. It was by the way of Joppa that the Gentiles of Syria landed the cedar and the pine-wood which Solomon employed in building the temple of the Lord at Jerusalem. It was by the way of Joppa that similar materials were conveyed, by permission of the Gentile Cyrus, for the rebuilding of the second temple under Zerubbabel. It was by the way of Joppa that Jonah went to preach salvation to the Gentile Ninevites. And now it was by the way of Joppa that the Jews were appointed to convey to the Gentiles the glorious gospel of Him who was typified by the temple, who had tabernacled with men, and by His life and death had united in bonds of brotherly love the estranged nations which He had made of one blood. In this port-

town many sailors, traders, and artizans of other nations resided, some of whom, by becoming proselytes to the Jewish faith, formed the link connecting the Jews with the Gentiles, the law of Moses with the gospel, the synagogue with the Church.

2. The heavenly vision and message took shape from the natural condition of the apostle at the time. He had been fasting and praying for several hours, and was in consequence worn out with fatigue and faint with hunger. The higher want of his spirit was therefore supplied by a vision suggested by the want of his lower nature. The Divine light which, breaking through the misty atmosphere of traditional notions, was about to rise upon his soul displayed itself, as Neander says, in the mirror of sensuous images proceeding from the hunger of his body. Probably, too, the form of the vision—the mould in which it was cast—was determined by the circumstances in which he was placed. He was living in the house of Simon the *tanner*, a man whose occupation was regarded by the stricter Jews as unclean. The Levitical law forbade contact with death in any shape lest defilement should be contracted; but here was a man whose calling exposed him to constant contamination. He prepared the skins of animals—clean and unclean without distinction, we may suppose, if they suited his purpose.

The trade in which St. Peter's host was engaged may have suggested the great sheet let down from heaven, knit at the four corners, filled with all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air; just as the shepherd's ordinary watch-fire, and the natural thorny growth of the desert formed the outward vehicle by which God revealed Himself to Moses. The fact that he was the guest of such a man indicated that he had lost much of his old Pharisaic strictness—that the events of Pentecost, the conversion of the Samaritans, and, more than all, the new element in the teaching of Stephen sealed by his death of martyrdom, had somewhat enlarged his heart, and dispelled some of the most bitter of his Jewish prejudices. The house of Simon the tanner at Joppa was not only physically, but morally a half-way house between Jerusalem and Cæsarea, between the temple of the Jews and the house of Cornelius the Roman centurion. And yet, notwithstanding the inconsistency of his conduct in dwelling in the house of an unclean person, the Jewish instincts of St. Peter recoiled with abhorrence from the vision which presented in such a palpable shape before him what he had been taught and accustomed to avoid carefully as a source of moral infection.

It is Christianity alone which, as the religion of humanity, as the religion of no caste, of no chosen people, has taught us to study the history of mankind, as our own, to discover the traces of a divine wisdom and love in the development of all the races of the world, and to recognize, if possible, even in the lowest and crudest forms of religious belief, not the work of the devil, but something that indicates a divine guidance, something that makes us perceive, with St. Peter, 'that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is acceptable to him.'[1]

II.

1. Cornelius was a centurion. He was in command of a company of Italian soldiers, and was stationed at Cæsarea, a city situated on the Palestine coast of the Mediterranean Sea, and built by Herod the Great. Judging by the name he bore, which takes us back to the name of some of the most illustrious families of Rome, the centurion himself was an Italian. He was evidently an intelligent, sober-minded man, calm in his disposition, serious in his purpose, and of a singularly deep religious nature. Like others of the worthy remnant of his morally decaying nation who had not followed the leaders of opinion into a wholly despairing mood or a scornful indifference to Divine things, he hungered in his inmost soul for God, and in virtue of this feeling his heart responded warmly to the spiritual ideas and habits of the people who were about him. He came to be known as a man of marked piety and great reverence, as one who ordered his house in godliness, who had an open hand for the poor, and who kept his heart in communion with the Father through prayer. These are the qualities and characteristics ascribed to him, and this is the beautiful language in which the Scriptures have immortalized his memory: 'A devout man, and one that feared God with all his house, who gave much alms to the people, and prayed to God alway.'

2. Cornelius was keeping the stated hour of prayer, three o'clock in the afternoon, according to the Jewish custom. He was one of those who are always praying and *therefore* observe stated

[1] Max Müller, *Science of Religion*, 29.

times of prayer. It is only people who are always praying to whom stated hours of prayer seem essential and fruitful. And, while he was praying, there came to him a vision, such as is not unknown to-day to those who have pressed through, in continuous supplication, into the secret shrine of prayer. There seemed to be a man standing before him, in shining garments, who told him that his prayers and his almsgiving had been accepted by God; and now, if he wished for further light, he should send to Joppa, and fetch Peter from the house of one Simon the tanner.

III.

1. Turn back for a moment to Peter. Not all at once did he learn his lesson. Few men ever do. It takes time to come into the mastery, and still more to yield to the mastery, of conceptions which are new and revolutionary. He was 'perplexed.' The vision was a mystery to him, and the secret or intent of his strange experience he could not quite divine. But he was not long to remain in doubt and confusion of mind. For thirty-five miles down the coast, at Cæsarea, God, whose ways are not our ways, had been working, as we have already seen, on another heart and getting it ready, not only to receive a great and crowning blessing, but to interpret to this bewildered apostle the meaning and purpose of what he had seen. As a result of this preparation which had been going on at Cæsarea, and while Peter was still agonizing over the problem of his vision, three men stood at the gate of the tanner's house and asked for the guest whom he was entertaining. They had come from Cornelius.

2. The following morning Peter returned with them to Cæsarea, taking with him a number, six in all, of Jewish brethren. They were all day travelling, and passed the night, Lumby thinks, at Apollonia. The next day they arrived at Cæsarea, and entered the house of Cornelius, who had gathered his friends and household servants together to hear the whole counsel of God. What a congregation! They were in sympathy with the Word, and they were there to obey the Word. They had not come together to be entertained, neither had they come together as critics, but as men anxious to know the truth and to obey it. Each rehearsed his story. Peter reminded those present of the unlawfulness—this was under current interpretation of the Levitical law—of what he had done in coming to them and entering into these relations with them; but instructed by his vision, and reassured and urged on by the Spirit, he was there 'without gainsaying,' so he declared, to learn what was desired of him. Speaking for himself and the others, Cornelius said, 'We are all here present in the sight of God, to hear all things that have been commanded thee of the Lord.'

3. There is one conclusion, at any rate, which we cannot but draw from this meeting. It is a lesson of *the need and value of prayer*. These two praying men met. I have all sympathy with unbelievers, but no sympathy with unbelievers who do not pray. You need no dogma to teach you to pray; it is part of the very instinct of the human heart; it is an impulse which you have to repress, not to create. If, being an unbeliever, you do not pray, you are never likely to know. Cornelius, not knowing, still prayed, and therefore knew. There are many among us to-day, who have no more religion than Cornelius had. They say, 'We know, or we believe in, God; we feel that that is a truth of the reason. We know and we believe in righteousness; we know that that is a truth of the conscience. And yet, we do not believe in Christ, we do not accept the great revelation of God.' No, I will not quarrel with you, if you do not accept that revelation as yet; always provided that, believing in God, as you say you do, you are continually praying to Him for light; and believing in righteousness, as you say you do, you are living the life of purity and truth. We will make no quarrel with the unbeliever who prays, who knows what is right, and therefore does it. As certainly as the sun rises in the heavens, to such a man Christ will rise, with healing in His wings; and He will be the solution of all the difficulties, as He was to Cornelius, the Roman centurion. And, equally, those of us who believe in Christ, like Peter, and who wish that we might serve Him and bring other souls to Him—we must pray, and pray for them. We cannot do much, alone. We do not know which men to speak to. We do not know which is the opportunity; and when the opportunity comes, we do not know what to say. Prayerless men make a constant bungle of religious talk. No one should talk religion who is not always talking to God, and is not always hearing Him speak. Pray God

will teach you whom to seek and what to say. For the most part, we poor human beings live deep down in the dark cells of human life, and insuperable barriers are between us which we cannot pierce, so that we cannot touch our brother, or be touched by him. But God says, 'Mount up on the wings of prayer, get up into the higher atmosphere.' There, in the higher air, we meet with one another, and our hearts are opened to one another, and we can speak of the things that touch us deeply, and we can win our brother to God.[1]

IV.

It was just as characteristic of St. Peter to be slow in finding out new principles, and tenacious in holding by old prejudices, where it was a question of mind and will, as it was for him to be hasty and impulsive in action where the affections were called in question. It is difficult for us to estimate how much it had cost him to break through his ceremonial pride and accompany the messengers of Cornelius; so much so that he was even unable to lay it aside without mention after entering the house of the centurion. But, to whatever extent Peter had suffered on the journey and before, through laying aside his pride, he must have felt some compensation when he found the reception which awaited him. 'Thou hast well done that thou art come,' said Cornelius, 'now, therefore, we are all here present in the sight of God, to hear all things that have been commanded of thee of the Lord.' No preacher could desire more favourable circumstances for preaching a sermon.

Then Peter opened his mouth and gave unhesitating utterance to the large and gracious thought into which he had been led. 'Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to him.'[2]

1. *God is no respecter of persons.* A little while ago he was saying, 'Not so, Lord.' Nothing common or unclean must pass his lips. He could share in no intimacy of association, and no free and fraternal mingling, with pagans. Now he was avowing it as a fresh 'perception' or discovery, and by implication a fact to be recognized in all intercourse with all races and in all labours for the salvation of souls, and the extension of the Kingdom of Christ, that God has an open heart and an open hand for the people of all nations, and that no man, speaking in the name of the Father and of the Son and under the guidance of the Divine Spirit, may venture to call any other man common or unclean. This broad principle which St. Peter was led to enunciate at Cæsarea, is one of the fundamental principles of St. Paul's teaching. His position in the matter throughout was impregnable and unswerving. If the Gentile Christians submitted to the condition of circumcision, they not only threw away their natural freedom, but they embraced Salvation on a false basis, they put the Law before the Gospel, and entered upon membership in the Church through the gate in the Synagogue, not through faith in the free gift in Christ Jesus. Thus St. Paul saw that a universal principle was being assailed; not for the Gentile only, but for the Jew, and for all men, Christ has superseded the Law. For the Jew, then, it was not circumcision that constituted his right to membership in the Church, nor on the other hand was it a barrier to him, for he, being born under the law, had come naturally under the ordinances of the law. The case of the Gentile was not so, if he willingly put himself under the law, he bound himself to fulfil the whole ritual of the law—a condition amounting almost to a natural impossibility, and certainly leading to insincerity.

St. Paul's views on this subject are clearly and forcefully stated in his letter to the Galatians, who had also been perverted by this strange doctrine. Here he vindicates the doctrine which he has taught them before, which he 'received not from man, but through revelation of Jesus Christ.' 'Though we,' he says, 'or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema.' St. Peter himself had been partially carried away by this Judaizing influence. St. Paul's revelation was clearer than that of the elder apostle's; he was able by an unanswerable argument to convince St. Peter that he was acting inconsistently (Gal 2^{14})—an argument that appealed so strongly to St. Peter that he put it forth again, with his own embellishment, to convince the Jerusalem Council: 'Why tempt ye God, that ye should put a yoke on the neck of the disciples, which neither our fathers nor we were able to bear'? (Ac 15^{10}).

[1] R. F. Horton. [2] F. A. Noble.

There is an ancient Jewish story repeated by Dean Stanley in *The Jewish Church* (where its origin and transmission are dealt with in a footnote)—which finely illustrates the impartiality of God.

'When Abraham sat at his tent door, according to his custom, waiting to entertain strangers, he espied an old man stooping and leaning upon his staff, weary with age and travel, coming towards him, who was an hundred years of age. He received him kindly, washed his feet, provided supper, caused him to sit down, but observing that the old man ate and prayed not, nor begged for a blessing on his meat, asked why he did not worship the God of Heaven? The old man told him that he worshipped the fire only, and acknowledged no other God; at which answer Abraham grew so zealously angry, that he thrust the old man out of his tent, and exposed him to all the evils of the night and an unguarded condition. When the old man was gone, God called to him and asked him where the stranger was; he replied, "I thrust him away, because he did not worship Thee." God answered, "I have suffered him these hundred years, though he dishonoured Me: and couldest thou not endure him for one night, when he gave thee no trouble?" Upon this, saith the story, Abraham fetched him back again, and gave him hospitable entertainment and wise instruction. Go and do thou likewise, and thy charity will be rewarded by the God of Abraham.'[1]

2. The Church does not yet in all respects live up to the great principle which St. Peter enunciated in his address to the household of Cornelius, but the sublime truth remains and will remain for ever that God is no respecter of persons, and that while all need to come to Him, all may come to Him and have share in the peace and glory of the everlasting inheritance.

The heavenly vision which appeared to St. Peter condemns the ceremonial distinctions which Christians still keep up. We break up life into fragments, and assign this part to the world, and that to God. We draw a line of demarcation between the secular and the sacred, as distinct as the line of verdure and the line of desert that run side by side, but never intermingle, all along the valley of the Nile. Such a division savours more of Pharisaism than of Christianity. Our Lord, by taking our nature and living our life, made them potentially divine. Ever since He broke the bread of common life and walked our earth, He made every meal a sacrament and every spot holy ground. As the body is one, so also is the Christian life. Physical health is the harmonious action of every member according to its natural law; and religion is the true health of our whole being—the sanctification of body, soul, and spirit. Religion is the consecration of everything to God—of the whole of life—its eating and drinking as well as its fasting, its working as well as its praying, its joys as well as its sorrows, its pleasures as well as its duties, its week-days as well as its Sundays. It alone gives to man the use of his whole being and of the universe around him, and shows to him that 'The true human completeness lies, not in the proscription of any of the elements of his being, but in their proper exercise, and in the right blending of the whole.'[2]

For religion all men are equal, as all pennies are equal, because the only value any of them have is that they bear the image of the King. Piety produces greatness, precisely because piety in itself is quite indifferent to greatness. The strength of Cromwell was that he cared for religion; but the strength of religion was that it did not care for Cromwell—did not care for him, that is, any more than for anybody else. It has often been said, very truly, that it is religion which makes the ordinary man feel extraordinary; but it is an equally important truth that it is religion which makes the extraordinary man feel ordinary.[3]

A little while ago I read an account of what happened to Pastor Funcke of Bremen, who is well known in Germany. He went to see a working-man, whom he describes as a tall, strong man, with a red beard, living in a miserable little place, up a flight of rickety stairs. The man would not listen to him at all, but flew into a passion, saying, 'I don't want to hear anything about your God. I don't believe there is a God.' Then, clenching his fist, he said, '*This* is my god!' and bringing it down on the table with a thump, he added, 'If ever I find you on these premises again, I will put my god into your face!' The pastor went away, but a few days later hearing that the man was out of employment, he busied himself in finding a situation for him. By and by the man heard of this. He went to him and said, 'Is it true, sir, that you took the trouble to find me this employment?' 'Why, yes, it is true.' 'Well,' he said, '*all* Christians are not hypocrites!' That was to him a discovery, it seems. He invited the pastor to his house, and listened to him. 'And now,' says Mr. Funcke, 'he, his wife, and children are amongst the best of my church members, and theirs is one of the happiest homes in the parish.'[4]

[1] Stanley's *Jewish Church*, i. 18.

[2] H. Macmillan, *The Garden and the City*, 322.

[3] G. K. Chesterton.

[4] Theodor Monod.

The Danger of Mares' Nests in Theology.

By the Rev. A. E. Garvie, D.D., Principal of New College, London.

II.

1. We have seen that the Hegelian version of Christian theology is a mare's nest. But philosophy, especially idealist philosophy, is not the latest intellectual fashion. It is psychology that is considered up-to-date; for it is expected to give us sure knowledge and not vain speculation. There can be no doubt of the value of psychology, the scientific study of the mental processes; and what follows is not in any way intended to discredit psychology within its own proper province. Neither need it be disputed that we can learn a great deal about the nature and the development of religion in the human subject by the application of the psychological method. The ultimate problems of the origin, the value, and the validity of religion, however, so involve the reference to the divine object, that psychology by itself is incapable of answering them; and there is still room for a philosophy of religion alongside of a psychology. In the solution of the problems of religious education and 'the cure of souls' psychology is likely to be more and more a potent factor. In the interpretation of the Scriptures the dogmatic has given place to the historical and the critical treatment; this needs to be supplemented explicitly by the psychological, although it is already implicit in both history and criticism. We must interpret words spoken or written, deeds done and sufferings borne, through the human mind of speaker, writer, doer, or sufferer. Such books as James' *Varieties of Religious Experience*, Starbuck's *Psychology of Religion*, and Davenport's *Primitive Traits in Religious Revivals*, to mention only a few of an alarmingly increasing multitude, are not only of keen interest, but of great value to the Christian theologian. But when we look more closely at the applications of psychology to the religious consciousness, especially to the Christian faith, we shall probably have to record the discovery of more mares' nests.

2. Before we inspect with curiosity two of these specimens of the illusions of thought, it will be well to call attention to some of the defects of the method of psychology.

(*a*) Modern psychology is being studied in very close alliance with physiology. If the thought of former days unduly ignored the dependence of mind on brain, of soul on body, the tendency to-day is to exaggerate the closeness of the relation. It is assumed that there is a constant and complete parallelism between mental and organic processes; and that it is the organic rather than the mental process which is determinative. But we may remind ourselves that, from the standpoint of the physicist, Sir Oliver Lodge admits that life transcends, while it utilizes, physical and chemical forces; and from the standpoint of the psychologist the late William James insists that brain is not the productive, but the permissive or transmissive organ of mind. While, in regard to sensation and movement, where the common activity of mind and body is evident, psychological investigation may establish so constant and complete correspondence, observation and experiment cannot so penetrate the inmost recesses of the inner life of the soul in religion as to demonstrate the same dependence of soul on body. In applying psychology to religion we must then beware of its physiological bias, as here one seems to be entering a realm beyond the methods of either of these sciences.

(*b*) But, *secondly*, psychology is compelled to abstract mental processes for their separate observation, whereas mind is a concrete unity. The method of psychology tends to be *atomic*, whereas consciousness itself is organic. Mind is a *continuum*, not a sum of states and movements. Further, psychology aims at objectivity and at observing the phenomena of mind as physics observes the phenomena of matter; but surely what is distinctive of mind is its subjectivity. Consciousness comes to its own in self-consciousness. Psychology may describe thoughts, feelings, and volitions as phenomena, but for the self these are not phenomena, as material objects are and must be for the human mind, but noumena, for they have significance and value only as its own. To ignore or neglect the subject here is to distort the reality

to be studied. If in religion especially the subjectivity is primary, the meaning and worth of the experience lying in what it is for the experient, we seem to need a very much more subtle method than any that scientific psychology has yet reached in order to interpret adequately and accurately the life of the soul, not as it *appears*, but as it *is*.

(*c*) A danger to be shunned is this, that the interest of the psychologist in religion may be not so much in its normal course as in its abnormal features. Conversion and revivals sometimes present psychical conditions that are unusual, and connected with them are abnormal features, and disturbances in various ways of the normal inner life. The types of religious experience selected as of special interest may present peculiarities that are not at all common to the religious life. Where psychology is thus applied to religion, it tends to become rather a pathology than a physiology (to borrow a distinction from the organic realm) of the life of the soul. It would be folly to ignore the significance of these unusual manifestations of the religious life, but it would be still more folly to depreciate in comparison with them the value of the less striking forms in which the religious life in most men expresses itself. The impression that such a one-sided treatment makes is that religion itself is something abnormal, an alien invasion of the mind of man, a hurtful disturbance of 'the even tenor of his way,' a perilous diversion from the safe path of his sanity. The proof from psychology that conversion, revival, contact and communion with God, are subjective facts, real as far as the science can test them, and not illusions and inventions, would be too dearly bought if the objective reality of the God to whom religion relates man were thereby obscured or distorted.

3. We can now turn to the first of our instances of a false application of psychology to Christian theology.

(*a*) We have been hearing a great deal in recent years about the *subliminal consciousness*, a rather contradictory phrase, as it describes a consciousness that is beyond, or rather below, the bounds of consciousness. Sir William Hamilton more correctly called the fact so described *mental latency*. As man is embodied mind, his consciousness has an organic basis. This consciousness is not continuous, nor is he at any moment conscious of the whole content of his mind. Impressions in consciousness pass out of consciousness, but can be recalled to consciousness. Memory, and the sense of personal identity, suggest a continuity of mental life, uninterrupted by the transition from consciousness to unconsciousness. A train of thought, as in the solution of a problem, may have been interrupted, as in sleep; and when it is resumed, it is not exactly at the same point, but an advance toward the solution has been made, even if the solution does not at once present itself, when attention is again fixed upon the problem. The conclusion is inevitable that there is an activity, which we must describe as *mental*, that is not entirely within our consciousness. It has been recently held that the source of religion is in the *unconscious*; that it is in the processes beyond the margin of consciousness that the real contact of the soul with God takes place; and that the conscious part of religion may be the least part of the total reality of that contact.

(*b*) If in God we live and move and have our being, if He is the spiritual environment, as nature is the physical environment, of our life, it is assuredly true that we are not conscious of the whole contact with either the one or the other environment. Our body is affected by the world in our breathing, feeding, moving, by light and heat, in far more ways than we are ever aware of; and so doubtless our souls are being influenced by God far beyond the measure of our consciousness. But it is most desirable that we should not confuse the distinction between our dependence on the physical universe through our body, and on God in our spirits, which are in His likeness and for His fellowship, by the use of the same term for that part of the contact that falls not within our consciousness. By so doing we mix up organic processes and spiritual experiences, and so encourage the tendency already noted, of allying psychology too closely with physiology. If we use *subliminal* for such mental activity out of consciousness as is directly dependent on organic conditions, we should use such a term as *supraliminal* for all of our life in God that lies beyond our consciousness; and if the purpose of our ordinary life is to rise as far as we can out of the depths of the subliminal into clear consciousness, so it should be the aspiration of our religious life to lift our consciousness to the heights of what still is to us *supraliminal*, but what a finer and keener spiritual discernment might secure as a known reality for us.

(*c*) It seems of the utmost importance to insist on this distinction, for we must not confuse the moral ideals and spiritual aspirations which summon us to realize ever more fully the spiritual environment in which our life is with God with the organic processes on which much of our mental activity as embodied spirits necessarily depends, and with the natural impulses and emotional disturbances that arise from our dependence on the body as affected by the world around. We obscure the meaning and depreciate the worth of religion by making it so dependent, as psychologists often do, on only partially understood organic processes. Conversion is not merely a natural event, an *epiphenomenon* of adolescence, as some treatments of the subject suggest. Revivals are not explained fully by the *mob-mind*. It may be frankly admitted that emotions especially are affected by organic conditions; but that influence does not give them their distinctive religious character, but the object for the mind with which they happen to be associated. If God comes to man, makes Himself known, and enters into fellowship, it will be along channels of communication congruous with His nature, character, and purpose, in the vision of the seer, in the aspiration of the saint, in the wisdom of the sage, in the achievement of the hero. To use a figure that may more vividly present the contrast: He will not creep in by some back door into the cellar of life, but will enter by the open windows in the upper chambers of the soul.

4. One of the most serious and lamentable applications of the conception of the *subliminal consciousness* in Christian theology is the attempt recently made by Dr. Sanday to solve the problem of Christology thereby.

(*a*) For Dr. Sanday as a New Testament scholar there can be only the highest possible respect; but the interests of the truth demand all the more urgently that so great a peril to constructive Christian thought should be clearly pointed out. Assuming that the *locus* of the divine in man is the subliminal, Dr. Sanday tries to relegate the divine nature of Christ to that region, with only occasional incursions of the divinity into the realm of the strictly human consciousness. As one of our most candid scholars he has on the one hand been so impressed by the evidence of the real human consciousness, experience, character of Jesus, which modern scholarship forces upon us; and on the other, as a loyal churchman, he is anxious to preserve as much of the orthodox Christology as he possibly can. This reconciliation, however, carries us into the region of the unknown; it has just as much value as Spencer's reconciliation of philosophy and religion in his doctrine of the *Unknowable*. If, apart from only occasional manifestations within consciousness, we dismiss the divinity of Jesus to the subliminal region, we preserve the orthodox Christology only in name. The value of Christ's person for Christian faith lies here first of all, and most of all, that in Him divinity is not concealed, but revealed.

(*b*) Dr. Sanday's method of approach to the problem seems to be altogether wrong; reason has already been given why psychology should be used with caution and a recognition of its obvious limitations in Christian theology, and why especially this conception of the *subliminal consciousness* is inadequate to explain religion. The problem should be approached rather through philosophy than psychology, through an idealism less intellectualist and speculative than Hegel's and more ethical and spiritual, through what the writer ventures to call *personalism*. The conception of personality is the clue through the labyrinth, and not this will-o'-the-wisp of the subliminal consciousness. If we form an adequate conception of human personality, laying the stress, not on its organic dependence and its obscurer features, but on its self-consciousness, on its ideals and aspirations, on its upward trend, not its downward drag; if we apply—as we are not only entitled by such a philosophy, but compelled by the religious consciousness of communion with God, to do—this conception to God; and if with Lotze we recognize that God is perfect, and man progressive, personality—then we can think of Christ as the meeting-place of God's downward movement in grace and man's upward movement in faith; and we shall find both His typical humanity and His real divinity, not in the obscurities of the subliminal, but in the unity in Him of divine truth with human thought, divine goodness with human deed, divine love with human heart. His perfect human consciousness reveals and conveys His real divine relation.

Literature.

DAVID HAY FLEMING, LL.D.

Few are the reviewers who would care to see every scrap of a review they ever wrote republished and preserved in book form. But Dr. Hay Fleming has himself collected his reviews together, whether they were contributed to the *Bookman*, the *British Weekly*, the *Fife Herald*, or the *St. Andrews Citizen*, and has re-issued them in a handsome octavo volume under the title of *Critical Reviews relating chiefly to Scotland* (Hodder & Stoughton; 12s. net). What is more surprising, he has set down side by side reviews of the same book which he had contributed to different periodicals, not afraid of either repetition or contradiction.

And in all this he is justified, and more than justified. There is no contradiction; there is no repetition; the reviews of the same book illustrate and enforce one another; every article is written in an easy and attractive literary style, and whets the appetite for the next article. So well informed is Dr. Hay Fleming within his own range of subject, that he never reviews a book without telling us what is the value of the book and at the same time adding to its value. The authors of books reviewed by Dr. Hay Fleming might do worse than print his review as an introduction to their next edition. In some cases, such as Hume Brown's histories, it would be approval as well as instruction; in other cases, such as Andrew Lang's, the instruction would greatly exceed the approval.

CHURCH AND MANOR.

'The economic history of mediæval England will gain much in simplicity if it can be shown that lord and priest were once the same person; that the hall cannot at an early time be distinguished from the church; and that ecclesiastical benefices were themselves manors, with all the privileges which belonged to feudal lordship.'

This is the sum and substance of a handsome volume, entitled *Church and Manor: A Study in English Economic History*, which has been written by Mr. Sidney Oldall Addy, M.A. (George Allen; 10s. 6d. net). But it is not to be understood that Mr. Addy invented his thesis and then searched for materials to establish it. The identity of church and manor came as a great surprise in the course of his studies in mediæval life. The fact that the church was not only God's house, but also in the most homely sense man's; that the lord, who was also the priest, did not distinguish between his dwelling-place and his place of worship—that fact emerged slowly, as research proceeded, and at last was proved to *be* a fact unmistakably. The evidence is ample and it is admirably brought before us: for Mr. Addy has a fine sense of the rights of the reader of history, his right to have the picture imaginatively conceived and then worked out to a finish.

And in the course of this process there emerge some details that are themselves surprising enough. 'There were married English priests in the eighth century who were not in holy orders. Bede speaks of "clerks not in holy orders" (*clerici extra sacros ordines*), and they in the Anglo-Saxon version are described as "preostas," priests. They were doubtless hereditary priests, for we must remember that it was not until the twelfth century that the marriage of priests was declared to be invalid.

'Centuries after Bede's time "clerks not in holy orders" were often rectors of churches. Thus William de Saham, one of the Justices of the King's Bench, a sub-deacon, was rector of Kirkby Wiske, in Yorkshire, and also of certain benefices in the dioceses of York and Winchester. For holding these livings he had not obtained papal dispensation, but on his own petition this was granted in 1291, in consideration that he was aged, and had spent all his life in the king's service. He was, however, to be ordained priest, and to give a portion of the fruits to the churches of Kirkby Wiske and King's Clere, which he then held. In the thirteenth century it was usual for benefices to be held by sub-deacons, so that rectors were only nominally in orders. They could neither celebrate mass nor administer the sacraments.'

THE RELIGION OF HUMANITY.

What a pity it is that a man of Mr. Frederic Harrison's ability and earnestness should have handicapped himself through life by adopting a

creed so unfruitful and unelevating as that of Positivism. How hard he has worked for it, and how ably. There is scarcely a better lecturer in England; there is scarcely a better writer of the English language. But what has it all come to? He himself confesses, in a book which he has just published under the title of *The Positive Evolution of Religion* (Heinemann; 8s. 6d. net), that 'the numbers of Comte's adherents are few, scattered, and increasing slowly in comparison with many religious movements around us.'

But its own failure as a religion is not the worst of it. The worst of it is, that it is not really a religion. It may be called Positivism, but it is the negative of every kind of religious belief. And the result is that its adherents, including Mr. Harrison himself with all his candour, are utterly unable to appreciate that which makes the reality of religion—faith in a personal God.

Mr. Harrison is even driven to make as little of Christ as possible. Imagine the state of mind of a man who can deliberately write down such a sentence as this: 'We are bound to place the life and death of Paul far higher than that of Jesus by reason of his grander intellect, his modern conception of reform, his nobler humanity, and his profounder moral insight.'

Again, Mr. Harrison is driven to the defence of extraordinary things in the religion of his adoption. He is driven to the defence of Comte's amazing declaration on Polytheism: 'Polytheism is the most characteristic, most important, most durable, and most efficacious form which the theological type of religion has ever taken. The worship of one deity never has, and never can, produce so potent a type of religion as the worship of *many* deities has done and does.' His defence of this notion is really a repudiation of it. But in repudiating it he has to appear to accept it, and the effect of that and the like of it upon a man's mind is incalculably bad.

In this volume Mr. Harrison criticizes all the forms of religion which at the present time have life in them, and he criticizes them very cleverly. But it is not more than cleverness. He does not once touch the heart of Christianity; he does not see that it has a heart. And then, when he comes to expound the Religion of Humanity, his failure is so conspicuous as to be ludicrous—he simply shows that there is no religion in it.

WESLEY'S JOURNAL.

The fourth volume has been issued of the Standard Edition of *The Journal of the Rev. John Wesley, A.M.* (Kelly). It contains parts ix. to xiii., and covers the years 1751 to 1765.

It is a constant surprise that every time Wesley's Journal is taken up it can be read with interest. Custom does not stale its infinite perfection. In this volume Wesley is seen in labours abundant as before; he goes over the same ground repeatedly, but there never is the sense of repetition, for there never *is* repetition. The endless variety of human experience and the endless variety of the Gospel message are both continually in evidence.

In addition to the footnotes, which do not need to be so numerous now, the Editor has written six extended notes. The last of these shows in what measure Wesley altered his attitude to Christian perfection under the pressure of the extravagant claims of George Bell and others. Here is a curious entry, showing the change that has come over the meaning of the word 'enthusiasm.' The date is December 22, 1762. 'I heard George Bell once more, and was convinced he must not continue to pray at the Foundery. The reproach of Christ I am willing to bear, but not the reproach of enthusiasm, if I can help it.'

The first of these extended notes deals with the Sermon Register. It shows that mighty as were Wesley's labours, they were mightier than the Journal records. For often when the Journal simply says 'Preached,' the Sermon Register shows that he preached in the evening after arrival at a place, expounded in a society-meeting, preached at five the following morning, and again in the open air before departing.

Here is another interesting item from the Register. Wesley did not win pulpit popularity on the strength of a comparatively small handful of sermons. Certain sermons useful as manifestoes, as expositions of doctrine, or as means of effectual appeal, were preached frequently. But these were supplemented by a large number of sermons new or newly remade. In this register he has summarized the preaching of fifteen years thus: The services held are grouped in forty-three sets varying from 40 to 234 services in each, giving a total of sermons preached between 1747 and 1761. A pencil note, partly obliterated,

analyses the texts: Old Testament, 266; New Testament, 1088,—a total of 1354.

THE NEW GUINEA PYGMIES.

Captain C. G. Rawling, C.I.E., F.R.G.S., went on an expedition into the heart of New Guinea and had the great good fortune to come upon a race of pygmies never before seen by a white man. His first impression was that they were the degenerate descendants of known races in that district. But there are no such degenerate races. Pygmies, it is now known, are everywhere a different race. Captain Rawling found that the Tapiros had lived there for countless ages, lived and died there in the densest forest and in the fastnesses of the mountains. 'They were of good proportions, strong and wiry, without any signs of deformity or dwarfishness, and in colour a dark chocolate. When walking with the finely-developed men of the Parimau tribe, their small size was very noticeable,—the former averaging about five feet six to seven inches, whilst the new-comers, as we were to find in camp, barely reached four feet seven inches in height.'

Captain Rawling tells his story, and tells it well, in a book entitled *The Land of the New Guinea Pygmies* (Seeley, Service & Co.; 16s. net). Here is his account of a marriage ceremony. For the most part, he says, there is no ceremony at all; the young man and young woman simply go and live together. But 'it does sometimes happen in the case of an important member of the tribe that the marriage is marked by festivities and singing, though even this is exceptional. Such an occurrence was witnessed by Goodfellow at Wakatimi, when the nuptials of one of the principal men of the tribe were celebrated. On this occasion a large awning was erected in the village street and decorated with much trade cloth; beneath this a concert was held at which the members of the tribe were present. The singing was kept up all night, and in the morning canoes, decorated with carving and fringes of grass, left the village for some spot down-stream. Some few hours afterwards they returned, and the men disembarked and re-entered their huts. Then followed what to our eyes was a most pitiable and degrading ceremony. Out of one of the boats emerged the bride, accompanied by a very old woman—probably her mother. No welcome was accorded them, and no notice taken of their presence. The bride, preceded by the old woman, crawled out of the canoe into the mud, and on her hands and knees approached the hut of her lord in the same way that a dog crawls up to his master, knowing that he is to be punished for some fault. Slowly she advanced in this degrading posture, stopping every now and then to grovel in the mud, until she vanished through the doorway of her future home. Poor woman, who could not but pity her!'

What is the religion of the Tapiro pygmies? 'There is nothing,' says Captain Rawling, 'to indicate that these savages have any definite belief in a Deity, nor did we observe any signs of religious worship. In front of the principal huts in the village of Nimé stood a rudely carved figure of a man, about four feet in height. Another and similar idol was propped against a tree in the village of Atabo, whilst a third was discovered in some bushes half way up the Mimika, apparently brought down and washed ashore by a flood. The natives showed no respect for any of these idols, but laughed at our interest in them, familiarly patting their rather shapeless limbs. So long had the third specimen been in the position in which it was discovered that a branch had grown through the ribs, whilst the fact that it had remained there such a length of time showed of how little value it was in the eyes of those who had fashioned its malformed body.'

CHINESE MISSIONARIES.

'Art for art's sake'? No, Mr. J. Macgowan opens his preface with a sentence which he gives in a paragraph all by itself, and the sentence is, 'This book has been written with a purpose.'

Yet it is a book of art. The complaint is that missionary books are dull. Mr. Macgowan has artfully contrived to deliver his book on missions from all accusation of dulness. He has himself a lively style, and he has been particular to render his narrative entertaining by the free use of conversation. Missionaries as a rule avoid conversations. Who can remember the exact words of a conversation? And if you cannot remember the exact words, what right have you to pretend to remember? So reasons the strictly truthful missionary, and writes a dull book. Mr. Macgowan writes an interesting book by the free

use of the imagination in conversation and otherwise. The free use of the imagination, but its legitimate use as a work of art. It conveys the truth better than does the dull book.

Here is one of the conversations.

'On one occasion we had a nurse in our family whom we had engaged to help to look after our children. She was a tall, vigorous woman, ungainly and uncouth in her manners, but with a heart full of tenderness in spite of the rough way in which she had been brought up in her country home. She quite won our hearts by the patient, loving way in which she treated our children. No matter how tried she might be by her little charges, her temper never became ruffled, but with a gentleness that might have shamed many an English maid she won their hearts by her evident love for them.

'There was one thing that I used to wonder at, and that was her name. It was such an unusual one for a woman to bear. The Chinese usually call their girls by the names of beautiful and fragrant flowers, or of delicate colours, or something poetic that would harmonize with a girl's nature. But she had one that seemed utterly meaningless and most unromantic — namely, "Picked up."

'I felt convinced there was a history behind it, so one day I asked her to tell me why her mother had given her this extraordinary name. A smile passed over her rugged, kindly features, and she said—

'"I can easily explain that to you. The evening that I was born, when my mother discovered that I was a girl, she became greatly distressed. Every one had hoped that I would be a boy, and now, after months of expectation, I was only a girl. She felt that she would lose face with all the women down the street, and they would look with contempt and derision upon her. Ah! how different it would have been if I had only been a boy. Congratulations would already have been pouring in upon her, and fire-crackers would have been sending their noisy echoes abroad telling the passers-by and those who caught the joyous sounds that a son had been born.

'"But the room was silent, and the only sounds that were to be heard were the noisy beating of her heart and her suppressed sobs at the disgrace that had fallen upon her.

'"By and by my father came in. He had heard the news, and he was wild with disappointment, and exceedingly bitter in his feelings towards my mother because she had given him a girl instead of the hoped-for heir. Seeing me lying on the couch, in a fit of fury he seized hold upon me and, rushing to the door, he threw me out into the open courtyard in front.

'"It was summer-time, and the weather was exceedingly hot, and, besides, I was an exceptionally healthy child, so my exposure during the night did me no harm. At early dawn my father came out to look at me, and to his astonishment he saw that I was moving. Whether he was superstitious or not I cannot say, but he came and picked me up, and brought me to my mother and placed me in her arms. I suppose that during the night the mother-love had been growing in her heart, for she did not repel me, but drew me lovingly and caressingly to her bosom, and so to commemorate my wonderful escape from death I was given the name of 'Picked up.'" And as she finished her story her broad Doric countenance, that seemed to be the very incarnation of a loving, tender disposition, was suffused with a smile, and she burst into laughter as though she had been telling some humorous story that had appeared most comical to her.'

The title of Mr. Macgowan's book is *How England saved China* (Unwin; 10s. 6d. net). England saved China by means of the Christian missionaries. The book is a strong plea for the recognition of the missionary as the purest and best of all agencies for the advancement of civilization.

Two famous volumes of sermons have been brought within the compass of the slender purse by Mr. Allenson. To his sixpenny series he has added Westcott's *Characteristics of the Gospel Miracles* and Church's *The Gifts of Civilisation.*

Mr. Allenson has also published new editions of S. A. Tipple's *Sunday Mornings at Norwood* (3s. 6d. net) and of Samuel Gregory's *Among the Roses* (3s. 6d.). Both volumes are as nearly as possible the perfection of their kind. Mr. Tipple had a way of seeing the meaning of a text which was like inspiration, and his style of exposition was a fine blending of reason and imagination. He made you see with the spirit and with the

understanding also. Of Samuel Gregory's addresses to children the only fear the publisher need have is that they are in all our hands already. Both volumes are quite handsome in appearance.

We hope that we are not to have a separate version of the Bible for every church and denomination. Yet we welcome *An Improved Edition of the Holy Bible*, which has been prepared by Baptist scholars, and published by the American Baptist Publication Society ($1.00 net). For it is, as we have said, the work of scholars, and it does undoubtedly offer us not a few renderings that are both new and acceptable.

It would take too long to do any justice to the work by quotations from it, but we may notice one or two little things. In Ro 1^4 we observe the word 'instated'—'who was instated as the Son of God with power.' R.V. is 'declared' and R.V.m 'determined.' After the word 'baptize,' wherever it occurs, 'immerse' is inserted within parentheses. Square brackets are often used to bring out the sense. Thus He $11^{1,2}$ is rendered: 'Now faith is assurance of things hoped for, conviction of things not seen. For in [the exercise of] this the elders obtained a good testimony.' The paraclete is rendered 'Helper' in place of the A.V. 'comforter.' And, as in the Standard American version, we have Jehovah always in place of 'the LORD' in the Old Testament.

The First Book of Samuel is now ready in the series entitled 'The Revised Version edited for the use of Schools.' The editor is the Rev. W. O. E. Oesterley, D.D. (Cambridge: At the University Press; 1s. 6d. net). Dr. Oesterley's work is always conscientious and up to date. This little book has cost him something.

The Cambridge Manuals of Science and Literature now include a sketch of *Comparative Religion* by Professor F. B. Jevons, and a succinct account of what is known about *Ancient Babylonia*, by Dr. C. H. W. Johns (Cambridge: At the University Press; 1s. net each). Both authors are the men who occur to one as the first to be asked to write these books. And they have written them well.

The Scottish Prayer Book, being the Book of Common Prayer, with all the Additions and Variations canonically sanctioned in Scotland incorporated into the text. Published on behalf of the Publication Committee of the Episcopal Church in Scotland (Edinburgh: Cambridge University Press, 100 Princes Street; 3s. 6d. net).

Such (on the cover) is the luminous abstract of a very elaborate title-page. To complete the explanation, it is necessary to give a note found opposite the page of contents: 'The portions of this book which are marked by a marginal line are permissible additions to and deviations from the Service Books of the Scottish Church as canonically sanctioned.'

The type is large, clean and beautiful. The paper is thin but perfectly opaque. The volume is both handy and handsome.

Mr. G. F. Hill of the British Museum, front-rank scholar, first-rate writer, has given us an ideal edition of *The Life of Porphyry, Bishop of Gaza*, by Mark the Deacon (Oxford: At the Clarendon Press; 3s. 6d. net). He has translated the work into idiomatic English, and by introduction and notes has done everything that can or need be done for its elucidation. Among the rest he has written a history of that interesting city called Gaza. We know our Bible better than our Church History, and so Gaza is to us a city of the Philistines. Where did the Philistines come from? 'Whether they went to Crete from Palestine or came to Palestine from Crete,' there is no doubt now that they did the one or the other, and Mr. Hill believes that they came to Palestine from Crete. What a curious fact it is that they gave their name to the whole country, and that it is the name that has maintained itself.

The Schweich Lectures, so notably started by Professor Driver of Oxford, so capably continued by Professor Kennett of Cambridge, were delivered in 1910 by Dr. George Adam Smith, Principal and Vice-Chancellor of the University of Aberdeen. Dr. Smith's subject is Hebrew poetry, and he has now published the lectures under the title of *The Early Poetry of Israel in its Physical and Social Origins* (Clarendon Press; 3s. net). The title is a long one; the author was anxious not to seem to offer more than he did offer, and at the same time he wished to call attention to the fact that he has in preparation a work on the whole subject of Hebrew poetry. For that book the present volume will give us all an appetite.

Dr. Smith has first transliterated and then translated the early poetry of the Bible, and after the translation he has written what may be called a critical commentary, with occasional footnotes. It is a popular book in the right sense of that adjective, for there are no Hebrew letters on the page, and those who can make little of the transliteration may use the translation, which is always Dr. Smith's own, and always instinct with life. Into the commentary and the notes there have been dropped, as if unconsciously, many items of geographical and religious interest, one of which may be quoted as an example.

'Every traveller on the desert is familiar with the mysterious crackling which rises into the still air on the fall of a cold night. It is this which probably suggested the belief so prevalent among the Semites that the dry places of the desert—as distinguished from those regions of the earth which a god has manifestly endowed for himself with water and fertility—are thronged by jinns and demons innumerable, which, however, invade from there the houses and persons of the inhabitants of settled lands. A curious trace of this imagination occurs in the parable of our Lord where the unclean spirit driven out of a man walked through *dry places* seeking rest and returned to the house from whence he came out. Musil tells us that the Skhûr, the great Arab tribe on the eastern border of Moab, "hear at night in the desert all sorts of voices, al-mfâyel"; and that "female spirits, addaffafiyât, appear in the desert every night from Thursday to Friday, playing on tambourines, addfûf, beating drums, at-tbûl, and dancing to them. No one dare approach these, else he must dance with them till he falls down dead." And again, "in the desert one must not whistle, for whoso whistles calls the devils together, therefore every Sakhari gets angry with whistling and bids the whistler cease." I once asked one of my servants, not a Bedawee but a city-bred Syrian, to draw some water for me after dark from a cistern in the desert of Judæa. He excused himself, and when I insisted he trembled. When I said, "What do you fear? You will see nothing there," he replied: "It is not what I shall see, but what I cannot see, that I fear." I know what he was thinking: that the unseen spirits might crowd and hustle him into the water, as he bent over it to draw.'

Under the title of *The Syrian Goddess*, Messrs. Constable have published a translation, with notes and introduction, of Lucian's *De Dea Syria* (4s. net). The translation is by Professor Herbert A. Strong, M.A., LL.D.; the notes and introduction are by Mr. John Garstang, M.A., D.Sc. The volume contains also a Life of Lucian by Professor Strong.

Lucian's *De Dea Syria* is one of the indispensable books to the student of Religion, and this is a nearly perfect edition of it. *Nearly* perfect: it was with a shock of surprise that we came upon this reference on page 53: '*vide* Kœnig in Hasting's *Abrig. Dict.*, p. 70b.' Both names are misspelt; but the serious thing is that the single-volume Dictionary of the Bible is not abridged. All the articles in it were written anew, quite independently of those in the five-volume edition, and by different men. The surprise was so great because the mistake is so solitary. More commendable work for clearness and scholarship could not be desired.

Professor Alexander Souter has contributed a volume to Messrs. Duckworth's 'Studies in Theology' on *The Text and Canon of the New Testament* (2s. 6d. net). The text is done most fully. The Canon undoubtedly occupies too little space, but Professor Souter has endeavoured to make up for that by printing at the end an admirably chosen and most valuable set of Selected Documents. Perhaps the Text and the Canon should have occupied each a volume of the series; within his space Professor Souter has done better than almost any other man would have done. His notes on literature are particularly useful. Here is one of them:

'J. J. Wettstein edited the Greek Testament in two folio volumes (Amsterdam, 1751–52), with a learned commentary. So valuable is the amount of illustrative material, particularly from classical and Jewish literature, that those who know the commentary best would not hesitate to place it first among all that ever one man has produced. It is no less valuable to-day than it was before, though succeeding commentators have plundered it.'

Then comes this footnote: 'May I join my plea to that of Professor Adolf Deissmann of Berlin, that a new edition of this work should be undertaken? No one could render a greater service to New Testament study than by devoting a life-

time to the satisfactory performance of this task.'

There is a cheap edition this month of a volume of sermons by Stopford Brooke. Take a note of it. All the old literary finish is in it, all the old love of preaching, all the old optimism. 'I am glad,' he says, 'before I pass away, to have seen the beginnings of a regeneration of society. I am glad to believe that it will be wrought, not, as of old in France, by violence and revenge, but by patient, constitutional work, in ardent faith and hope; and that the stones of its temples will be cemented by forgiveness, their halls built by justice, and their foundation be the brotherhood of man in the Fatherhood of God. Therefore, the vision that I see is not the fierce and destroying vision of the apocalyptic seer, such as was fulfilled in the agony of France, of the rain of plagues, and of blood up to the horse-bridles, of hell opening her mouth without measure to swallow the ancient wrongs, but of the wrong-doers, in sorrow for their wrong, led into right by a people willing to forget and forgive.'

This is the note of the book; and in a man who is 'ready to depart' it is a note of felt encouragement. Characteristically he translates the words 'As sorrowful, yet alway rejoicing' of 2 Co 6^{10} 'as serious, yet rejoicing,' and makes them the subject of a strong buoyant sermon. He speaks of 'the brightness of the Christian life, and its joyousness, its eagerness in battle, its hope in the storm, its certainty of victory.'

The title of the book is *The Onward Cry* (Duckworth; 2s. 6d. net).

The Rev. Kirkwood Hewat, M.A., F.S.A. (Scot.), has been spending the *Leisure Hours of a Scottish Minister* in writing papers on various subjects (Paisley: Gardner; 3s. 6d.). Half of the subjects are Scottish and half are foreign. Mr. Hewat is most at home when he *is* at home, though his 'travel pictures' are quite good reading. Among the Scottish themes there are recollections of Principal Rainy. Of these recollections (not all flattering) we quote two.

'Here I may say that I have sometimes wondered that in public notices of Dr. Rainy—and, for that matter, also in private conversations regarding him—so little, if indeed anything, has been said about his wonderful smile. It was the most beautiful and winning smile I ever saw on the face of a man. It was like that of a bright, bashful boy, lighting up his face and giving it a most attractive expression. To look at Dr. Rainy standing in the Assembly and, with solemn mien, addressing it in grave tones, or sitting listening to a debate with his face in repose—serene, calm, almost sad-looking; and then to see him on some other occasion or meet him in the street, with that wonderful smile lighting up the whole face, was as if to behold two different men. But, curiously enough, though I often saw Dr. Rainy with that happy expression, I never on any occasion heard him laugh.'

'He was very quiet and gentle, with the heart of a child. He was a holy man who was our guest, and we felt no unworthy word could be uttered in his presence. The children loved him, and consequently one is not surprised that a little mite—one of his own grandchildren—did not wish to include him in her prayers amongst those relatives who were to be "made good," her reason being "Because, you know, grandpapa is all good already!"'

Under the title of *Nuggets from the Bible Mine* a volume has been published of short sermons, or extracts from sermons, by the Rev. W. Tuckwell, sometime Fellow of New College, Oxford (Hodder & Stoughton; 5s.). They are just such expositions as a careful scholar might be expected to give in the pulpit while introducing the practical part of his sermon. And that is all that we ask as a rule from a printed sermon. The application must be every preacher's own, according to the circumstances of his hearers. But the knowledge of the truth to be applied becomes ours through study of the Word itself and every expert assistance we can call upon.

One of the most successful books of recent years on the Old Testament is Canon Foakes-Jackson's *Biblical History of the Hebrews*. Canon Foakes-Jackson has now, in collaboration with Mr. B. T. Dean Smith, M.A., prepared and issued a companion volume for the study of the New Testament. Its title is *A Biblical History for Schools* (*New Testament*). The publishers are Messrs. Heffer (3s. 6d. net).

The difficulty of being at once faithful to the assured results of modern research, and at the same

time alive to the demands of the weak conscience, is becoming as great in the exposition of the New Testament as it has ever been in the exposition of the Old. The great value of this book lies in its equal reverence for truth and conscience. Thus it makes for progress.

Mr. F. B. Meyer in his book on *Expository Preaching* (Hodder & Stoughton; 2s. 6d. net) writes as if he were the advocate of an abandoned cause. It is not so. There has been an interregnum, but it is over. Preachers have everywhere been driven back to the Bible, and the exposition of a passage is again a popular style of preaching. So the book which Mr. Meyer has written will fall as seed on prepared soil, and his 'plans and methods' will bear fruit. There is more in it than plans and methods, however. There are fresh sensitive expositions of some great passages.

'The temper of the present age is utilitarian. Everybody is looking for results.' And accordingly Mr. George Arthur Andrews has written a book to tell us, not what Christianity is, but what is the use of it. It is good for this life. It gives us health, confidence, comfort, joy, and other things which are very useful for the battle of life.

Well, it is quite a legitimate way of considering Christianity. And Mr. Andrews knows as well as any of us that it is not the best way. He knows that we must seek first the Kingdom of God and His righteousness without regard to advantages. But he also knows that the advantages will follow, and that they also are good.

The title which he has given to his book is *Efficient Religion* (Hodder & Stoughton; 3s. 6d.).

Messrs. T. C. and E. C. Jack have sent out the fifth dozen of 'The People's Books' (6d. net each). Four of the twelve are biographies—*Wellington and Waterloo*, by Major G. W. Redway; *Wordsworth*, by Miss Rosaline Masson; *Cecil John Rhodes*, by Mr. Ian D. Colvin; and *Nietzsche*, by Mr. M. A. Mügge. Four are scientific surveys—*Zoology; or, The Study of Animal Life*, by Professor E. W. MacBride; *Psychology*, by Dr. H. J. Watt; *The Nature of Mathematics*, by Mr. P. E. B. Jourdain; and *Everyday Law*, by Mr. J. J. Adams. Finally, four are miscellaneous and most interesting. *Turkey and the Eastern Question* by Mr. John Macdonald, is just in time, and it will have a great circulation; for it gives all the information required by intelligent people, and it is both popularly and accurately written. *The Bible and Criticism*, by Professor W. H. Bennett and Principal W. F. Adeney, brings the well-known book by these scholars up to date, condensing it cleverly. A lively description of a lively community is *Pond Life*, by Mr. E. C. Ash. But the book of the dozen is an *Atlas* in full colours, and containing fifty-six maps, by Mr. J. Bartholomew. We had formerly to pay the sixpence for one map.

Unlike the Scotch woman who 'wadna presume' to understand an ordinary sermon, Mr. R. J. Wardell understands all the modern philosophers and all their philosophies, and enables us to understand them, even including the redoubtable Hans Driesch. His book is entitled *Contemporary Philosophy* (Kelly; 3s. 6d. net). It explains every one of the modern movements in philosophy in simple words. Difficulties are not evaded, they are made easy. No longer will it be good form to speak of the unintelligibility of philosophers. They simply require the patience and mastery of language which Mr. Wardell has at command.

Simple and inconsequential but very practical are the hints on *Preaching and Pastoral Care* which Bishop A. C. A. Hall of Vermont gives in his book with that title (Longmans; 3s. 6d. net). He has read the literature of his subject, but, better than that, he has preached, and he has taken charge of a parish. He is particularly anxious to encourage expository preaching. The difficulty in the way of it is the existence of the lessons. What he suggests is that after the regular service, or at some other hour, a service should be held which would consist entirely of an expository sermon. He commends for our instruction the volumes of expository preaching by Dale, Maclaren, and Gore.

The Rev. J. M. Connell has prepared and published *A Book of Devotional Readings from the Literature of Christendom* (Longmans; 3s. 6d. net). His first quotation is of the 'New Sayings of Jesus': his last is from Tolstoy's *My Religion*. The quotations are in chronological order. There is enough quoted to make sense, but there is never a superfluous sentence. Thus the number

is very great and very widely representative. What is the purpose of the book? First of all it has been prepared for private devotion; but in the second place it is offered as a supplement to the reading of Scripture in public worship.

The Rev. William H. Saulez, M.A., B.D., Rector of Ninfield, has written a book for the purpose of encouraging the study of the Hebrew language. By its title, *The Romance of the Hebrew Language* (Longmans; 4s. 6d. net), and by its contents, it reminds us of Mr. Adams's volumes, *Sermons in Accents* and *Sermons in Syntax*. But Mr. Adams has two advantages. He can write more vigorously, and he commands the most reliable literature. Mr. Saulez has a good enough prose style but it never wakens us up. More serious, however, is his dependence on books that are out of date, like Smith's three-volume Dictionary of the Bible and Tregelles' edition of Gesenius's Lexicon. Not to use the Oxford Lexicon is unpardonable. It is perhaps only by a slip that he makes Neubauer the author of three volumes of the *Studia Biblica* instead of an essay in one of the volumes.

Dr. George Matheson was credited with the discovery of the Beast of the Apocalypse. The number of the Beast? he said; it is Number One. In like manner the Rev. John Neville Figgis may be credited with the discovery of Antichrist. It is the spirit of pure pleasure that is abroad in the world. 'Look round about you. Think of what lives and moves in London, or Paris, or Tripoli, or the whole of what is called the civilised world. Does it not almost seem as if those thousand years of Satan's binding, which had set in with the peace of the Church under Constantine, had been done with some centuries, and that the spirit of Antichrist, cold, pitiless, beautiful in arrogant evil, glorying in open triumph, was now abroad among us and daily grew more insulting?'

Mr. Figgis has issued a volume of Sermons of which the title is *Antichrist and other Sermons* (Longmans; 5s. net). 'Antichrist' is the title of the first sermon. Every sermon which succeeds it is as alive to the social life of to-day, and to the necessity and adequacy of the gospel for its salvation.

There is a fine sense of the leisure of God in the sermons of John Wordsworth, Bishop of Salisbury. 'He that believeth shall not make haste.' God is great, and they who are God's have all the quietness and confidence of greatness. There is no sense of the rush of the present in these sermons, the title of which is simply *Sermons preached in Salisbury Cathedral Church and Elsewhere* (Longmans; 5s. net). There are no time limitations of any sort. Nearly all are quite short, but they end when their subjects end. And their subjects range through past, present, and future. Here is a characteristic paragraph:

'If we try to put the New Testament view of heaven, as distinguished from the natural view of heaven, plainly in one word, we shall say that it is a life of *education*. It is not indolent resting in sunshine or keen satisfaction of healthy appetites, but it is progressive work for God. It is a pastoral charge, a duty to make disciples of all nations, to carry the message of salvation, to produce a true sense of sin and its remedy, to preach the Gospel to the creation. And if we consider the matter in the light of Christian commonsense, humbly attempting to enter into the great counsels of God, and not following the vague emotions which make up the ordinary thoughts, if we may call them thoughts at all, of heaven, the life must clearly be of that kind. God's will is to bring all men to the knowledge of truth; and men remaining men and not being changed to angels—though "equal to the angels" in their immortality—all men will have much to learn.'

Professor Walter Rauschenbusch of Rochester Theological Seminary in the United States has made himself famous by his book on *Christianity and the Social Crisis*. And his fame has given him work to do. For since the issue of that book he has had to answer innumerable people who have come to him with the question, What shall we do then? This has taken him away from his proper field, which is Church History, and compelled him to write another book on the relation of Christianity to Social conditions. He has called the new book *Christianizing the Social Order* (Macmillan; 6s. 6d. net).

What does he mean by that? This is his answer. 'Christianizing the social order means bringing it into harmony with the ethical convictions which we identify with Christ. A fairly definite body of moral convictions has taken shape

in modern humanity. They express our collective conscience, our working religion. The present social order denies and flouts many of these principles of our ethical life and compels us in practice to outrage our better self. We demand therefore that the moral sense of humanity shall be put in control and shall be allowed to reshape the institutions of social life.

'We call this "christianizing" the social order because these moral principles find their highest expression in the teachings, the life, and the spirit of Jesus Christ. Their present power in Western civilization is in large part directly traceable to his influence over its history. To the great majority of our nation, both inside and outside of the churches, he has become the incarnate moral law, and his name is synonymous with the ideal of human goodness. To us who regard him as the unique revelation of God, the unfolding of the divine life under human forms, he is the ultimate standard of moral and spiritual life, the perfect expression of the will of God for humanity, the categorical imperative with a human heart. But very many who do not hold this belief in a formulated way, or who feel compelled to deny it, including an increasing portion of our Jewish fellow-citizens, will still consent that in Jesus our race has reached one of its highest points, if not its crowning summit thus far, so that Jesus Christ is a prophecy of the future glory of humanity, the type of Man as he is to be. Christianizing means humanizing in the highest sense. I ask the consent of both classes to use his name for the undertaking which he initiated for us. To say that we want to moralize the social order would be both vague and powerless to most men. To say that we want to christianize it is both concrete and compelling. Christ's spirit is the force that drives us. His mind is the square and plumb line that must guide us in our building.'

Messrs. Macmillan have issued *Letters of Lord Acton to Mary Gladstone* in a new edition (10s. net). The book is still in octavo, and has the two fine photogravures of Lord Acton himself and the group taken at Tegernsee in 1879, which includes, besides Lord Acton, Mr. and Mrs. Gladstone, Herbert and Mary Gladstone, and Döllinger.

The letters have become part of our standard biography. But Mr. Herbert Paul's introductory memoir is almost as fine—both for literature and for fact—as the letters are. It is, moreover, a true introduction; without it the letters would have less interest than they have.

'Three kinds of books there are. First, those that give nothing and from which we demand nothing. These constitute the greater portion of the book-world; empty entertainment for the idle. Secondly, those books that give the unfamiliar and are unfamiliar to us—that is, demand only our memory. These are manuals of instruction presenting facts. And thirdly, those books that give themselves, and demand ourselves.'

Again: 'Three kinds of men there are. First, the indifferent, comparable to the inert bodies of chemistry. To them applies the saying of Confucius, "Rotten wood cannot be turned." Secondly, the believers, comparable to those chemical bodies whose affinities are satisfied. In so far as their faith is genuine, to these applies already during their lifetime, the parable of beggar Lazarus in Abraham's bosom. And thirdly there is the thinking class, destitute of faith, corresponding to chemical bodies in the nascent state. To them applies that word of the Buddha, "Painful is all life."'

Those generalizations of books and men are given by Dr. Paul Dahlke in his book on *Buddhism and Science* (Macmillan; 7s. 6d. net). That book is a successor to the same author's *Buddhist Essays*, and is translated into English by the same translator, the Bhikkhu Silācāra. It is a volume which once more makes manifest how thoroughly Dr. Dahlke has studied Buddhism, and more than ever how thoroughly he is in sympathy with it as a religion. Sympathy is necessary to any fruitful exposition of a religion, more necessary in the case of Buddhism than any other religion, except Christianity. But Dr. Paul Dahlke is more than sympathetic. He believes in Buddhism with heart and soul. It is a striking fact, however, that his belief is the belief of a philosopher rather than of a devotee. After all that is what Buddhism is; it is a philosophy of life, and a sad one at that, without God and without hope.

Any devout scholar who studies St. Mark for himself may furnish a new commentary upon that much commented on book of Scripture and compel us to use it. Such a devout scholar and inde-

pendent expositor is the Rev. Charles Knapp, D.D., Junior Chaplain of Merton College, Oxford. His Commentary on *St. Mark* is published as one of Messrs. Murby's 'Larger Scripture Manuals' (1s.6d.). Every word likely to be misunderstood by the pupil is explained, and it is never explained as an isolated word but in relation to its context and associations. To set the pupil in the atmosphere of the Second Gospel is the editor's chief aim. For this purpose the introduction is unusually full and well adapted to awaken the historical imagination.

In the year 1908 Mr. F. C. Norton published a book on Assyriology, regarding which Professor Hogg of Manchester said: 'Mr. Norton's book is an attempt to supply an elementary and popular alphabetically arranged work of reference, where the beginner can learn something about Assyriology. The idea is excellent, and any one who frankly knows nothing about the subject will find in it hints that will help him; but the book needs overhauling.'

Mr. Norton has now 'overhauled' the book and issued it under the title: *Bible Student's Handbook of Assyriology* (Kegan Paul; 3s. 6d. net). The new title is scarcely comprehensive enough; there is information here which even the professional Assyriologist will find useful. On questions in dispute such as Babylonian monotheism Mr. Norton is cautious; but he is quite sure that the Hebrew narratives of the Creation were ultimately derived from Babylonia, and were not inherited independently by the Babylonians and Hebrews from a common Semitic ancestor.

After the article on the 'Babis' in the *Encyclopædia of Religion and Ethics*, the best account of Babism or Behaism is to be found in a volume with the title of *Abbas Effendi: His Life and Teaching*, to which Professor Browne of Cambridge, the author of the Encyclopædia article, has contributed a long introduction (Putnams; 6s. net). The author of the book is Mr. Myron H. Phelps of the New York Bar. Mr. Phelps is unacquainted with any language spoken by Effendi, but so well did he catch the meaning of the conversations which he had through an interpreter that in reading the book Professor Browne hears the very tones of Abbas Effendi's voice.

This is the second edition. The author has revised his book throughout and omitted one part, as some doubt had been thrown on its accuracy.

In a book with the title of *The Law of Psychic Phenomena* (Putnams; 6s.), Mr. Thomson Jay Hudson has covered the whole ground of Hypnotism, Spiritism, Mental Therapeutics, and the like, and has told us accurately and authoritatively how these studies stand at the present moment. We say authoritatively. The authority is not official; it is that of the man who has investigated with care and without prejudice. And the conclusion that he has come to, in respect of spirit-rapping for example, is that the fact cannot be denied, but that it proves nothing whatever about the life to come. Three propositions account for the phenomena: (1) the mind of man is dual in its nature—objective and subjective; (2) the subjective mind is constantly controlled by suggestion; and (3) the subjective mind possesses physical power, that is, the power to make itself heard and felt, and to move ponderable objects.

Towards the end of his book Mr. Hudson grapples directly with the problem of immortality. His conclusions are this time stated in two propositions: 'The first proposition of my theory is that the death, or practical extinction, of the soul as a conscious entity is the necessary result of unbelief in immortality. The second proposition is that the soul, having attained immortality through belief, is then subject to the law of rewards and punishments "according to the deeds done in the body." The same propositions are more sententiously expressed in Ro 2^{12}: "For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law." In other words, the condition precedent to the attainment of immortality, or salvation,—that is, the saving of the soul from death,—is *belief*. The condition precedent to the attainment of eternal bliss and the avoidance of the punishments incident to sin, is righteousness.'

Mr. William Reeves, the publisher, beyond all other publishers, of the literature of music, has issued a translation of the *Life of Chopin*, by Franz Liszt (6s.). He had already issued a translation of part of the book; but now he has discarded that partial work and published this, a complete and competent translation, in its stead. A medallion portrait of Chopin is given as frontispiece.

The book is as characteristic of Liszt as it is a characterization of Chopin. 'In Chopin's relations and intercourse with others, it was what interested them which always seemed to occupy him; he took care never to draw them away from the sphere of their own personality lest they should intrude upon his. He gave up to others but little of his time; yet that little was devoted to them unreservedly. None ever asked him for an account of his dreams, his hopes, his wishes; none seemed to desire to know what he sighed for or what he might have conquered if his white and tapering fingers had found it possible to link the brazen chords of life to the golden wires of his enchanted lyre! In his presence none had leisure to think of these things. He rarely conversed on topics of any deep interest, but glided lightly over all subjects; and as he gave little time to conversation, that little was easily filled up with the details of the day. He took care never to allow his talk to wander into digressions of which he might himself be the subject. His individuality rarely excited the investigations of curiosity or evoked close scrutiny; he pleased too much to awaken much reflection. The combined effect of his personality was harmonious, and did not call for any special comment. His blue eyes were more spiritual than dreamy, and his bland smile never writhed into bitterness. The transparent delicacy of his complexion pleased the eye, his fair hair was soft and silky, and his nose slightly aquiline; and his bearing was so distinguished and his manners were stamped with so much high breeding, that he was involuntarily always treated *en prince*. His gestures were numerous and full of grace; his voice was in tone somewhat veiled, often stifled; he was of low stature, and his limbs were but slight. He always put us in mind of a convolvulus balancing its azure-hued cup upon a very slight stem, the tissue of which is so vaporous that the slightest contact wounds and tears the delicate corolla.'

The second volume of Mr. Meyer's devotional Commentary on *Exodus* is out. It is, as some of the volumes of the series are not, truly devotional; it is also as expository as any of the volumes (Religious Tract Society; 2s.).

Canon R. L. Ottley has undertaken to write three volumes for Mr. Robert Scott's 'Library of Historic Theology'—one on the Creed, one on the Commandments, and one on the Lord's Prayer. He has already published the volume on the Creed under the title of *The Rule of Faith and Hope*. He has now published the volume on the Ten Commandments under the title of *The Rule of Life and Love* (5s. net). The third volume, to be called 'The Rule of Work and Worship,' is yet to come.

This volume on the Decalogue is a scholar's exposition. Canon Ottley is not oblivious of the life that men and women are living around him, but he is not possessed as a social reformer with the tragedy of that life. He expounds the commandments, first as they were understood by the ancient Israelites, next as they were interpreted by Christ, and then as we ought to understand and obey them now. The volume will prove a fine useful quarry for the preacher.

Messrs. Elliot Stock have added two volumes to their attractive purple series of devotional books. Both deal with the things beyond. The title of the one is *There is no Death*, and the author is Archdeacon Basil Wilberforce (1s. 6d. net). The other is entitled *Them which Sleep in Jesus*; its author is the Rev. G. T. Shettle, L.A. (1s. 6d. net).

Mr. Arthur H. Stockwell has now published two volumes of *The Weekly Pulpit* (4s. 6d. net each). They contain the issues for the whole of 1912. Among the authors of sermons in the second volume (we have already noticed the first) are Dr. Clifford, the Rev. J. D. Jones, the Rev. J. G. Greenhough, Professor James Denney, and the Rev. Mark Guy Pearse. Then there are many outlines and hints for the preacher and the Bible teacher in every issue. Perhaps the editor might in future give us a list of the texts dealt with in each volume, and a list of the contributors.

Mr. Stockwell has also published the first volume of a series to be entitled *The Great Things of God* (3s. 6d. net). This volume has been written by the Rev. S. M. Johnston, B.A., D.Sc. The sermons it contains are short, being shorn of all unnecessary language. The texts are taken from every part of the Bible and introduce every variety of sermon.

The same publisher has issued three smaller volumes of sermons—*Visions in the Vale*, by the Rev. A. Bertram Pratt, M.A. (2s. net); *The Secret*

of Serenity, by the Rev. David Wallace (2s. net); and *Walking with God*, by the Rev. David Purves, M.A., D.D. (2s. 6d. net). They are all well worth their money. Perhaps Dr. Purves has the advantage in style, but he cannot surpass the other men in earnestness or in vivid presentation of the gospel.

Two still smaller and cheaper volumes from the same publishing house are *Via Crucis*, by the Rev. J. Macartney Wilson, B.D.; and *True Manhood*, by the Rev. F. C. M. Buck, A.T.S. (1s. net). Last of all and most acceptable comes a volume of children's sermons by the Rev. A. E. Johns, entitled *Little Words for Little Worshippers* (1s. 6d. net).

The Messianic Interpretation of Prophecy.

By the Rev. F. H. Woods, B.D., late Fellow of St. John's College, Oxford.

Art thou he that cometh, or look we for another? —Matt. xi. 3.

From our present Christian point of view, this question seems at first sight a very simple one, and the answer obvious. 'Yes, of course,' we are inclined to say, and what we mean is something of this sort: 'The Carpenter of Nazareth was in fact He that was destined to come, and whose coming was foretold by the Jewish prophets.' If we were further asked whether Christ corresponded to these prophecies as the Jews of our Lord's Day understood them, we might be disposed to answer, 'No, they understood them to refer to a literal and temporal kingdom, but their real reference is to the spiritual Kingdom of which He was speaking when He said, "My kingdom is not of this world" (Jn 18^{36}).' The first statement is certainly true as regards the expectation of many, perhaps most, of the simple-minded and uncultured people of our Lord's Day. The question which is said to have been asked shortly before the Ascension, 'Lord, dost thou at this time restore the kingdom to Israel?' (Ac 1^{6}), seems to show that some at least of the apostles shared this opinion. With this we may compare the difficulty felt by the disciples on the road to Emmaus. 'We hoped that it was he which should redeem Israel'? (Lk 24^{21}). But the second statement, that our Lord's contemporaries misunderstood what the Prophets meant, is at least open to question, if we ought not indeed to say that it is certainly wrong. For surely it is most reasonable to suppose that a writer means precisely what he says, unless we have some very definite reason to believe the contrary. Of course, there would be such a reason, if there were any hint that the Prophets were speaking in parables. It might be said that this appears to be the case with the vision of Ezekiel's temple, where, in spite of the matter-of-fact description, some of the details are so extravagant as to be practically impossible, and where what is apparently material passes altogether into the mystical and symbolic when the prophet describes the streams of water which flowed out from beside the altar. Again, we have in Is 11 a beautiful symbolic picture of the Messianic age when the cow and the bear are to feed, and their young ones lie down together, and the lion to eat straw like the ox. This follows, it may be pointed out, immediately upon the description of the Messianic King. But in such a case there is no ground for believing that the figure of a king is consciously used as a symbol of one far higher than an earthly king. It is one thing to use earthly figures to represent spiritual and heavenly things, quite another to use unnatural figures to express features which may, after all, have only an earthly meaning.

There is no reason, therefore, to suppose from this passage that Isaiah contemplated a superhuman Messiah. It is true, of course, that the Shoot from the stock of Jesse is to be endowed in a supernatural degree with the highest faculties. But these faculties do not belong to Him in His own Being, but are the special endowment of the Holy Spirit, and are just the particular faculties necessary for executing what was a specially kingly duty, the hearing of causes. It is also a significant fact that the prophecy of the Messianic King is immediately followed by the prediction of such temporary events under his auspices as the union of the northern and southern kingdoms, and a successful attack on their surrounding enemies.

It may be said, indeed, that such passages were

believed by early Christians to have been fulfilled by Jesus of Nazareth. The first Gospel, for example, evidently refers to the name 'Branch' of this prophecy in the words, 'He shall be called a Nazarene' (Mt 2^{23}). The same prophecy is also definitely referred to Jesus by St. Paul, 'There shall be the root of Jesse, and he that ariseth to rule over the Gentiles; on him shall the Gentiles hope' (Ro 15^{12}; cf. Is 11^{10}). And there can be little doubt that our Lord had such passages definitely in view when He said that He came not to destroy the Law and the Prophets, but to fulfil (Mt 5^{17}). But in what sense did He claim that he fulfilled the Prophets? By fulfilling the Law, He did not mean that he was re-enacting the Decalogue as it stood, but, as He Himself explained in detail, that the Law of the Gospel was to be an enrichment of the Decalogue, forbidding all infringements of its spirit in deed, word, or even in thought and feeling. But if so, are we not justified in explaining the fulfilment of the Prophets in an analogous sense? It is surely no more necessary to suppose that the Prophets meant by their predictions the Christ as He actually proved to be than that the early Legislator intended by the Decalogue to forbid angry feelings or impurity of thought. When Christ claimed to be the expected King, He was using no mere metaphor. He summed up in Himself the three chief functions of royalty. He came to be our Law-giver, our Master, and our Judge. Thus understood, we are justified in saying with St. Augustine, both as regards the Law and the Prophets, that the New Testament was latent in the Old, that the Old became patent in the New (Aug., *Quæst. in Ex.*, lib. ii. Quæst. lxxviii.).

I should perhaps add that it does not follow that all references of prophetic and other passages to Christ and Christian events in the New Testament are justifiable. Having quite legitimately once seen Christ foreshadowed in the Old Testament, the early Christian writers were tempted to find Him everywhere. *E.g.* the words, 'Out of Egypt have I called my Son,' in Hos 11^{1}, refer obviously to the nation called out of Egypt, and cannot legitimately be pressed, as it is in the first Gospel (Mt 2^{15}), into the service of Christology. Again, even where a passage is certainly Messianic, it does not follow that the exegesis of details given by a New Testament writer is necessarily satisfactory. The Messianic name 'Branch' was intended by Isaiah no doubt to mean that the Messiah would spring from the royal house of David. It might be regarded as fulfilled in a sense in the genealogy of Jesus; but it is a mere play on words to interpret it of His having been brought up at Nazareth (see Mt 2^{23}).

It would be beyond the scope of this inquiry to consider the passages of the Old Testament bearing on what is called 'the Suffering Messiah,' because it is very obvious that this did not form part of the Messianic expectation in our Lord's Day (see Lk $24^{21.26}$, Ac 8^{32-34}). The Cross was, in fact, the great stumbling-block in the way of the Jews accepting Jesus as the Christ (1 Co 1^{23}). But this much may be said, that if such passages are to be explained as Messianic we are justified in requiring some sort of analogy between the Old Testament sufferer (whether an individual or the nation) and Jesus of Nazareth.

So far we have been dealing with what was in the main the more popular conception of the Messiah, a mighty King who would overcome all their enemies, and rid them from the detested power of Rome, establish peace in the world, and rule over them in perfect justice. To some extent they probably realized also the other side of the picture, the perfect people as well as the perfect King. It was such expectations that made them so anxious to proclaim Jesus as their King, and that explain also their utter disappointment when He refused their claim.

But there was another view of the expected Messiah in our Lord's Day, which may be called that of the comparatively learned. This expression must, however, be regarded as including all those who were conversant with the current religious literature of the age, and it would appear to embrace a very large circle. The literature I refer to is not contained, with two exceptions (Daniel and 2 Esdras), either in the Old Testament or in the Apocrypha, but in a body of writings commonly known as Pseudepigraphic or Apocalyptic. They were most of them written either during the lifetime or in the century before the time of our Saviour, and even when shortly after His time they fairly represent Jewish religious opinion as current in His day. Differing as they do in details and in standpoint, they commonly agree in the following particulars: They are written in the name of some Old Testament character—Enoch, Isaiah, Baruch, or the like,—in

whose mouth certain prophecies are put which, in point of fact, are events which have already taken place. The pseudonymous writer is also represented as foretelling other events of a more mystical and supernatural character which are yet to come to pass. Among these still future events is the Advent of the Messiah who is no longer a human King, but one who comes from heaven to judge the nations of the world and rule for ever over God's people. The earliest book of this class of literature, and one of which the others are more or less copies, is Daniel. That this book was written in the early part of the Maccabean struggle is evident from the fact that the writer describes in the pseudo-prophecies of Daniel, historical events up to the year 167 B.C., and afterwards gives very vague predictions concerning the last acts and fate of Antiochus Epiphanes which differ considerably from the facts.[1] Further, while the historical references during the supposed history of Daniel are full of inaccuracies, the history of the Seleucid dynasty, as the events approach the time of the Maccabean revolt, is given in accurate detail. The object of the book is evidently to console the Maccabees and their supporters, and to urge them on to deeds of fortitude and faith. With this object in view the writer relates wonderful stories in which the faith and courage of Daniel and his companions had been abundantly vindicated. On the other hand, in the fate that had befallen heathen tyrants for their blasphemies and desecrations, he foresees the fate of that arch-blasphemer and desecrator Antiochus. In the madness of Nebuchadnezzar we have very probably a foreshadowing of an Epiphanes converted into an Epimanes. The writer goes on to relate a number of visions in which under symbolic figures events are described by the interpreting angel which point to the great truth that all nations are in the hand of God; that as one nation after another had fallen, so the last and most terrible would collapse, and that then the Kingdom of the Messiah would rise upon its ruins. It may seem difficult to us, from our modern point of view, to justify this book, and others of its class. It would, however, be extremely unfair to compare it to such a modern forgery as *Ossian's Poems* by Macpherson, for it cannot really be proved that the writer ever intended to pass off the work as Daniel's, any more than the writer of Koheleth or Wisdom seriously supposed that these books would be accepted as genuine works of Solomon. In fact, the common practice of writing pseudepigraphic literature at the time shows how very transparent was this purely literary device. On the other hand, of the great beauty and religious value of the Book of Daniel it seems almost impertinent to speak. It is, however, the Messianic picture as portrayed in this and other Apocalyptic books that now concerns us.

[1] See esp. Dn 11^{36-45}.

The most important vision for our purpose is that of Dn 7. After the description of the world powers ending with the fourth (*i.e.* the Seleucid) dynasty, and the little horn (*i.e.* Ant. Epiphanes) that had the eyes of a man and a mouth speaking great things, there follows the splendid scene of the Great Assize in which Jehovah is seen seated upon His Throne in all the Majesty of Divine glory, attended by thousands and thousands of His ministers. The judgment is set and the books are opened. The writer passes on to the execution of the sentence upon all the peoples of the world, but especially upon the little horn. A third scene opens with the coming on the clouds of heaven of one like a Son of Man, who is brought near to Jehovah's Throne and receives from Him an everlasting Kingdom over all peoples, nations, and tongues.

It will be observed that this picture differs from the earlier representations of the Messiah, not only in His apparently superhuman character, but also in the fact that He is not Himself the executor of the sentence upon Israel's enemies, but only appears after it has been carried out.

It might be suggested, on the contrary, that in Nebuchadnezzar's dream in chap. 2 the stone (vv.[34. 45]) which breaks in pieces the powers of the world is intended to represent the Messiah. That this is not the case is clear, however, from v.[35], where the stone becomes a great mountain. The stone, therefore, must be explained as being in some sense or other the nation itself.

A later vision speaks of a period of trouble, which is to precede a general Resurrection in which the wise are to shine as stars in everlasting glory. It is not very easy to see exactly how this prediction is related to the earlier, but it is natural to suppose that the troubles are to precede and the Resurrection to follow the Advent of the Messiah.

The dignified but glorious representation of the

Messiah's advent in Daniel could not be surpassed by later Apocalyptic writers, but it was amplified in many details. One very striking additional feature is the full description of the convulsions of nature and of the social order which would precede or attend His Advent. Thus we read in the Assumption of Moses (10^{1-10}): 'Then shall the earth quake, and it shall be shaken unto the ends thereof, and the high mountains shall be brought low and shall be shaken, and the valleys shall sink down. The sun shall no more give his light, and shall be turned into darkness. The horns of the moon shall be broken, and shall be wholly turned into blood. And the course of the stars shall be brought into confusion. The sea shall withdraw into the abyss, and the wells shall cease, and the rivers dry up.'[1] In the Book of Jubilees we read (23^{12}): 'In those days there will be plague upon plague, wound upon wound, sadness upon sadness, evil rumour upon evil rumour, and many similar terrible punishments, one after another; sickness, destruction, frost, hail, snow, fever, cold, stiffness, drought, death, sword, imprisonment, and every kind of sorrow and sickness.'[2] Again, the Advent is described as attended by thousands of angels, as in Enoch 1^{9}, a passage familiar to us from its quotation in the Epistle of Jude (v.[14]), 'And behold He cometh with ten thousands of His Holy ones, to execute judgment upon all, and to destroy all the ungodly and to convict all flesh,' etc.[3] It need hardly be said that the Apocalyptic writers did not derive such additional features from their own imagination. Passages which speak of great natural disorders as either figuring or attending Divine judgments are common throughout the Prophets.[4] It will be sufficient for my purpose to quote Joel $2^{30.31}$: 'I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the LORD come.' Here the context in $3^{2.3}$ readily lends itself to an eschatological interpretation. Indeed, the thought that all nations would be gathered together to fight against Israel and meet with a final overthrow is a conception met with more than once in the later prophets, as we may see from Ezekiel's description of the fate of Gog in the land of Magog (38. 39), the destruction of Jehovah's enemies outside Jerusalem in Is $66^{19.24}$, Zec 14, and from other passages. The attendance of the Holy ones may have been suggested by the opening words of the Blessings of Moses (Dt 33^{2}), where, according to LXX,[5] Jehovah is said to have come with the ten thousands of Holy ones, and His angels at His right hand. But what was new in the Apocalyptic writers was the way in which they connected these thoughts so as to form a complete cycle of events which were to occur in the Last Days.

The later Apocalypses usually follow Daniel in describing Jehovah Himself as both the Judge and apparently the executor of the sentence against the adversaries; but occasionally both these functions are ascribed to the Messiah. Thus in the Sibylline Oracles (iii. 55) we read, 'And then will God send a king from heaven to judge each one with blood and the glow of fire';[6] and in the Book of Enoch (lxii. 2) it is said that 'the Lord of Spirits seated him on the throne of his glory, and the spirit of righteousness was poured out upon him, and the word of his mouth slew all the sinners, and all the unrighteous were destroyed before his face,' with which we may compare lxix. 29, etc. etc.

The resemblance between such passages from the Apocalyptic writings and our Lord's eschatological discourses is obviously too close to be explained by saying that they are independent compilations of the same Old Testament prophecies. There is certainly a direct connexion between the two. How, then, should we explain this? It has been maintained that the narration of their discourses has been largely, perhaps unconsciously, coloured by the current Messianic views of the age, as we find the latter in the Apocalyptic writers. Indeed, one scholar[7] (whose theological studies in Oxford have justly won him very high regard) goes so far as to propose that we should regard what he calls the Apocalypse of St. Mark (13^{5-37}) as originally a quite independent document inserted into the primitive Gospel. He suggests that in this document the writer attributes the

[1] Quoted in Oesterley's *Doctrine of the Last Things*, p. 83.

[2] See Oesterley, *op. cit.* p. 82.

[3] The quotations from Enoch are taken from Charles's second edition, 1912.

[4] Cf. references in Oesterley, p. 83.

[5] The Heb. of the last clause is quite unintelligible, and the text is probably corrupt.

[6] Cf. Oesterley, *op. cit.* p. 89.

[7] Rev. B. H. Streeter in Sanday's *Studies in Synoptic Problems*, pp. 179–183.

speculations of His age to Christ in the same spirit in which the earlier Apocalyptic writers attributed theirs to Daniel, Enoch, and others, that it was written just after the fall of Jerusalem; that its chief objects were to warn his readers against Antichrist and to console them with the assurance on the Master's own authority that the fall of Jerusalem was the immediate prelude to His coming. It might be objected that such a method of criticism would soon leave us with very little to criticise. But it would be more pertinent to observe that the analogy to the Apocalypses breaks down on one very essential point. They were all written in the name of an ancient Jew, and their being so ascribed would have deceived nobody. But to have put a long discourse into the mouth of Christ only forty years after His death would have been nothing more or less than a deliberate and wanton forgery. On the other hand, the possibility of our Lord's language, even in the Synoptists, having been influenced by current opinion during a period of oral transmission is not one to be lightly dismissed. Indeed, we seem to have in St. Luke a clear instance of a somewhat similar colouring by recent events of the actual eschatological discourses in question, where he paraphrases the very difficult phrase (Mk 13^{14}), 'When ye see the abomination of desolation standing where he ought not,' with the words, 'When ye see Jerusalem compassed with armies, then know that her desolation is at hand' (Lk 21^{20}). But when we have made all allowance for such an influence, there still seems to be little doubt that our Lord in the main accepted the Apocalyptic predictions of the Messiah quite as much as those of the Prophets, and expected to fulfil them in His own person. Does it follow that as loyal Christians we are bound to accept as literally to be accomplished all that He said of His Second Advent? I think not. Here, again, two alternatives present themselves. In the first place, we may naturally ask whether the knowledge of these future events might not have belonged to those Divine attributes of which the Son of God emptied Himself (Ph 2^{7}) when He became man. And this may seem all the more probable when we consider that it was expressly in connexion with a fact belonging to His Second Advent that He disclaimed such knowledge (see Mk 13^{32}, and parallels); and further, that He seems certainly to have held the opinion current in the early Church that His Advent would take place in the lifetime of some of His apostles. 'Verily I say unto you, There be some here of them that stand by, which shall in no wise taste of death, till they see the kingdom of God come with power' (Mk 9^{1}).

But this is not the only possible explanation of our Lord's language. It is by no means improbable that He accepted these utterances of Apocalyptic writers, just in the same spirit that He accepted the predictions of the Prophets, not so much in their literal acceptation, but as more or less allegorical. I mean that He foretold a personal return to the world, but that the details were little more than the scenery in which that thought was represented. It is obvious that the Synoptists, at any rate, recognized a partial fulfilment of our Lord's eschatological discourses in the destruction of Jerusalem by the Romans. In the Fourth Gospel an Advent of Christ is recognized in the coming of the Holy Spirit, who thereby establishes the kingdom that is not of this world. But in both the Fourth Gospel and the Synoptics a more perfect realization of the Kingdom is to be found at the general resurrection when the King returns to the world (see Mt $13^{30\text{-}49}$ 25^{31}, Mk 8^{38}, Jn 21^{22}).

In conclusion, I would observe that it would be a very serious mistake to regard such discussions as these as having merely an academic interest. As Christians we look forward in hope to share after this life the Kingdom of Christ in glory. Yet let us not forget that, after all, the greater stress was laid by our Lord on His Kingdom upon earth. But King and Kingdom, as I said before, are far from being mere metaphors. If Christ is our King, we as His subjects owe Him whole-hearted obedience. If the Church on earth is in any real sense the Kingdom of God, and we are fellow-citizens with the saints, then to us oppression and injustice, not to mention selfish indolence, must be absolutely intolerable. We cannot look on with equanimity at cruelties sometimes practised in the name of civilization, at the white slave traffic, at sweating, and the like, and must sigh and pray for the time when war shall be no more. We shall do our very utmost as loyal citizens to bring about the time when the Kingdom of this world shall become the Kingdom of our God and His Christ, and He shall reign for ever and ever. Amen.

In the Study.

An Ordination Service.

By the Rev. James Donald, D.D., Keithhall.

Ordination Prayer

(Following the singing of the hymn, 'Come, Holy Ghost, our souls inspire').

Our souls do magnify the Lord, and our spirits have rejoiced in God our Saviour: for He that is mighty hath done to us great things, and holy is His name. We praise Thee, O God, that Thou dost enable us to look upon Zion, the city of our solemnities, to see Jerusalem a quiet habitation, a tabernacle that shall not be taken down, whereof the stakes shall never be removed, nor the cords be broken. But there the glorious Lord will be unto us a place of broad rivers and streams, wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the Lord is our judge, the Lord is our lawgiver, the Lord is our King: He will save us.

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, we thank Thee that Thou hast in these last days spoken unto us by Thy Son, who being the brightness of Thy glory and express image of Thy Person, and upholding all things by the Word of His power, when He had by Himself made purification of our sins, sat down on the right hand of the Majesty on high: and we believe that there is none other name under heaven, that is given among men, wherein we must be saved, but the name of Jesus, the Son of the Living God.

Holy Jesus, who for the suffering of death art crowned with glory and honour, we thank Thee that, as the Risen Lord, Thou didst command Thy disciples to go and make disciples of all the nations, and didst assure them of Thy perpetual presence unto the end of the world; and that, as the Ascended Lord, Thou didst endow them with the manifold gifts and graces of Thy Spirit, and gavest some to be apostles, and some to be prophets, and some to be evangelists, and some to be pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of Thy body, the Church. Blessed be Thou who daily bearest the burden of our spiritual charge, Thou God of our salvation. Thou art the Bread that strengtheneth us, the Wine that maketh our heart glad, the Vine in whom we abide, the Life of whose fulness we receive, the Good Shepherd who restoreth our souls.

Thee also, Holy Spirit, Spirit of our Father, Spirit of Jesus, we confess and adore as our Advocate and Comforter, the Guardian and Guide of our understanding, our affections, and our will. Breathe on us, Thou Breath of God: fill us with the Life in Christ.

Blessed and glorious Trinity, Father, Son, and Holy Ghost, accept our thanksgivings and prayers; and confirm and ratify our act, as we do now ordain this man a Presbyter in Thy Church and a Minister of Thy Word and Sacraments, by the laying on of hands. Abba, Father, send forth the Spirit of Thy Son into his heart, take and use him as a willing instrument of Thy purpose of love. Jesus, make him a faithful preacher of Thy cross and resurrection, an able expositor of those holy Scriptures which testify of Thee. Holy Spirit, anoint him with the oil of gladness, and rest upon him with Thy sevenfold gifts for this service.

May he take heed unto himself, and to all the flock, over which the Holy Ghost hath made him overseer, to feed the Church of God, which He purchased with His own blood. For Zion's sake may he not hold his peace, and for Jerusalem's sake may he not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. May he fight the good fight of faith, and be of them that turn back the battle to the gate. May he discern the presence of the King in the hungry, the thirsty, the naked, the stranger, visit Him in the sick, receive Him in every humble disciple. May he honour them that fear the Lord, turn many to righteousness, be a guide to the young and a staff to the aged, may he solace the bereaved and the desolate, lift up the head that is bowed down, and turn to the sacrifice of Christ the dying eyes. May he have the girt loin and the lit lamp of the alert servant. May he not count his life dear unto himself, so that he may finish his course with joy; and having kept the faith, may he receive the crown of righteousness, which the Lord will give unto all them that love His appearing. These things we ask of Thee, O Father, pleading the merits of Thy Son, Jesus

Christ the righteous, unto whom with Thee and the Holy Spirit be glory for ever. Amen.

Ordination Addresses.

I.

Dear Brother: There is a well-known hymn of Doddridge's, beginning with the words, 'O happy day, that *fixed* my choice on Thee, my Saviour and my God.' The speaker is the Christian believer; but this day you can take the lines into your mouth with a new-born emotion as the Christian minister, adding the words, *And on Thy service.* 'O God, my heart is fixed,' exclaims the Psalmist, 'I will sing and give praise, even with my glory,' that is, with my soul, the image and the instrument of the Divine Glory. And it is written in another Psalm, 'His heart is fixed, trusting in the Lord.' Fixed and steadfast in trust, —fixed and steadfast in praise and in personal consecration to the service of your Saviour and your God,—these are the main elements of the happiness of the day of your ordination. Other and secondary causes of happiness are present, and by the good providence of God they are abundant,—the call you have received, the universal goodwill, the pleasant district where your home is to be; but all these are tributaries of the main stream, 'I will go to the altar of God, unto God my exceeding Joy.' Your call to this parish is of God; it is He who has granted you favour in the sight of this people, who has appointed the sphere of your work to be among them; and He has done all this with a definite end in view, that you should 'serve *with your spirit* in the gospel of His Son.' This means your devoting to this service the enthusiasm and energy of your innermost being. You are 'separated unto the gospel of God.' While these words express St. Paul's consciousness of the special qualifications he has received for his Apostolic ministry by means of his early training at Tarsus and in Jerusalem, they above all signify that he is 'a chosen vessel unto Jesus, to bear His name before the Gentiles and kings, and the children of Israel.' In like manner, my brother, your early home training, and the direction of your thoughts to the Christian ministry, as well as your University training, and that which followed it under an honoured successor of Norman Macleod, were all of them providential preparations for the work unto which you are now ordained; but it is the election of God, and of Christ the Head of the kingdom of God, that has 'separated' you, and made you 'a chosen vessel' to bear the name of Jesus before the people of this parish. 'Separate *unto Me* Barnabas and Saul for the work unto which I have called them,' said the Holy Ghost by the mouth of one of the prophets, when the Church of Antioch had met to pray for guidance in the matter of the Gentile mission. And, in speaking thus, the Holy Spirit showed that He is the Church's Patron and Guide, who directs all her movements and ministries of grace. He is the Creator-Spirit, who with His Divine breath called the Church into being at Pentecost; and His command, 'separate *unto Me*,' is also a promise, '*I* will be with my servants in the work, will give them a mouth and wisdom, will accompany their preaching with My power, will take of the things of Jesus and show to them, that they may show those things to others, and will thus add unto the Church such as shall be saved.' Enter, then, my brother, on your work, with this high assurance of the help of that Spirit, who is the Lord and Giver of the life in Christ.

As one now admitted to the charge of a parish, you may be suitably addressed under three aspects: as *the Leader of the Church's worship*; as *the Preacher*; and as *the Pastor of the flock.*

You have no doubt already felt, in your work as an assistant, the strain upon the mind and heart that is involved in the endeavour worthily to lead the Church's worship. To compose prayers of your own and commit them to memory is a safe course to follow, particularly in the first part of the service. But as the service goes on, and spiritual thoughts throng into the mind, one feels independent of written forms, or of the outlines he has drawn up, and is often able to give free expression to his desires and longings, and so to reach a higher level in prayer. This is not of ourselves; it is the gift of God. Those inspired moments when, through the communion and fellowship of the Holy Spirit, we really speak as children to their Father, touch the Unseen, and grasp with firmer hand, as well as uplift our fellow-worshippers to grasp, the Eternal Grace, are the celestial altitudes of public prayer, and tokens for good shown to us that we have not altogether failed in leading the Church's worship. Yet will the most rapt emotion be of little practical worth,

if the language be wanting, in which it may find seemly clothing: it is therefore necessary that the memory should be constantly replenished out of the stores of God's Word. Rich as ancient liturgical forms are, their richness is chiefly due to the felicitous use that they make of the words of Scripture. Seek, my brother, to have those words at your command; refresh your memory with them before entering the pulpit, and then you will be always well prepared.

Secondly, you can fulfil the Preacher's office effectively, only if you take St. Paul's principle, 'Faith cometh by hearing, and hearing by the Word of God,'—a principle already enunciated by our Lord in the Parable of the Sower,—and make it the fundamental principle of this part of your work. You are a minister of the Church of the Reformation, which has ever put the living Word in the place of pre-eminence among the means of grace. It is well to have a bright service, to make every part of it tasteful and attractive, to hear 'the pealing organ blow,' and the singing of 'the full-voiced choir'; but these are but pleasing and useful aids, and may even be hindrances, if the pulpit be set aside as of minor account, or if he who speaks from it be depending upon them rather than upon his own assiduous preparation. Ritual is but a usurper, if it dethrone the pulpit. The place where I now stand belongs to you, and in it you will plead for your Lord, and bear witness to His perfections as the Man and the Redeemer. Here you will exhort your hearers to be like Him, to live the moral life in His spirit; for it is of no use telling people about their moral duties, unless those duties are based upon Christ. And here you will dispense to all who come, parents and children, —for the Visible Church includes *both*, — that Living Bread whereby the life of the individual Christian is developed and its strength renewed. Apply your mind diligently to the study and exposition of Scripture, and your preaching will be fresh and stimulating for forty or fifty years to come. A happy experience which sometimes comes to us preachers is this: there are seasons when our text has not to be searched for, but comes to us, as it were, of its own accord,—when we are 'pressed in the spirit' or 'by the Word' to take a certain line in the exposition of Divine truth. This is an encouraging sign that God is using us as His instruments for communicating the knowledge of His Will, or purpose of Love. But freshness in preaching will never be wanting, if the preacher looks forward with resolution to the Lord's Day, which always comes round so quickly, and reminds himself, 'Nothing is so important for me as my pulpit work.' You will find too, my brother, that your girding yourself for this work will speed your own running — your 'pressing toward the mark.'

Thirdly, use well, and persevere in using, your splendid opportunities for pastoral faithfulness. Not the parish church, but the parish, is the Sheepfold; and the work of feeding and tending has to be gone about in the homes of your people. Your learning to apply God's remedy for sin by acquiring the knowledge of their needs, is no less essential than your proclaiming it from the pulpit. You are not new to visiting work, having been assistant in a great city parish. But you are now a man in authority, as well as 'a man under authority'; you feel a new sense of independence as you survey from this spot the field of labour; and while, with reason, you glory in the prospect, you also realize the responsibility. The responsibility, then, is to be met by thoughtfulness or considerateness,—by your 'considering' others, and thinking hard how you may employ your time so as to profit them. We, ministers, are the officials of a King, who made Himself the humble attendant upon the hungry and the sad and the weak, and who calls us to be 'the servants of all.' Find, then, my brother, in the service of the young, in ministering to the sick and the bereaved, in that breaking of the bread of life 'from house to house' which may be looked at as a continuation of His miracle of multiplying the loaves, many lines to lead you into the road whereon He walked. Yourself young, you will have great influence with the young, of whom many, it may be in distant lands, will hereafter bless your name. It is also a solemn reflexion that among the older members of your flock now present, there may be some into whose dying ears you will have before many years are passed to repeat your Saviour's words of consolation, bidding them 'not be troubled, nor afraid.' By your visiting, you will gain your people's confidence; and sometimes you will find evidences of personal religion and a patient trust in Christ, that will make your heart cheerful, as you wend your way homeward. When people see you intent upon really knowing them,

they will appreciate your work more. You will be something higher than the popular minister; you will be 'the approved Christian.' To have the approval of those under whose observation you live is one of 'the things that accompany salvation.' 'Be ambitious,' then, in St. Paul's sense of the word, both to be well-pleasing to your Lord, and to be well-pleasing to men, 'not seeking your own profit, but the profit of the many, that they may be saved.' Learn by unselfish service that 'it is more blessed to give than to receive.' 'Strengthen that which is diseased, heal that which is sick, bind up that which is broken, bring again that which was driven away, seek that which was lost': so shall men take knowledge of you that, as a Pastor, you are walking in His spirit, who still carries on in glory His own work of 'the Great Shepherd of the sheep.'

Finally, my brother, 'be strong in the Lord, and in the power of His might.' 'Endure hardness, as a good soldier of Jesus Christ.' You will have—all have—moments of dulness and depression. None of us can be perfect ministers, because none of us can be perfect men. It is well that we should be made to feel that we are but 'the earthen vessels,' in whom God is pleased to make known 'the excellency of His own power.' Live for your parish: yea, rather, live unto your Lord, in all the blessed activities of a love resembling His: what higher hope have we of heaven, than that of being thus engaged? May the happiness of this day, the good wishes of your presbytery, the esteem and high hopes of your friends, the hearty welcome of a united people, be foretokenings of your Saviour's final approval, and of His hereafter crowning your name with glory, honour, and immortality! Amen.

II.

Dear Brethren and Friends: You have witnessed this day a solemn event in your history, and an act such as few of you have witnessed before, in the setting apart of Mr. MacNicol as your minister. Of this act you have not been merely spectators: you have had an active share in it yourselves. You are not to think that it is in consequence of our possessing any special virtue that we, the ministers present, have laid our hands upon the head of Mr. MacNicol: we have done so at your behest, and because of your choice and call to him to be your minister. We believe that we have fulfilled our part by the authority and in harmony with the mind of the Holy Spirit,—for it was He who moved the early Christian Church to take over the ceremony of 'the laying on of hands' from the Old Testament Church as 'the familiar and expressive sign of benediction or blessing.' *Our* act of blessing, then, has been accompanied with your approval and consent, and you have ratified it by your prayers and intercessions. None of you, I am sure, has witnessed his ordination without saying, 'God bless him,' or bidding him God-speed. Let us consider, then, how you may give practical effect to your kind thoughts, and become a help and a support to him in his ministry.

In the first place, the edification and comfort of a service largely depend upon people's coming to it in a devotional frame of mind. It is an undoubted fact that there is in church a wonderful interchange of influence between minister and people. If warmth of heart, devout longings for communion with God, are present on the part of the congregation, the minister will be more fervent in spirit: coldness and formality, on the other hand, will depress him, and the temperature of worship will be sensibly lowered. A devotional frame of mind will not come at your call, but there are means of obtaining it. Remember your minister in your prayers at the throne of grace on the Sunday morning, and on entering church; also, if possible, read a Psalm, as the 84th, or a chapter in St. John, before starting from home. 'Receive us'—'open your hearts to us'—is an affectionate entreaty of St. Paul's to one of his churches; and I would apply it thus: 'In your prayers for those near your heart, make room for your minister.' The end which a congregation should have in view in worship is expressed by St. Luke in a single word, *with one accord*. Bright will your service be, if it can be truly said of you with your minister, 'They lifted up their voice to God with one accord.'

Secondly, as his hearers, your right to judge of the quality of your minister's preaching is not to be gainsaid; but it is a right which, to be exercised with justice, must ever be exercised in the element of love. To provide something fresh for the pulpit every Sunday is a laborious work, and large allowance should be made for him who is steadily engaged in it. A thing that will help to make his sermons good is people's coming to hear them. Irregularity in coming to church is often a

cause of ministers being judged hastily with respect to their preaching: for people, hearing them seldom, understand only in part, and miss the unity of thought. Give your young minister the gladness of seeing the faces of most of you who are present this day looking up to him as he enters the pulpit. To be a steady hearer is the appointed means of being 'not a forgetful hearer, but a doer of the work.' And 'that man shall be blessed in his deed,'—blessed in the constancy of both his hearing and doing.

Finally, the Voice of the Good Shepherd may be recognized in that of one of His under-shepherds, if the ear be open to hear it. Your taking your minister by the hand on leaving church to-day signifies your intention, as members of his flock, to fulfil your part of the covenant between him and you. Then, bear his burdens; be forbearing to his faults; and in the unreserve of family life, always speak of him with respect. Do not be impatient, if his many other duties prevent him from calling for you as often as you should like. If there be illness or any trouble, do not depend upon his hearing accidentally of it, but send him word; this will be true kindness. As a servant of God and a Christian minister, he is not one already made perfect, but one who is still in the making; and your interest in him and prayers for him, your friendly criticism no less than your active love, are among the things that will give his character and work their mature form. I will only add that I have a high opinion of his gifts, and am liking him already. I do think that he will be a comfort to you, and earnestly trust that he and you, now happily united, may have prosperous and peaceful times together.

LAUS DEO. AMEN.

Virginibus Puerisque.

Small Things.

BY THE REV. A. F. TAYLOR, M.A., ST. CYRUS.

'He that contemns small things shall fall by little and little.'—Ecclus. 19[1].

WHERE is my text? Well, you will find it in the Bible, and you will *not* find it in the Bible. You will not find it in the Bible which you generally use, but you will find it in a larger Bible used by many Christian people; for in that larger Bible there are some books which come between the Old Testament and the New Testament, and my text is in one of these.

But the words of my text speak for themselves: 'He that contemns (or despises) small things shall fall by little and little.' The man who said that had discovered for himself that what people call little things are sometimes very important things, and that the man who thinks that 'little things' do not matter is making a very serious mistake.

It is a long time ago since this text was first written, and we know now that the man who wrote it was speaking far more truly than he knew. It is scarcely going too far to say that one of the greatest discoveries of the last fifty years has been that the little things are really the big things—not big in their size, but tremendously big in their importance. An earthquake that kills ten thousand people in a few minutes is a terribly big thing, isn't it? But there is a tiny animal (a bacillus, the doctors call it) which, though you cannot see it, kills its tens of thousands every year. It is a far more serious peril than the earthquake.

I think it was the great surgeon Sir Frederick Treves who was recently giving an address to the medical students of one of our Scottish Universities. He reminded them of the old story of how St. George killed a huge and terrible dragon, and then he held up before them a glass pencil on the end of which there was an invisible group of the little germs which give people the fatal disease of consumption. 'This,' he said, 'is the real dragon, far more cruel and far more destructive than that old dragon which dwelt in the marshes of Lydda, and you, gentlemen, you are the knights of St. George who have to slay this terrible monster.'

Yes, the little things are very important things, and so it is that he that despiseth small things shall fall by little and little.

Don't despise small faults, for small faults may do a deal of mischief. Isn't one ill-tempered girl at a picnic enough to spoil all the fun?

Don't despise small sins, for if small sins are neglected they will soon grow into big ones. Judas sold Jesus for thirty pieces of silver, but he seems to have begun by taking pennies out of the bag.

Don't despise small duties, for small duties faithfully done fit us for the great and noble duties of life. Find in the Bible for yourselves this text: 'Thou hast been faithful in a few things, I will make you ruler over many things.'

And then here is a lesson not for the children, but for fathers and mothers and the Church.

Don't despise small people, the Church that despises the small people, and neglects to care for them, 'shall fall little by little,' until there are no people left in it at all. Its candle shall go out.

April.

By the Rev. Robert Harvie, M.A., Earlston.

'I have set before thee an open door.'—Rev 3^{8}.

I propose now to say a little to you boys and girls about the month of April. The name of the month comes from a Latin word which means 'to open,' and that is why I chose this text. When April comes round it is just as if God were saying to each of us, 'I have set before thee an open door.'

When we spoke of the month of January we took the text, 'I am the Door,' for January is the month of Janus, who was the Roman god of doors. And here we are again, only three months later, and the month is telling us that it is a door.

I wonder what that means for you and me?

January is the door of the year counting by months, but April is the door of the year counting by seasons. March is boisterous and cold as a rule, and we are not altogether sure if the winter is quite over; but April comes on, and we know that it is the door leading into better times and promising us warm sunshine and brighter days.

So we are now at Spring, which is the first season of the year. Winter is just like our night, for trees and flowers don't look as if they had any life at all.

But they are only resting, as we do in sleep, and then in Spring they waken up and begin to put on their garments of leaves.

In later months there are plenty of flowers, but not so many bloom in April; it is just the door leading into the garden of the year.

Doesn't it look as if God spoke to the leaves and flowers, telling them of the warmth and sunshine that was yet to come, and so they begin in this month to prepare to show themselves in all their beauty?

But God speaks also to the birds. When the winter cold comes, they fly away to warmer climates and wait there till our Winter is over. Then God tells them that the time has come to return and let us hear their music. They do this in the mornings, reminding us of the brightness of the day and the freshness of the air outside. To the birds, as well as to the flowers, God speaks, and when He calls more of them back in April, He says to each, 'I have set before thee an open door.'

But the month has its message for you and me also. It is just the same as for these others. I once came across some things a man had written about April, and he said, 'I was born in April, and every year when it comes round I am born again into new delight at what it brings.'

We are all glad when Spring is here and we see everything bursting into life again.

It is in Spring that the farmers open up the soil and put the seed into the ground. It wouldn't do for them to wait till the very warm weather came to plant their seeds. If they did that, they could not expect a heavy crop at the time of harvest. Well, I think that when God gives us January, which is the door into a new year, and then April, the door into the year that begins with Spring, that is just His way of telling us that He wants us to begin and sow seed for Him. Jesus tells us that the seed He wants us to sow is the Word of God, *i.e.* the love we are taught in the Bible, and the ground where we sow it is our heart. He means that we are to read about Him, and learn what He says, and then we are to obey Him, to do what He did, and to be like Him.

But He says we must begin now if we are to have a full crop at harvest. If boys and girls are to grow up into good men and women, they must begin early to follow Jesus and to try to be like Him. And the harvest you will gather in will be all the good deeds you have done and the kind words you have spoken because you loved Jesus and tried to please Him.

The wise man said, 'Remember now thy Creator in the days of thy youth.' And the month of April says you are at the door of a new year. Is it not a splendid chance to begin now to prepare for that harvest?

What were the Churches of Galatia?

By Sir William M. Ramsay, LL.D., D.D., D.C.L., Emeritus Professor of Humanity in the University of Aberdeen.

VI.

XI. The Principle of Classification by Provinces in the Christian Church. — In the ante-Nicene period generally, and also in the Byzantine period, the congregations of the Universal Church were classified according to provinces, *i.e.* the political divisions of the Empire; and a change in the political classification altered the ecclesiastical connexion. That was the case in the fourth century, as the early Council lists show.[1] When did the custom begin? Theodore of Mopsuestia, in *Comm. on 1 Timothy* (Swete ed., ii. p. 121 f.), says that the provincial principle goes back to Apostolic times; and Harnack (*Verbreitung*, 2nd ed. i. p. 387: *Expansion*, ii. p. 96) agrees that Theodore was right in this (though wrong, or merely spinning a theory of his own, in some of the statements which he makes about early Church organization). As Harnack says, 'Paul's range of missionary activity was regulated by the provinces: Asia, Macedonia, Achaia, etc., were ever in his mind's eye. He prosecutes the great work of his collection by massing together the congregations of a single province, and the so-called Epistle to the Ephesians is addressed, as many scholars think, to a large number of the Asiatic communities. John writes to the churches of Asia.'[2] In a footnote Harnack mentions, as if it were contrary to the principle, that John includes Laodicea, which belongs to 'the neighbouring district of Phrygia'[3]; but in this he confuses between 'province' and 'district.' Laodicea was a city of the district Phrygia and province Asia. Paul and John ranked Colossæ and Laodicea as Asian, for Phrygia was part of the province Asia.

The fact that John and Paul reckoned Laodicea as an Asian congregation (so also the fact that Philippi was counted a Macedonian congregation and Corinth an Achæan) proves that they both had in mind political, *i.e.* Roman, provinces. At a later time, after A.D. 295, Phrygia was made a province, and then Laodicea ceased to be reckoned an Asian church, and its bishops became metropolitan of the province Phrygia Prima. Peter also classified the congregations to which he wrote according to the political provinces in which they were situated (1 P 1[1], and Hort *ad loc.*[4]).

Therefore the contributions of the congregations of Galatia (1 Co 15[1], 2 Co 9[1-5], Ac 20[4]) were subscribed by Antioch, Iconium, Lystra, and Derbe, along with any other churches in the province Galatia; and they were taken to Jerusalem by Timothy of Lystra and Gaius of Derbe.

Here emerges a question: Were there both North and South Galatian churches, all reckoned equally in the province? As Professor Val. Weber has pointed out, the churches of Galatia, to which Paul wrote his Epistle, must have formed a single well-marked group. They acted together; they were brought over to Christianity at the same time; they were subject to the same influences; and they were all on the point of seceding from the gospel of Paul together. This, as he says, is not consistent with the view (which has sometimes been maintained) that there were two groups of churches of Galatia—one in the southern part of the province, converted and organized during the first journey; the other group in the northern part towards Ancyra and Pessinus, formed during the second journey. Those two parts, north and south, are separate and distinct, not merely geographically and racially, but also in time of conversion, in type and nature, and in the influences which acted on them. Travellers crossing the one district from east to west would not and could not in ordinary circumstances visit the

[1] Basil of Cæsareia tried vainly to resist this custom, when Cappadocia was divided by Valens about 371. His protest that the Church of God should not be divided according to political changes could not be maintained.

[2] I quote Dr. Moffatt's translation.

[3] Dr. Moffatt has inserted the words 'district of,' which are not in the German. See the last footnote in § XI.

[4] Hort in his North-Galatian days has treated this matter conclusively. There is nothing further to afford standing-ground for an adversary. Those who cannot see the completeness of the case as stated by Hort cannot be moved by any further reasoning on the subject of classification.

other; if they did so, they would not simply cross the district but would make a circuit of both districts, and they must travel with the express object of making a complete circuit of this very large province. Churches in the north would not naturally be affected in the same way as those in the south, even if similar influences were applied to them; and it would not be a probable or natural issue that both groups should act together or secede in a common movement from the gospel of Paul.

The Apostle's letter, therefore, was written either to the churches of the north or to those of the south, but not to both; and there can be no excuse for interpreting 'the churches of Galatia' in that Epistle in a different sense from that in which Paul mentions those congregations and their liberality, when he writes to the Corinthians. Therefore only one body of 'churches of Galatia' is mentioned in Paul's letters, viz. either the Southern or the Northern.

Nor can there be any reason for thinking that, if there really existed two distinct and separate groups of Galatian churches, Paul would mention only one of them and ignore the other, or that he would ask only one of these groups to contribute and praise their liberality in contributing. If only one group contributed, the names of those who took charge of the money to Jerusalem prove that it must have been the southern churches that contributed. It would be absurd to suppose that the northern churches alone contributed, and sent their money under charge of delegates from the southern non-contributing churches. Such a supposition would imply either that the southern churches had fallen away from Paul, or that those three southern delegates had come to occupy a position of intimacy and even of superintendence in relation to the northern churches. No circumstance lends probability to either supposition. Nor is there any reason to think that the southern churches fell away from the Pauline gospel, and ceased to be regarded by Paul. Antioch and Iconium were leading churches in the earlier Christian centuries, both evidently with a long previous Christian career; and Paul's words in speaking about Antioch and Iconium and Lystra to Timothy do not suggest that the writer felt (or knew about) any estrangement.

Now comes the question whether he could call Antioch, Lystra, etc., churches of (the province) Galatia. We have quoted the emphatic statement of Professor Harnack, that 'Paul's range of activity was regulated by the provinces: Asia, Macedonia, Achaia, etc., were ever in his mind's eye' . . ., and that he 'massed together the congregations of a single province': *i.e.* he massed together Antioch and the other three churches in the Galatic province, as the higher unity of which they all were members. The case, as stated in Dr. Harnack's words, is clear. He gives quite absolutely the shortest and simplest statement of the fundamental principle on which the South-Galatian view is based, viz. that Paul classified by provinces, and thought in provinces, and regulated his constructive organization according to the political divisions of the Roman Empire.

Why, then, is not Dr. Harnack definitely of the South-Galatian opinion?[1] Let him who asks the question turn to the maps in his second edition of the *Mission und Ausbreitung*, and he will see the reason. The provinces there displayed correspond to the facts of no period, they are not right either in names (*e.g.* Mysia) or in number, or in bounds. Already in studying his first edition, I marked several places in which his reasoning (quite unconnected with Galatia) showed some underlying misconceptions about the provinces. For a time I contemplated the writing of a review from the geographical side; but it is always painful to point out slips in a work that one admires and to which one is deeply indebted, and I left the review unfinished. The misconceptions appear in the maps. The provinces are stated as practically the same in number and bounds in Map II., A.D. 325, and Map I. before A.D. 180. No attention is paid to the total change caused by the reorganization of Diocletian, (about) A.D. 295; the provinces are too few for 325, and too many for 180. It was not easy to make the maps clear.[2] Our knowledge of Asia Minor has made such rapid progress in recent years, that it is difficult to keep

[1] I have always understood that he inclined to the North-Galatian view, but in his second edition of the *Mission und Ausbreitung*, ii. p. 180, he is more inclined to the South-Galatian view than in Dr. Moffatt's translation of the first edition. See above, p. 63 (where I have wrongly mentioned p. 387 instead of 180).

[2] The imperious need of economy in publication ordained that Maps I. and II. should be printed from the same plate, hence there is no variation in bounds, etc., but only in colour; only the city-names are mostly cut out of II. A plate can be altered by cutting out, but not by adding new details. Something might have been done by the use of different type to indicate changes at important epochs.

pace with its growth; but still the main facts about the provinces have remained fixed and certain. Before A.D. 180 the only provincial change which could affect the Pauline churches was that Derbe became part of the Tres Eparchiæ, Cilicia-Lycaonia-Isauria (about A.D. 138, or shortly after). Otherwise all the Pauline churches of Asia Minor (setting aside Tarsus, which was perhaps pre-Pauline) continued to be either in the province Asia (which was unaltered) or in the province Galatia. But Dr. Harnack's map classes them to five provinces, Lycaonia (Derbe, Lystra, Iconium), Pisidia (Antioch), Galatia (no names except Ancyra), Asia (Troas, Ephesus), Phrygia (Laodiceia, Hierapolis, Colossæ). He feels a little hesitation about Phrygia, which he marks by type as a province, but does not separate by a boundary from Asia—not even in 325—yet his footnote in the second edition, vol. i. p. 387,[1] implies that it was a separate province; and in ii. p. 179f. he calls Phrygia and Lycaonia provinces, though he adds that there occurred much change in this respect.

Thus the fact remains that his principle is perfectly right, but its geographical application is not consistent, owing to uncertainty about the relation between districts and provinces. Paul classed the four churches according to the province to which they belonged, viz. Galatia; and the entire body of the Pauline churches are classed to the four neighbouring provinces, Galatia, Asia, Macedonia, and Achaia, a well-marked and continuous area, which included a very large part of what was most highly civilized in the world at that time.

Those who reject the South-Galatian view must reject also the principle, which Dr. Harnack has stated in such broad and simple terms; and they ought also to explain why and when this principle which Paul rejected was adopted by the Church, so that it governed all subsequent organization. On the other hand, if you admit Dr. Harnack's principle, and apply it according to our growing knowledge of Asia Minor, then everything is clear, simple, and continuous in development.

Since, however, difficulties are felt, let us take the questions that have been raised. Some are just and illuminative, some the result of ignorance. (1) Was the province called Galatia? (2) Could the people of the whole province be slumped together as 'Galatians'? (3) If Paul used the name Galatia, why did not Luke use that name?

The answer to these questions involves some antiquarian details, which I shall cut as short as possible.

[1] Dr. Moffatt in his translation seems to have felt that there was something wrong here, for he renders 'Phrygien' as 'district of Phrygia'; but while this is in a way more accurate, it vitiates Harnack's argument, which is that, because Laodiceia was in Phrygia, it could not be in the province Asia. Laodiceia was in the district Phrygia of the province Asia.

Contributions and Comments.

A new Hebrew Grammar.[1]

THE Hebrew Grammar before us, as the Preface informs us, is 'an attempt to supply a want suggested by the experience of two Lecturers for the first part of the Theological Tripos at Cambridge.' As the result of a careful reading of the book right through, it may be confidently said that it will fulfil its purpose. Of course we in Scotland have our own Introductory Hebrew Grammar by the late Professor A. B. Davidson, which does not suffer by comparison with the present work and will certainly not be superseded by it. At the same time the two books admirably supplement one another, and soon those who possess Davidson's Grammar will learn something by comparing it with the new Grammar. The authors have arranged their material well; the exercises are admirable; and the whole scheme of the book is excellently fitted to introduce students to an intelligent study of the Old Testament. The mysteries of *vaw consecutive* are treated with clearness, as well as the somewhat puzzling use of the numerals in Hebrew, and great pains have been taken to exhibit the use of the verbal suffixes and the formation of the conjugations of the various

[1] *A Hebrew Grammar*, by the Rev. T. C. Wood, M.A., Fellow and Hebrew Lecturer of Queens' College, Cambridge, with the Co-operation of Rev. H. C. O. Lanchester, M.A., formerly Fellow and Lecturer of Pembroke College, Cambridge. London: Kegan Paul, Trench, Trübner & Co., 1913. Price 5s. net.

classes of verbs. The Appendix on the Hebrew vowel system by Professor Kennett is of special value. One remark in the Preface has much truth in it: 'The best way to learn Hebrew Syntax is to read the Hebrew text with a commentary and a conscience.' In some Grammars the student is burdened far too much with syntactical rules. No doubt a certain measure of guidance is needed, but more can be learned through wide reading and discovering the syntax for oneself than by learning rules and seeking to apply them to the text.

Any one who desires to master Hebrew must make up his mind to slow and patient work, but the authors of the present Grammar have certainly lightened the student's task as far as this can be done. In view of a second edition, which is sure to be called for, we venture to suggest a very careful re-reading of the text, especially of the Hebrew words, in which not infrequently a vowal sign or a *sheva* is wanting. Of actual misprints or *lapsus calami* we have noted surprisingly few, but we may call attention to חֲטָיוֹ in place of חֲטָאוֹ on p. 182, Vocabulary, line 4 of right-hand column.

Aberdeen. J. A. SELBIE.

Psalm xc. 3.

THE meaning of an illuminative text (Ps 90^3) is obscured by a curious mistranslation perpetrated also in R.V. תָּשֵׁב אֱנוֹשׁ עַד־דַּכָּא. דכא may, as is well known, mean either 'destruction' or 'contrition,' and I venture to think the latter is the true rendering. The rules of Hebrew poetry are fulfilled, and the full sense of the verse becomes apparent. 'Thou turnest man to contrition; again thou sayest, Return, ye children of men.' It is indeed quoted thus by H. Polano in his little book on the Talmud. The word is elsewhere translated 'contrite' (Is 57^{15}).

S. C. KIRKPATRICK.

Liscard.

Knowing Christ κατὰ σάρκα.

IT would appear that St. Paul's famous declaration, 'Even though we have known Christ after the flesh, yet now we know him so no more' (2 Co 5^{16}), is still very generally regarded as equivalent to a relative disparagement of the days of our Lord's mortality. A reference to the verse in this sense occurs in a first-rate work of modern scholarship, *The Cambridge Biblical Essays* (p. 424). There has appeared no treatment of the passage in THE EXPOSITORY TIMES for many years past. In vol. vi., however, on pages 148–152, an explanation is offered which, as far as it goes, is closer to the context than the generally received interpretation. This note is intended as a supplement thereto.

The first duty in handling the verse is to collate the Pauline uses of *κατὰ σάρκα*. These fall under two heads: (1) those we may call *historical* uses, and (2) those that involve an *ethical* meaning. Of the first we have the following:—

Ro 1^3 (Jesus Christ) 'born of the seed of David, κ. σ.'
Ro 4^1 'Abraham our forefather κ. σ.'
Ro 9^3 'My kinsmen κ. σ. who are Israelites.'
Ro 9^5 'of whom (Israel) is Christ κ. σ.'
1 Co 10^{18} 'Behold Israel κ. σ.'
Eph 6^5, Col 3^{22} 'them that κ. σ. are your masters.'
(Gal 4^{23} 4^{29} belong to allegory, and may be classified indifferently.)

If these passages stood alone they would help to justify the explanation that 'knowing Christ κ. σ.' was knowing Christ in His mortal life. (But see EXPOSITORY TIMES, vi. 151, concerning the order of the Greek.)

We have, however, (2) an *ethical* use of the phrase in the following:—

Ro 8^4 'who walk not κ. σ., but after the Spirit.'
Ro 8^{5-13} 'they that κ. σ. do mind the things of the flesh. . . . For the mind of the flesh is death,' κ.τ.λ.
1 Co 1^{26} 'not many wise κ. σ.'
2 Co 1^{17} 'the things that I purpose, do I purpose κ. σ.?'
2 Co $10^{2.3}$ 'if we walked κ. σ.' 'We do not war κ. σ.'
2 Co 11^{18} 'Seeing that many glory κ. σ.'

We have thus about an equal number of passages in each category, and the question to which 2 Co 5^{16} belongs must be settled by context. The view of the verse most expositors have taken may be stated in the words of Meyer, 'He who knows no one κ. σ. has entirely left out of account, *e.g.* in the Jew, his Jewish origin; in the rich man, his riches; in the scholar, his learning; in the slave, his bondage; and so forth

(comp. Gal 3^{28})' (Meyer, *in loc.*). But there is no trace that Gal 3^{28} was in Paul's mind here at all. The situation at Corinth was very different from that which is dealt with in Galatians. (See Ramsay's *Historical Commentary on the Epistles to the Corinthians*, § 2, for an admirable statement of the contrast.) One sign of this lies in the fact that νόμος occurs in Galatians 32 times as against 9 times in 1 Cor. and not once in 2 Cor., although in length Gal. is about one-third of 1 Cor. and three-fifths of 2 Cor. The whole of this fifth chapter of 2 Cor. is an appeal not from questions of the Judaizing controversy dealt with in Gal., but from the somewhat low moral ideal of their duty held by the Corinthians to the Eternal World and the Judgment-seat of Christ (vv.$^{1\text{-}10}$). Enforcing this appeal the Apostle writes, 'Knowing therefore the fear of the Lord, we persuade men.' He strikes a note of entreaty, repeating it passionately in v.^{20}. And justifying this passion, Paul writes the ever-memorable words about that constraining love of Christ which leads Christian men to live 'not unto themselves, but unto Him . . .' Then in *this* connexion he declares, 'Wherefore we henceforth know no man κ. σ.' There is no question in the context of knowing men by their exterior, their station, or their race, as Meyer assumes. There *is* a question of knowing men selfishly or unselfishly. And what is so completely κ. σ. as a self-interested intercourse with men? If we want to know Paul's idea of the carnal orientation of the mind, we have it in 1 Co $3^{3.4}$ ('jealousy and strife'), cp. 1 Co 1^{12} and in 2 Co 12^{20} ('strife, jealousy, wraths,' κ.τ.λ.). Further, when we closely examine the situation at Corinth, as reflected especially in 2 Cor., have we not abundant evidence of a certain self-regarding spirit amongst the members, and even meanness in reference to the needs of others? Take the following passages as illustrating this position:—

2 Co 7^{2} 'Open your hearts to us.'

2 Co $8^{7ff.}$ 'But as ye abound in every thing, in faith, and utterance, and knowledge, and in all earnestness, and in your love to us, see that ye abound in this grace also' (*the ministering to the saints*), κ.τ.λ.

2 Co 9^{6} 'He that soweth sparingly shall reap also sparingly,' κ.τ.λ.

2 Co 11^{9} 'When I was present with you, *and was in want*, I was not a burden on any man: for the brethren . . . from Macedonia supplied the measure of my want,' κ.τ.λ.

2 Co $12^{13.14}$ 'For what is there wherein ye were made inferior to the rest of the Churches, *except it be that* I myself was not a burden to you? forgive me this wrong. . . . I will not be a burden to you,' κ.τ.λ.

These passages show how concerned Paul was with the low standard of Christian love that obtained amongst the Corinthians. Their promises and fair beginnings in the matter of the collection were not sustained by deeds of liberality. They needed to apply the doctrine of the Cross to all their intercourse with men. As it was, their knowing of men was a knowing κ. σ. They knew men only to exploit them. The references in the earlier Epistle to the four parties (1 Co 1^{12}), taken with the evident forwardness and self-assertion of many of their number, show how even honoured names in the Church were known κ. σ., that is, for purposes of self-aggrandizement and pride in those who followed them.

It may still be asked, however, how is it ever possible for a man not to know Christ self-interestedly? In what sense could we ever be said to *exploit* our Lord? The answer in part lies in the fact that there was the 'Christ party' at Corinth, a party of persons who, perhaps—for travel was frequent—had had a knowledge of our Lord's ministry in Galilee or in Jerusalem, which they were apt to quote for their own self-gratulation and éclat. And Paul would not disparage their having known Christ *in* the flesh, but he would condemn their knowing *after* the flesh. (Ἐν σαρκί and κατὰ σάρκα are contrasted in 2 Co 10^{3}.) And again, have there not always been those who have sought the fellowship of the Church as the Jews sought our Lord in Galilee, not because they saw the signs, but because they ate of the loaves and were filled? There are those still whose piety has the σάρξ strain running through it, who even in the pursuit of salvation mind only their own things and not also the things of others. On the other hand, to the man who in his passionate evangelism entertained the thought of being anathema from Christ for his brethren's sake (Ro 9^{3}), uttermost devotion could reach even this daring height, 'I will try to know Christ as He has taught me by His Cross to do, selflessly, not seeking so much to receive from Him as to give to Him, and to direct all my devotional life into the channels of service and self-surrender, because He has given His all to me. I will not know even Christ (καί marks the writer's sense of an extreme position, so that only an extreme interpretation will do justice to the thought)—I will not know even *Christ* merely for what I can get out of Him. Wherefore, if any man is in Christ there is a new creation.'

A. D. Martin.

Edinburgh.

Entre Nous.

Index to The Expository Times.

A volume has been prepared containing Indexes to the first twenty volumes of THE EXPOSITORY TIMES. It contains—

(1) A complete List of the Authors who have contributed to THE EXPOSITORY TIMES during these years, and the titles of their contributions.

(2) A complete Index to the Subjects dealt with.

(3) A selected (but very full) List of Books reviewed—making a valuable bibliography of twenty years' theological literature.

(4) All the Hebrew and Greek words whose meaning has been discussed or upon which some light has been cast from Assyriology and other studies.

(5) An Index to the Texts of Scripture.

These Indexes have been most carefully prepared and verified. The Indexes to the separate volumes have not been used; the whole work has been done afresh from the pages of THE EXPOSITORY TIMES. The author of the volume is the Rev. James Donald, M.A., D.D., Keithhall, Aberdeen.

The volume will be published this month. It will range in size with the volumes of THE EXPOSITORY TIMES. *Only as many copies will be printed as have been ordered at the time of going to press, and the book will not be reprinted.*

Even those who possess only a few volumes of THE EXPOSITORY TIMES will find the Index a great saving of time. And not only will it save time, it will also suggest notes and expositions and illustrations which no one would think of going hunting for through the volumes, but which will be of immense service to the student of the Bible and the preacher. It is just such a magazine as THE EXPOSITORY TIMES that requires an Index.

Let it be understood that after the publication of the book, it will be quite impossible to purchase a copy of it—unless, of course, from second-hand lists, in which the price charged will certainly be more than the publication price.

The price of the volume will be 6s. net.

The Great Text Commentary.

The best illustration this month has been found by the Rev. A. B. Holliday, Liverpool.

Illustrations of the Great Text for May must be received by the 1st of April. The text is Ac 3^{19}.

The Great Text for June is 1 Co $6^{19.\ 20}$—'Ye are not your own; for ye were bought with a price.' A copy of Thorburn's *Jesus the Christ*, or Clifford's *The Gospel of Gladness*, will be given for the best illustration sent.

The Great Text for July is Jn 3^{8}—'The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit.' A copy of Royce's *The Sources of Religious Insight*, or of Bliss's *The Religions of Modern Syria and Palestine*, or of any two volumes of the 'Short Course' series, will be given for the best illustration sent.

The Great Text for August is Ps 31^{15}—'My times are in thy hand.' A copy of Thorburn's *Jesus the Christ*, or any volume of 'The Scholar as Preacher' series, will be given for the best illustration sent.

The Great Text for September is Ac 11^{24}—'For he was a good man, and full of the Holy Ghost and of faith.' A copy of Sanday's *Outlines of the Life of Christ*, or of any volume of the 'Scholar as Preacher' series, will be given for the best illustration sent.

Those who send illustrations should at the same time name the books they wish sent them if successful. More than one illustration may be sent by one person for the same text. Illustrations to be sent to the Editor, Kings Gate, Aberdeen, Scotland.

Printed by MORRISON & GIBB LIMITED, Tanfield Works, and Published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, Kings Gate, Aberdeen, Scotland.

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

'I AM at present on the Epistle to the Hebrews. The great difference of such a subject from all others is that all the interests of Time and Eternity are wrapped up in it. The scrutiny of a title-deed to £100,000 a year is nothing to it. How should it be? Is there a Christ? Is He the Heir of all things? Was He made flesh? Did He offer the all-perfect sacrifice? Did He supersede the old order of priests? Is He the Mediator of a new and better Covenant? What are the terms of that Covenant? There are no questions like these. They raise, in their very investigation, the whole soul into the Empyrean. All other interests seem low, trivial, petty, momentary. I am astonished, too, at the imperative tone of this Epistle, and the element of holy scorn against those who refused to go into these great questions carefully. The Voice seems to shake the heavens and the earth in order to establish in the hearts of the obedient the kingdom that cannot be moved.'

These words are quoted from the Letters of James SMETHAM. They are quoted, as motto and as motive, at the beginning of a new exposition of the Epistle to the Hebrews. It is an exposition which has been made by the Rev. J. Grange RADFORD, B.D., and published with the title of *The Eternal Inheritance* (Kelly; 5s. net). Whether the title came from James SMETHAM or from the Epistle to the Hebrews, Mr. RADFORD does not tell us, and it does not matter. What does matter is that the Epistle to the Hebrews has made the same impression upon this young scholar as it made upon the well-tried painter. It is as the face which looks out from some of the old pictures. The eyes follow us wherever we go. So however time passes and new questions arise, this wonderful Epistle, untarnished by time, is ready with its sufficient answer.

What are the questions of our day? There is, for one question, the religious finality of the Christian revelation. 'The comparative study of the world's religions has forced this truth into prominence. The discovery, in some of them, of religious ideas of a high order, and of moral precepts of lofty tone, demands that the primacy of the truths that inhere in Christ, and radiate from Him, be exhibited. This is the very nerve of all foreign missionary propaganda. Of all the pressing tasks that lie to the hand of the Church to-day, none is more urgent than to maintain, with reason and persuasion, that Jesus Christ is the supreme and final authority for men in religion. Not the religion of Jesus Christ, *i.e.* the religion which He felt and practised, nor the Christian religion as it has been interpreted and proclaimed in any age of the Church's changeful history, but the religion which has its essence in the death and the claims

of Jesus Christ, must be maintained to be final and absolute.'

This is the very topic of the Epistle to the Hebrews. This is the writer's reason for taking his pen in hand. Who the writer was, we do not know. Mr. RADFORD is convinced it was not St. Paul. The careful study of the Epistle undertaken for this exposition has quite convinced him that Pauline authorship, in whole or in part, is impossible. Nor does he think it was the work of any of the others whose names have been associated with it — Silas, Barnabas, Luke, Apollos, Priscilla and Aquila, or Clement of Rome. But whoever wrote it, this is why he wrote. He anticipated the chief religious interest of the twentieth century, and wrote to prove that Jesus Christ is first and final.

There is also the question of the real humanity of Jesus Christ. Here again the aid of the Epistle to the Hebrews is very timely. Not that we are in danger of denying Christ's humanity. We believe in the humanity only too exclusively. What this Epistle does for us is to help us to interpret that humanity. For 'it has become necessary' (we quote Mr. RADFORD again) 'to attempt, with much caution and reverence, to mark out the limitations of power and of knowledge into which the Eternal Son entered when He took upon Himself the nature of man. For this supremely delicate work this epistle affords much timely aid, in that the writer deals with the life of Jesus on earth as really and morally human. He supplements the presentation of Jesus which is found in the four Gospels, not by giving further biographical details, but by suggesting certain ethical and religious principles by which His experience and vocation were shaped. Reverently to trace his suggestions towards their issues makes the living Saviour, who now works for men beyond the limitations of this earthly sphere, seem not less divine, and much more human, than otherwise He appears.'

Once more, there is the question of the Atonement. That question is vital always. Nothing gives the unbeliever more astonishment than its persistence. It is the 'short argument' for Christianity. At the present time our chief concern is whether the Atonement offered by Christ affected the attitude of God to sinners or only the attitude of sinners to God. 'Nine-tenths of the modern books on the Atonement,' says Professor STALKER, 'are occupied with its effects on the mind of men, but nine-tenths of the Bible statements are concerned with its effects on the mind of God.' The author of the Epistle to the Hebrews is greatly concerned with the effect of Christ's death on the mind of God. 'He labours to show how the sacrifice which Christ offered meets the exacting demands of God's holiness, and enables Him graciously to supply to even the most obdurate of impenitent hearts the influences of grace which may move it to repentance and righteousness.'

Yet again, we are concerned in our day with the life of Christ after He left the earth. The reality of the heavenly life has been denied by the denial of the resurrection from the dead. But it is essential to the Christian faith. And, when forgotten, it has a way of returning and asserting its reality—sometimes, as in the case of Dr. DALE, so as to shake the life to its very foundations. The Epistle to the Hebrews was written by one who never for a moment forgot the ascended Christ. It was written by one who was able by faith and thought to follow Him into the spiritual order and offer us transporting glimpses of His high-priestly work within the veil.

Last of all, Mr. RADFORD finds it necessary to-day, as it seems to have been necessary in the day when the Epistle to the Hebrews was written, to affirm 'the immediate holiness of the accepted penitent.' Here there is a difference in language between this Epistle and the Epistles of St. Paul. Both recognize the priority of acceptance over good works. Both assert that it is not for any merit of ours that we are accepted of God, but

solely on account of the atoning sacrifice of Christ. Both insist upon betterment of life and conduct following the acceptance. But that new relation into which the returning sinner enters with God through Christ is called by St. Paul 'justification,' while by the writer of the Epistle to the Hebrews it is called 'sanctification.'

Professor George MILLIGAN of the University of Glasgow, and his fellow-workers among the papyri, have made the language of the New Testament a subject of very great interest. And the interest in the language has been reflected upon all the literary questions which surround the writing and distribution of the New Testament books. The time is ripe therefore for the offering of a popular survey of the whole field, and Professor MILLIGAN is the man to offer it. He took this subject when appointed Croall lecturer for 1911–12, and now the lectures are published under the title of *The New Testament Documents, their Origin and Early History* (Macmillan; 10s. 6d. net).

The lectures are six in number. Their subjects are: (1) The Original Manuscripts of the New Testament; (2) the Language of the New Testament Writings; (3) the Literary Character of the Epistles and Apocalypse; (4) the Literary Character of the Gospels and Acts; (5) the Circulation of the New Testament Writings; and (6) the Collection of the New Testament Writings. All these are topics with which the student of the New Testament is very familiar, but in this book every one of them is approached by a fresh mind and has fresh light thrown upon it from recent discovery and decipherment.

The new interest began with the decipherment of the papyri. Not with their discovery. It is true that GRENFELL and HUNT have added enormously to the pile of papyri available. But the earliest papyrus discoveries in Egypt were made as long ago as 1778, and since the middle of last century quite a number of documents have been lying in Turin, London, Leyden, and Paris waiting for the patient genius of the decipherer and linguist.

'Full of varied significance,' says Dr. MILLIGAN, 'as many of these documents were, they evoked comparatively little interest even amongst palaeographers and historians, while their bearing upon the Greek of the Biblical writings passed practically unnoticed. The earliest hint in this direction that I have been able to discover is afforded by a passage in Peyron's Introduction to his edition of the Turin Papyri in 1826, in which he states that in order to understand the meaning of some of their unusual words, he had consulted "the contemporary writers, especially the translators of the LXX, the writers of the New Testament, Polybius, and Aristeas." But no one seems to have thought of reversing the process, and of examining the papyri for illustrations of LXX or New Testament Greek.'

'It was left,' he says later, 'to Adolf Deissmann, now Professor of New Testament Exegesis in the University of Berlin, to write as a Privatdocent at Marburg, and to publish as a pastor at Herborn, the *Bibelstudien*, first issued in 1895, and followed by the *Neue Bibelstudien* in 1897, which were virtually to inaugurate a new movement in the linguistic study of our Greek Bible. The two volumes are combined in the English translation by the Rev. A. Grieve under the title *Bible Studies*, contributions chiefly from Papyri and Inscriptions to the History of the Language, the Literature, and the Religion of Hellenistic Judaism and Primitive Christianity, 2nd ed., Edinburgh, 1903.'

The most visible result of this study has been to silence for ever the old controversy between the Purists and the Hebraists — the Purists, who endeavoured to bring all the peculiarities of New Testament Greek under the strict rules of Attic usage; and the Hebraists, who magnified these peculiarities in the interests of a

distinctively 'Biblical Greek,' or even 'language of the Holy Ghost.' It is now a settled matter that the New Testament writers made use of the ordinary Greek of their own time, and that, too, in its more vulgar or colloquial form.

Are there, then, no Hebraisms in the language of the New Testament? Dr. MILLIGAN does not say so. On the contrary, he gently rebukes 'the over-eagerness which many advocates of the new light display in getting rid of the "Hebraisms" or "Semitisms," which have hitherto been regarded as a distinguishing feature of the Greek New Testament.' It is impossible, he says, to remove genuine 'Semitisms' from the New Testament altogether, or to the extent that is sometimes demanded. And he sees no reason for undue anxiety to do so. 'The presence of a few "Semitisms" more or less does not prevent our recognising that the general language of the document in which they occur is Greek, any more than the Scotticisms, into which a North Briton shows himself so ready to fall, exclude the possibility that all the time he is doing his best to talk English.' And it is surely wiser to attribute these Semitic-seeming words and constructions at once to their natural source, more especially when they occur in circumstances which make their presence not only explicable but inevitable.

And not only are there Hebraisms still, there are still some examples of 'Biblical Greek.' For what else does Sir W. M. RAMSAY mean when, in his recent defence of the Pauline authorship of the Pastoral Epistles, he argues that 'the marked change of language and the number of new words' which these Epistles exhibit is due to the fact that St. Paul had to 'create' a new terminology to correspond with the new ecclesiastical situation with which he found himself confronted? 'Many of his new words,' says RAMSAY, 'are the brief expression of something which in his earlier letters he describes as a process, but which had now become so common a phenomenon in the practical management of a congregation that it demanded a special name.' And he instances by way of illustration the very first peculiar word that occurs in them, 'to teach a different doctrine' (1 Ti 1^3), whose occurrence to describe a danger that had become very pressing in the early Church he regards as 'not only not un-Pauline,' but as 'thoroughly true to Paul's mind and character.'

It has been said that one of the things necessary for a great biography is an abundance of materials. The materials for the Life of Christ before He came into the world are not abundant. Perhaps that is why this biography has so rarely been written. Yet they are sufficient. They come partly from Christ Himself and partly from His disciples.

Christ Himself certainly knew that He had lived before He came into the world. Wordsworth says:

> Our birth is but a sleep and a forgetting:
> The Soul that rises with us, our life's Star,
> Hath had elsewhere its setting,
> And cometh from afar.

But Wordsworth, even as a poet, does not mean that which Christ meant when He spoke of His pre-earthly life. Nor had He forgotten the nature of it. And no doubt He would have said more about it than He did, if it had not been that He was occupied with His life on earth and that it was not possible to say much about the previous life that could have been understood.

He was occupied with His life and work on earth. He had come into the world for a special purpose, with a definite work to do. That work was of a most absorbing nature. What His thoughts were before He began His public ministry we cannot tell. But from that moment His ministry was all His concern. He had come, He said, to seek and to save the lost. That word 'lost' carried a meaning for Him that we only

faintly see afar. That it would cost Him something to save the 'lost,' He knew even from the first. But He never flinched from the task; He never allowed any other interest for one moment to interfere with it.

And not only was He too much occupied with His work on earth to say much about His previous life, but He knew that His followers would not have understood Him had He told them about that life. It was difficult to get them to understand so much as He did tell them. His closest followers were slow of heart to believe what the prophets had spoken even about His earthly life. And when to the people He so much as hinted that He had been before He came into the world, saying, 'Before Abraham was, I am,' they took up stones to stone Him.

But if Christ did not Himself say much about His life before He came into the world, what He said was without dubiety. And His disciples were just as free from doubt. This is a surprising thing. What is said in the Acts of the Apostles, or in any of the Epistles, about the pre-earthly life of Christ is said quite incidentally, not as a matter which required proof, but as a matter which, being itself certain, could be used in proof or illustration of other things. Does St. Paul wish to commend liberality in giving? 'For ye know,' he says, 'the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor.' Does he wish to encourage humility? 'Have this mind in you, which was also in Christ Jesus: who, being in the form of God, counted it not a prize to be on an equality with God, but emptied himself, taking the form of a servant, being made in the likeness of men.'

But in truth the amount of material is of less consequence than the quality of it. The great difficulty is to know what to reject, and what to accept. And yet there are two tests. Whatever is said about the life of Christ before He came into the world must commend itself as in harmony with His life in the world, and it must be accepted by scholars as actually having the meaning and the reference attributed to it.

It must be acknowledged by scholars as having the meaning attributed to it, and as referring to the pre-earthly life of our Lord. Take an example. There is a passage in the Apocalypse (13^8) which is commonly supposed to have to do with that life, but about the meaning of which there is some dispute, and it may have to be set aside. The words, according to the Revised Version, are: 'And all that dwell on the earth shall worship him, every one whose name hath not been written in the book of life of the Lamb that hath been slain from the foundation of the world.' According to that translation the Lamb of God is said to have been slain from the foundation of the world. And the passage may be used as stating that the purpose of God to redeem the world was formed, not only before sin entered into it, but even from its very creation. But the *margin* of the Revised Version offers a different order of the words. There the translation suggested is 'every one whose name hath not been written from the foundation of the world in the book of life of the Lamb that hath been slain.' And this translation is on the whole preferred by the most careful scholarship of the day.

The other test is that whatever is said of the life of Christ *before* must be consistent with what we know of His life *after* He came into the world. For if there is one thing more axiomatic than another to the writers of the New Testament, it is that the Incarnation did not alter the nature of the Lord Jesus Christ. If, therefore, He was ever angry on earth, He must be capable of anger in heaven. If His heart went out to the far country with the prodigal, He is merciful and gracious always. If He reasoned with Nicodemus, He has from the beginning been saying, Come now and let us reason together. He must be found in the pre-earthly life the same as He who on earth

Took the brown little babes in the holy
White hands of the Saviour of men;
Held them close to His heart and caressed them,
Put His face down to theirs as in prayer,
Put their hands to His neck, and so blessed them,
With baby hands hid in His hair.

Well, the first thing that we learn about Jesus Christ before He came into the world is that He had a home. He had no home on earth. Mary and Joseph, we may believe, did their best to make a home for Him in His youth. But they did not understand. And after that there was no home possible for Him. 'He went about through all their cities and villages teaching'—you cannot make a home by wandering. And however He might come back from time to time to Capernaum, He came with Judas Iscariot. He could not have a home where Judas lived. If the presence of Judas troubled Him at the Last Supper table, it troubled Him at every meal. But, indeed, He said plainly enough, 'The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.' And yet how He would have valued a home on earth if He could have had it. How much it would have meant to Him. When some one said once to a persecuted follower of His that he wondered how he could be so serene in the face of daily misrepresentation, 'Oh, man!' was the answer, 'I am happy at home.'

But He had a home before He came to earth, and there was not one jarring element in it. The phrase He used to describe it is singularly beautiful. 'No man,' He said, 'hath seen God at any time; the only begotten Son, *which is in the bosom of the Father*, he hath declared him.' We speak of those whom we hold dear on earth as 'going home' when they leave us. Jesus spoke of one as 'carried by the angels into Abraham's bosom.' It is the same word that is used when it is said that a certain disciple 'leaned on Jesus' breast.' The home to which they go who fall asleep in Jesus is the bosom of the Father: 'That where I am, there ye may be also.' The home which Christ had before He came into the world was a home that was made by mutual love.

The inmates of the home were Father and Son. We speak not now of the Holy Spirit. Now we are writing the biography of the Son before He came into the world. Let us keep our thoughts fixed upon the Father and the Son.

The name of Father as applied to God is very familiar to us. We are not so familiar with the name of Son as applied to Christ. And yet it was the Sonship of Christ that gave us the Fatherhood of God. Jesus had much to say of the Father, but the disciples could not understand Him. They did not understand Him until they discovered that He was the Son. Then the Fatherhood fell into its place and obtained its meaning.

The revelation of God's Fatherhood was made by Jesus. How was it made? Not by applying to God that name which on earth carries with it the idea of care and love. That would have been no revelation. Even the Hebrew psalmists were capable of that. 'Like as a father pitieth his children,' sang one of them, 'so Yahweh pitieth them that fear him.' He revealed the Father by revealing Himself as the Son. If there is a Son, there must be a Father. And—this was the mighty inference they drew—if He is the Father of Christ, He is our Father also. So when He told them how to pray, saying, 'When ye pray, say Father,' they said it, and it was a new word to them; they said it because He said it before them.

And yet the disciples knew very well that they did not say 'Father' in exactly the same sense as Jesus did. They had come to recognize God as Father through Jesus Christ. Because He Himself was Son, they became sons. The relationship was original in Him, it was secondary in them. For Him it had no beginning; they were begotten again unto this living hope by His resurrection from the dead. And so wherever the records

bring Christ and His disciples into relationship to the Father, they never forget that there is a distinction. They do not represent Christ as saying 'Our Father,' but always 'my Father and your Father.'

In what did that special relationship between Father and Son consist? It consisted in the purity and intensity of their affection. How shall we express it? One of the disciples expresses it by saying, 'God is love.' Not Jesus Himself; it is John that rises to that intensity. 'God is love'—therefore from the beginning the Father loved the Son, and the Son the Father. That is the bush that burns and is not consumed. Christ Himself called it glory. 'And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was . . . for thou lovedst me before the foundation of the world.'

This means that there are persons in God. We are sometimes afraid to speak of persons in the Godhead. We are afraid to say that the Father loves the Son, and the Son the Father. Or we say that the one can stand over against the other thus, loving and being loved, only after the Son has come into the world. Let us not be afraid. 'Father,' He says, 'thou lovedst me before the foundation of the world.'

But let us not think that because there are two persons in the Godhead there must be two Gods. 'Hear, O Israel, Yahweh, thy God, Yahweh is one'—one from the very beginning, one to the very end. What makes two persons one? Unity of will. There is nothing else that can do it. And when the unity of will is perfect, is absolute; when it admits no conceivable degree of difference or moment of indecision, then those two persons are one. What did Jesus mean when He said, 'I and the Father are one'? He did not mean that they are not two persons, He meant that they are one God. And it is only so that any intelligible meaning can be found in the words, 'He that hath seen me hath seen the Father.'

This home, finally, is a hive of industry. As the Father hath life in Himself, even so hath He given to the Son to have life in Himself. And so, 'My Father worketh hitherto, and I work.' What is the work that they do? They are at work on this Universe. They are at work on man. We have no other revelation than that. But that revelation we have. They are busy with thoughts and deeds of Creation, Redemption, and Sanctification.

They are already at work on Creation. That, however, is the subject of the next chapter of this biography. They are also busy with the things of Redemption. 'Ye were redeemed,' says St. Peter, 'not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers; but with precious blood, as of a lamb without blemish and without spot, even the blood of Christ: who was foreknown indeed before the foundation of the world, but was manifested at the end of the times.' And they are concerned to accomplish in men that Holiness without which no man shall see the Lord. As St. Paul expresses it in one of his benedictions, 'Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places in Christ: even as he chose us in him before the foundation of the world, that we should be holy and without blemish before him in love.'

Now these simple things—so simple and yet so profound—which are revealed of the life of Christ before He came into the world, are most momentous. They are the answer to all the problems of philosophy; they are the foundation and verification of all the doctrines of Christian theology.

They are the answer to the problems of philosophy. For all the problems of philosophy are due to the fact which St. Augustine's memorable words declare, 'Thou hast made us for Thyself, and our hearts shall have no rest apart from Thee.' The heart finds rest when it comes home to that home of love where Christ dwelt with the Father before the foundation of the world.

And all theology is built upon them. First, there is this fundamental fact of love. Love is the source of the Universe and its upholding, for God is love. Next, it is the love of persons. The Father loves the Son and the Son the Father. Yet these persons are one God—in perfect unity of will. 'I and the Father are one.' And then, finally, this home, which is a home of rest because of the love and the unity, is also a home of activity. God is love, not only that the Father may love the Son and the Son the Father, but also that God may create man and love him.

And when God creates man and loves him, He creates man free to choose, and loves Him in spite of the evil choice he makes. This is the occupation of Christ with the Father even before the creation of the world, to love man in his sin and by persistent love to win him to holiness. For it is no more unthinkable that God should love sinners before the creation than that Christ should love us who are alive to-day when He gave Himself for us on the Tree.

Its truth is vindicated by the response the sinner makes.

O eyes that strip the souls of men!
There came to me the Magdalen.
Her blue robe with a cord was bound,
Her hair with Lenten lilies crowned.

'Arise,' she said, 'God calls for thee,
Turned to new paths thy feet must be.
Leave the fever and the feast,
Leave the friend thou lovest best:
For thou must walk in barefoot ways,
To give my dear Lord Jesus praise.'

Then answered I—'Sweet Magdalen,
God's servant, once beloved of men,
Why didst thou change old ways for new,
That trailing red for corded blue,
Roses for lilies on thy brow,
Rich splendour for a barren vow?'

Gentle of speech she answered me:—
'Sir, I was sick with revelry.
True, I have scarred the night with sin,
A pale and tawdry heroine;
But once I heard a voice that said,
"Who lives in sin is surely dead,
But whoso turns to follow me
Hath joy and immortality."'

'O Mary, not for this,' I cried,
'Didst thou renounce thy scented pride.
Not for a taste of endless years
Or barren joy apart from tears
Didst thou desert the courts of men.
Tell me thy truth, sweet Magdalen!'

She trembled, and her eyes grew dim:—
'For love of Him, for love of Him.'

Psychical Research and its Bearing on some Biblical Problems.

By the Rev. C. W. Emmet, M.A., West Hendred.

I believe that the Society of Psychical Research is still by some known as the 'Spook Society.' The nickname implies that its main business is the seeking out or even the brewing of 'ghost stories,' which, however indigestible they may be to the common sense, are eagerly swallowed by its members and form in fact their main mental and spiritual nutriment. This view is somewhat inadequate; it mistakes both the purpose and the temper of the S.P.R. Its purpose is to investigate phenomena which do not fall within the purview of Science as ordinarily organized—'the unclassified residuum.' These phenomena include telepathy, clairvoyance, second sight, crystal gazing,

premonitions and dreams; hypnotism, multiple personality, automatic speech and writing, trances and possession; hallucinations, knockings, apparitions of dead or of living persons, as well as 'the physical phenomena of spiritualism' as produced in séances. We may add to this varied menu a few hors-d'œuvres such as water-finding and other unclassified marvels, *e.g.* the hailstones of Remiremont.

Now, under all these heads, we have facts to study. People do see things, have premonitions which turn out true, write and speak in trances; extraordinary events do occur in the presence of certain mediums. Science ignores these things; they do not fit in with its scheme of the world. Religion too ignores them, paradoxically enough, seeing that the records of every religious system (including Christianity) are from first to last full of them. The S.P.R. simply exists to study the facts and claim them for Science (organized knowledge); it is not in the least tied to any one explanation of them. They may be due to conscious or unconscious fraud, to hysteria, to coincidence, to unrecognized workings of the mind itself, to the impact of one mind on another, to outside agencies or spirits, and probably most of these explanations hold good in one case or another. The problem is to classify the phenomena, to sift and test the hypotheses, but we may be perfectly clear that the S.P.R. does not encourage credulity. It would be enough to give a list of Presidents including Henry Sidgwick, A. J. Balfour, William James, Crookes, Myers, Oliver Lodge, Mrs. Henry Sidgwick, Andrew Lang, and, for the current year, Bergson. It has, in fact, been instrumental in many exposures—the Mahatmas and Mme. Blavatsky, the slate writer Eglinton, and mediums by the score. One of its members has written a scathing exposure of the professional medium in *The Physical Phenomena of Spiritualism*. Its canons of evidence are so stringent that prominent supporters have severed their connexion with the Society on account of its hopeless scepticism. The C.O.S. is not a greater terror to the writer of begging letters than is the S.P.R. to the paid medium.

The organized scientific study of psychical phenomena is of course in its infancy: the S.P.R. was founded only thirty years ago, and no finality can yet be looked for, but it may be useful to sketch the present position. Hypnotism has, of course, now been adopted by up-to-date medical science, though it is still full of lessons and suggestions for the psychical researcher. Automatic writing, whether by hand or planchette, trance utterances and kindred phenomena are recognized as genuine, *i.e.* they are not due to trickery, nor are they a phase of insanity. The messages given are sometimes on a high level, and are drawn from a region which the subject or medium cannot tap in his waking hours. Whether the explanation is to be found in the powers of the subconscious self alone, in its possession or invasion by another personality, or in telepathy, is still undecided. The last-named holds just now a prominent place. It has been rendered almost certain that one mind can, under rare and unknown conditions, influence another and convey ideas to it without the use of the recognized material means; this phenomenon being regarded as a *vera causa* is being put forward as an explanation of the most varied abnormal occurrences (*e.g.* it is invoked to explain the famous cross-correspondences in the script of Mrs. Verrall and others). Whether it is not being stretched too far is another story. As has been pointed out in a recent presidential speech, the S.P.R. has itself convinced the world of telepathy, and is now accused of credulity or blindness if it does not use it as the all-sufficient explanation of every phenomenon. Again, it has been made very probable that visions seen in crystals are often strangely significant, that clairvoyants do at times discover weird secrets and that premonitions or intuitions (*e.g.* of danger) and warning voices sometimes speak the truth, that veridical apparitions occur and that phantasms show a strongly marked tendency to coincide with the death or critical position of the person seen, when that is quite unknown to the percipient. Nothing may yet have been proved under these heads, but there is clearly a case for further stringent inquiry. We can be satisfied with neither the shrug of Science, nor the easy-going rationalism of common sense, nor the pious horror of a certain type of religion.

'Spiritualism,' in the narrower sense, is rightly under a cloud: most of its phenomena have been proved to be due to fraud, so much so, in fact, that the presumption is that the rest are to be ascribed to the same source even where no trickery has so far been established. And yet the feeling remains strongest among many of those who have

come into closest touch with this branch of the subject that, in spite of the wretched contemptible story of imposture and credulity, there is in some cases an unexplained residuum, traces of mysterious forces at work unknown to and uncontrolled by the medium itself. Browning brings this out very significantly in 'Sludge the Medium.' In the midst of Sludge's abject confession of his cheating there is the undercurrent:

> 'I have told my lie,
> And seen truth follow, marvels none of mine;
> All was not cheating, sir, I'm positive!'
> 'This trade of mine—I don't know, can't be sure,
> But there was something in it, tricks and all.'

If we assume for the moment that the medium has certain abnormal powers, they are not understood by himself and he cannot control them at will. He is expected to produce results at a particular time, and the results refuse to come when he most wants them: the temptation to substitute fraudulent phenomena is obvious. Possibly this explanation applies to the contradictory accounts of the various phenomena claimed as taking place in the presence of Eusapia Paladino. It is at any rate clear that whilst the discovery of what trickery can do in skilful hands should make us cautious to a degree, it does not finally shut the door to the possibility of there *being something else*.

It must be admitted that very little success has so far been attained in the purpose of the first founders of the S.P.R.—the collection of definite evidence for a future life. The tests devised by Myers, Hodgson, and others have failed, and no very definite conclusions can be drawn from the cross-correspondences; yet if direct proofs have not been found, a piece of indirect evidence of considerable value has emerged from the investigations. They have emphasized the mystery of human personality, its complexity, its possession of powers hardly recognized. If telepathy be a fact, if soul can communicate directly with soul without material means, there is at least a probability that it will survive the dissolution of its material home. In the workings of genius, trance, and clairvoyance we get glimpses of larger powers which seem to be in immediate touch with the unseen world. These powers are apparently abnormal here and alien to our present existence, but they may well be normal and find their full development in another state. They are not faculties which can be explained as evolved by the struggle for existence, if we confine existence to our earthly life, yet they are not by-products or freaks of Nature: they are sometimes higher and nobler than many of our mundane faculties. May they not be indications, rare, but valuable, that we are greater than we know? May they not be indications that even now we have that within us which will fit us for life in a larger state, in a more spiritual atmosphere?

To put the same thing in another form, psychical research brings out the emotional, mystic side of life as opposed to the narrow, hard, materialistic view. It provides the bridge by which the man of Science may, and often does, pass to religion: we need only quote Myers and Oliver Lodge. This brings us to one of the main objects of this paper, which is to suggest a few of the ways in which psychical research may affect our view of the Bible and its narratives.

Miracles:—has it made them more credible? It has at least created an atmosphere in which they can be approached fairly and without *a priori* prejudice. If similar miracles do in fact happen now and have happened in all ages, it is obviously easier to accept those of the Bible. In certain cases they receive a direct confirmation; cures of mental diseases, accounts of possession and divination, the various gifts of the Spirit of which St. Paul writes, are all closely parallel to modern phenomena. If premonitions occur sporadically in the present day we have less reason to stumble over the account of Philip and the Ethiopian eunuch, or the supernatural guidance of St. Paul's life, or Ezekiel's telepathic knowledge of the fall of Jerusalem. In the same way, the 'demon' of Socrates, the stigmata of St. Francis, the voices of Joan of Arc and of the Mystics, have all been shown to be possible, for similar things happen now. 'The mental and physical are so interwoven; the possibilities of clairvoyance are so unexplored, that I do not feel constrained to abandon the traditional idea that the coming or going of a great personality may be heralded and accompanied by strange occurrences in the region of physical force.'[1]

But we are bound to add that there is another side. A cursory acquaintance with the S.P.R. reports brings out the extraordinary fallibility of human evidence. Even trained observers, gathered for the express purpose of noting and narrating

[1] Oliver Lodge, *Man and the Universe*, p. 289, with reference to gospel miracles.

what they see, can give the most diverse and incomplete, and therefore inaccurate, reports of the same events. Much more do we find that the ordinary story of the marvellous is reduced to very commonplace proportions under cross-examination and criticism. The student of the S.P.R. literature will underline the caution that the accounts in the Bible are not written as accurate scientific records and would receive a very different form to-day. From a purely documentary point of view they are insufficient as evidence, though there may be other grounds on which this conclusion should be modified. Again, we must cease, even more decidedly than we do, to regard the Bible miracles as miraculous in the popular sense. They are in many cases not unique, nor are they in themselves evidence of a direct Divine interposition, as opposed to that general Providence which we believe is always at work in the world. We begin to see dimly that they happen in obedience to laws, however imperfectly we may be able to understand or formulate them. Wonderful voices or healings can no longer be regarded as necessarily due to any immediate outpouring of a special Divine power, and, as the Bible itself insists, the miracle *per se* is no guarantee of truth or holiness. Because a man possesses to an unusual degree the power of controlling nature by mind and can produce abnormal phenomena, he is not necessarily a good man, nor is his message to be accepted as inspired. The miracle must be judged by its intrinsic character; the teaching supports the miracle, not the miracle the teaching. This is well-worn ground, but psychical research emphasizes the truth of the contention. Some mediums are morally good, and their communications are valuable: with others it is the reverse. The power of producing extraordinary psychical phenomena seems to have little connexion with character. Hence, while this line of inquiry vindicates in part the general accuracy of the Biblical narratives, it does nothing to restore miracles to their traditional position in Christian apologetics. The facts are in certain cases confirmed, but they cease to be miracles in the old sense.

A word with regard to the Resurrection:—'The appearances during the forty days are mysterious, but they can be accepted very much as they stand; for they agree with our experience of genuine psychical phenomena the world over, and a farewell phantasmal appearance, described as an Ascension, is credible enough.'[1] What this means is that the appearances will no longer be ascribed to fraud or myth or the growth of legend. The gospel accounts are recognized as substantially accurate records of genuine psychical experiences on the part of the apostles. Whether they are subjective or objective those who approach the question from this point of view will hardly yet agree. We ourselves have other lines of proof and must protest against any idea that our belief in the present life of Christ is to depend in the least upon whether or not we can accept the narratives of present-day phantasms, nor can we entirely accept Myers' oft-quoted dictum, 'I predict that in consequence of the new evidence all reasonable men a century hence will believe the Resurrection of Christ, whereas in default of the new evidence no reasonable man a century hence would have believed it.' But it is possible that further investigation into the conditions of such events may affect our interpretation of the mode of the manifestations of the Risen Christ. We may come to understand more of the spiritual body and of the psychical experiences through which the apostles passed; and we may remind ourselves that this line of proof, though perhaps superfluous to the instructed Christian, yet seems to offer just what the temper of the present age requires. If it helps men to Christ we should not lightly throw scorn upon it.[2]

We pass to the phenomena of trance, ecstasy, and prophecy, 'the psychology of inspiration.' This is a subject on which we may certainly expect fresh light in the future. We see clearly that the language about trances or messages from the unseen which we find in the Bible is not a mere literary convention, but at any rate represents real psychical experiences.[3] How are we to interpret them? The theory of the subliminal self may be of great value. It suggests that there is a part of our personality which is in close touch with the unseen world and which can, in the religious or artistic genius, utilize its subconscious experiences

[1] Oliver Lodge, *op. cit.* p. 291.

[2] The subject is too large for adequate treatment within the limits of this paper; in order to avoid misapprehensions, I would venture to refer to a fuller discussion in my *Eschatological Question in the Gospels, and other Studies in New Testament Criticism*, pp. 128 ff. The view taken above underlies Mr. Streeter's remarkable study of the Resurrection in *Foundations*, and it is sympathetically discussed by Dr. Robinson in his *Studies in the Resurrection of Christ*, chap. viii.

[3] Ezekiel is perhaps the best example of this.

in a form which can be understood by the normal mundane self. It draws upon a storehouse which the ordinary mind (perhaps the ordinary man) cannot tap; and when it can articulate its discoveries (the power of adequate expression is often wanting) we get works of genius, inspiration, or revelation. Modern examples are fully in line with the claim which is characteristic of the psychology of the prophet—that his message is not his own; that it comes from a source outside him, and that to some extent it passes his full understanding. Yet it comes through his brain and bears the stamp of his own individuality. But here again we need to be reminded that the ultimate criterion is the inherent truth of the message, not the fact that it claims to have come in trance or ecstasy, by dream or intuition, or through any other abnormal channel. The reader will remember that Dr. Sanday[1] has used the theory of the subliminal self to explain the deepest of all problems—the Personality of Christ—and in spite of the somewhat cold reception which this bold hypothesis has received, it is probable that we have by no means heard the last of it.

It remains to say something as to the legitimacy of this line of inquiry. It does at times rouse a certain repugnance which comes from various sources. Much of this antipathy is at bottom prejudice and should be treated as nothing more. It is very often as purely a physical and intuitive dislike of the uncanny as is the woman's objection to a mouse, and deserves no more respect. Nor are the intellectual objections very serious. A fact is a fact, be the explanation what it may. The facts of psychical research are at their lowest of enormous psychological interest and are unquestionably worth studying in a scientific temper. To do so no more implies superstition than the study of anthropology implies a leaning towards animism. More serious is the moral objection which dislikes the apparent violation of personality involved in many forms of psychical research. We resent the idea that our inmost thoughts should be known to others except in so far as we deliberately choose to communicate them, or that any one should probe our mind or use it for experimental purposes. It will be seen at once that this objection applies mainly to those branches into which hypnotism enters. The ethics of hypnotism open up a wide field. Here it must suffice to say that probably no one can be hypnotized against his will, that he cannot be made to do under hypnotism things against which his moral sense would revolt, and that experience shows that hypnotism properly used, so far from weakening or breaking up the personality, may be a powerful factor in restoring its balance and sanity.

We come finally to the directly religious objections which base themselves on what seems to be the teaching of the Bible and on the strong antipathy natural to the serious mind to any dealing with what is called the occult; it seems *prima facie* to be a relapse to a lower religious standpoint. A tempting solution is to distinguish between a mere study of phenomena on the one hand, and the attempt to produce them by experiment on the other. A minute's reflexion will show us that the distinction cannot be maintained. If the psychical researcher is told of noises in a haunted house he will obviously wish to put himself in the way of hearing them for himself. If he is told of strange phenomena occurring in the presence of a medium he must witness them under test conditions. Research can do very little without experiment.

Let us then look more closely at the real mind of the Bible on this subject. We are all familiar with its condemnation of sorcery, witchcraft, necromancy, and so on; it is needless to quote texts. Yet we find much of the same nature which is recognized as perfectly legitimate. Pharaoh has his magicians, yet Moses and Aaron do the same things as they do: Daniel is head of the magicians of Babylon. Dependence on dreams is forbidden, yet Joseph, Daniel, and Joseph in the New Testament interpret them by the help of God. Divination in various forms is also forbidden, yet we find that Jahweh worship has its Urim and Thummim and its oracles connected with the Ark. A Gideon is guided by an omen or sign; a prophet is expected to disclose the whereabouts of lost asses for a fee; an apostle is chosen by lot. Side by side with the condemnation of heathen oracles, frenzy and possession, we have the trances and spiritual visions of the prophets or St. Paul, and the psychical phenomena connected with the gifts of the Spirit. On the side of phantasms of the dead we can quote the story of the Witch of Endor (the shade of Samuel brings a message from Jahweh), the appearances of Moses and Elijah at the Transfiguration, and of the many bodies of the Saints after the Resurrection. We

[1] *Christologies Ancient and Modern*, chaps. vi.–viii.

need not necessarily accept all these things as facts, and we must allow for the growth of revelation. Many of the examples belong to its primitive stages, but it remains true that what are called psychical phenomena are closely connected with, and used by, the true Religion. Certain modes may drop out, but in the gifts of the Spirit and the life of St. Paul we find others vouched for in the age which is recognized as the high-water mark of Christian experience. The warnings against sorcery and so on cannot then be interpreted as shutting the door against any interest in, or attempt to produce, abnormal phenomena. How are we to distinguish between the legitimate and the illegitimate? Looking at the phenomena from outside it would seem impossible to do so. What is the line between Urim and Thummim or the lot by which Matthias was chosen and heathen divination? Regarded purely as a psychical experience, how does St. Paul's trance differ from that of the god-possessed μάντις? It is obvious that the distinction is not to be sought in the things themselves, but in the point of view from which they are approached and the results to which they lead. The fact is that the forms of magic condemned in the Old Testament or by St. Paul are not forbidden as being mysterious and abnormal, but as immediately connected with heathenism. To have recourse to them implied a definite abandonment of Jahweh and the national worship in order to obtain the help of alien deities. Further, there was usually the element of secrecy; the attempt was made to gain the knowledge and control of hidden powers in order to injure others thereby. Hence, the criterion is the temper of mind in which such things are handled. The man who thinks he is going to discover occult powers which he may use to his own advantage, or a short cut to knowledge, or a new religion, had better have nothing to do with psychical research. On the other hand, there can he nothing wrong in studying the subject with the sincere desire to know, and the unbiassed love of truth—essentially a religious instinct. All that is must happen in obedience to God's laws, and if we can discover them we may be confident that we are meant to do so. To say, as some do, that these phenomena are facts but are the work of evil spirits or devils sent to delude us, is to reproduce precisely the argument of those who explained the geological relics on the tops of mountains or the cave traces of prehistoric man, as tricks of Satan whereby he led to perdition the sceptics who disbelieved in the first chapters of Genesis.

A parallel with sexual powers is instructive. On account of their mystery and their ready liability to abuse, these have, as we know, been sometimes regarded as bad *per se*. The mediæval monk saw in them the direct temptation of evil spirits, but we recognize that this attitude is really treason to the Creator. Man has powers which may easily become the occasion of sin, but they cannot be in themselves 'common and unclean.' What can be known ought to be known, and if we have mysterious powers they can only come from God and we ought to develop and use them if possible. Of course they must be under control and used for proper ends, as must every gift of God; *abusus non tollit usum*. Hypnotism, trances, and thought-reading have their dangers as have chloroform or explosives, and they should, when necessary, be under medical control: mental vivisection must be regulated as much as animal vivisection, but it need not be prohibited,[1] and experience has amply proved that psychical research has no dangers for the well-balanced mind. It may sometimes upset one of a hysterical temperament precisely as violent exercise is bad for a weak heart, or night-nursing plays havoc with weak nerves. A thing which is not good for everybody is not therefore bad in itself.

The upshot of the matter is surely this. If there is room for abnormal phenomena in the laws of Nature (which are the laws of God) they must be accepted as making ultimately for the good of the race as much as any other event which may happen to be distasteful to us individually. A Christian may encourage psychical research, seriously conducted under proper safeguards, with a clear conscience and with no faithless forebodings of what it may reveal. If it ultimately explains its phenomena in accordance with the laws of Science as at present understood, we shall have gained some valuable insight into the psychology of hallucination, and Science can go about its work untroubled. If we do get glimpses of new laws and new faculties, to one who believes that nature and man are both alike of God's ordering, these laws can have no terrors and these faculties can only hold out the promise of a profounder knowledge of Him and of His truth.

[1] It will, of course, be remembered that no one should be the subject of experiment without his full consent.

The Great Text Commentary.

THE GREAT TEXTS OF ACTS.

The Face and the Vision.

And all that sat in the council, fastening their eyes on him, saw his face as it had been the face of an angel.—Acts vi. 15.

But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.—Acts vii. 55, 56.

1. A peculiar interest gathers about the name of Stephen. He was the proto-martyr of the Christian Church, and possessed the nobler qualities of the martyr without any of the fanaticism or vainglory which some of his successors have exemplified. Thus he furnishes a type of what the true martyr should be, and stands first and foremost in the royal line of those who have sealed their testimony with their blood.

To be the first martyr in the cause of Christ was indeed a high calling; to follow his Lord and Saviour before the Apostles was a wonderful honour. This is St. Stephen's glory. He had but lately been chosen into the lowest order of the sacred ministry; he was but a young man compared with many of longer standing in the Church; but he outstripped the rest and reached the goal first. It is ever so that the Spirit bloweth where it listeth, and we only hear the sound thereof.

2. Stephen's association with Paul is another circumstance which rivets attention, and suggests many reflexions. It is evident that Stephen's bearing and great address before the Sanhedrin made a deep impression upon the heart of Saul of Tarsus. It helped to produce the revulsion of feeling which issued in his conversion on the way to Damascus; and, when in after years he bore witness to his Lord, it was the speech of Stephen that was the model which he followed as he vindicated the cause of Christ in the face of his accusers.

I.

The Angel Face.

'Saw his face as it had been the face of an angel.'

There has been a good deal of discussion in regard to the meaning of what Luke here says. Most commentators regard the radiance of Stephen's face as purely natural, the manifestation of the spirit of faith and zeal which kindled his soul into unwonted ardour. But some, such as Alford, Knowling, and others, are disposed to view it as a supernatural illumination like that which glorified the face of Jesus on the Mount of Transfiguration.

We may be sure that this comparison is not introduced by way of ornament. St. Luke does not mean merely to tell us that St. Stephen's face was beautiful and radiant with conscious innocence, truth of purpose, and entire trust in God. All this, no doubt, but more. We may believe that strength, not of earth, but of Heaven, sat upon the young deacon's countenance—strength, like that of St. Michael, to contend before rulers and kings for the Lord's sake, which 'all that sat in the council, looking stedfastly upon him, saw,' although they failed to perceive that Immortal Source from whence it came.[1]

> He heeded not reviling tones
> Nor sold his heart to idle moans,
> Tho' scorned and mocked and bruised with stones.
>
> But, looking upward, full of grace,
> He prayed, and from a happy place,
> God's glory smote him on the face.[2]

1. What are some of the characteristics of an angel face? None of us has ever seen an angel's face, and yet the writer of this chapter without a word of explanation, and with marvellous excess of boldness, says that all those who saw St. Stephen's face saw it as it had been the face of an angel. He takes it for granted that this bold comparison will be clearly understood by those for whom he writes, and we read the description without feeling that the comparison is at all incongruous. Yet, what is our idea of an angel's face? Suppose in an audience of people—Christian people—each one were furnished with paper and pencil and were asked to write down, without consulting one another, what each thought an angel's face was like. What a variety of notions there would doubtless be! The exercise would not be without value, for it would show what definite ideas we have about those heavenly beings with whom we one day hope to associate.

Among the characteristics suggested by the comparison the following may be mentioned.

(1) *Calmness and strength.* There was much in

[1] H. A. Coit. [2] Tennyson.

Stephen's situation that might well have produced anxiety and appalled his spirit. But none of these things moved him. A furious crowd surging round him, hatred gleaming from every face, curses leaping from many throats and with hands clenched over the stones they were ready to hurl at him. But there in the face of his enemies, some of them doubtless his former friends, men of his own nationality, of his own town, with death staring him in the face, he stood calm and steadfast, his face like that of an angel.

When Lord Byron sat for his bust, which Thorwaldsen was modelling for him, he moved so uneasily in his chair and changed the expression of his features to such a degree that the artist was at length obliged to request him to keep his face still. On Byron's making answer that such was the usual expression of his countenance, Thorwaldsen merely replied, 'Indeed!' and went on with his work, producing an excellent likeness in which restlessness is visibly portrayed. But Byron was not alone in wearing a habitual look of restlessness. Stand for a few minutes at the corner of one of the crowded streets of any town, or at a railway station, and you will see what an absence there is of calm in the countenances of the throng. If there is anything that is characteristically a feature of a man's life it is this want of calm, although all desire to possess it.[1]

(2) *Youthfulness and beauty.* Angels are 'ever bright and fair.' They are invested with immortal youth. In the Old Testament stories the angels that minister to men are always represented as young, and such is the case also with the monkish legends of the Middle Ages. Artists too have accepted this idea, and from the cartoons of Raphael to the paintings of Burne Jones 'have invariably painted angelic forms with the freshness and fascination of youth.' And George MacDonald, inheriting these traditions, makes Andrew Cumin say to his wife: 'But what I was lauchin' at was the thocht of anybody being auld up there. We'll a' be young there, lass.'

(3) *Christlikeness.* The angels who always behold the face of Christ reflect His loveliness and glory; and so did Stephen when he confronted his enemies in Christ's name. This is the glory that excelleth. There is no beauty like the beauty of Christ. And in their degree it has been the attainment of many of Christ's servants who have walked in daily fellowship with Him.

The time when I would have liked my father's look to have been perpetuated, was that of all others the least likely, or indeed possible;—it was when, after administering the Sacrament to his people, and having solemnized every one, and been himself profoundly moved by that Divine, everlasting memorial, he left the elders' seat and returned to the pulpit, and after giving out the psalm, sat down wearied and satisfied, filled with devout gratitude to his Master—his face pale, and his dark eyes looking out upon us all, his whole countenance radiant and subdued. Any likeness of him in this state, more like that of the proto-martyr, when his face was as that of an angel, than anything I ever beheld, would have made one feel what it is so impossible otherwise to convey,—the mingled sweetness, dignity, and beauty of his face. When it was winter, and the church darkening, and the lights at the pulpit were lighted so as to fall upon his face and throw the rest of the vast assemblage into deeper shadow, the effect of his countenance was something never to forget.[2]

2. Let us consider the impression which the angel face made upon those who saw it. 'And all that sat in the council, fastening their eyes on him, saw his face as it had been the face of an angel.' The strength, the calm, and beauty of Stephen's face struck even unsympathetic beholders. It was so lighted up with a Divine effulgence that none was insensible to it. But though it was unwillingly recognized by all, the influence of it was resisted.

The appearance did not out-dazzle or overawe them. It merely attracted, and, for the moment, arrested them. It did not turn them from their purpose, their passion was too fierce, but it brought them to a pause, imprinted itself upon them, and—may we not suppose?—came back in waking thoughts and nightly dreams, and never deserted some of them till they saw it again before the throne of God.

II.

The Heavenly Vision.

Probably the Sanhedrin met in the usual chamber, not in the open air; and, if so, the character of the vision is necessarily subjective and inward. There was but a roof over the martyr's head, and other eyes looking up saw only rafters and cobwebs; but to him the illimitable heavens opened in their depths. The condition of beholding is emphatically given as 'being full of the Holy Ghost,' which seems distinctly to imply that the organ of perception was 'that inward eye' which sees the things that are, where others see only the waves breaking on the rocks of Patmos. That conception of the nature of the vision does not in the least affect its reality or its Divine source. It only affects the manner of the manifestation. No

[1] W. Macintosh, *The Face of an Angel*, 16.

[2] John Brown, *Horae Subsecivae*, i. 59 (Letter to Dr. John Cairns).

one else saw what Stephen saw, as is plain from the burst of horror which met his declaration. But he did see. It was no phantasm or airy fancy, the child of overstrained nervous tension and longing. If we judged by heaven's canons, we should recognize that the vision was far more 'real' than the roof.[1]

1. It was a real vision of the unseen and eternal which was vouchsafed to Stephen. A vision is not granted to a dying witness of God of something that is not true. If he has a privilege above others, it is the privilege of discerning that which is true more vividly, more intensely than he had discerned it before, or than other men discern it. That such a choice gift was bestowed upon St. Stephen I truly believe; and therefore I believe that the Collect for his day is right in asking that these same gifts be bestowed upon all who, in any age, are suffering for the truth.[2]

Saint, did I say? with your remembered faces,
Dear men and women, whom I sought and slew!
Ah, when we mingle in the heavenly places,
How will I weep to Stephen and to you!

Oh for the strain that rang to our reviling
Still, when the bruised limbs sank upon the sod,
Oh for the eyes that looked their last in smiling,
Last on this world here, but their first on God![3]

2. The vision was twofold in which Stephen saw the glory of God, and also the Son of God at God's right hand.

(1) He saw the glory of God, the unapproachable light in which God is clothed, and which in ancient times was manifested in the shechinah. Whenever the heavens are opened, the glory of God is seen. That is what fills all the heavenly region. We are told in the final picturing of it, in the Book of Revelation, that 'it has the glory of God,' and that 'the glory of God doth lighten it.' But what Stephen saw was more than the general pervading of Heaven by the brightness of the Divine glory. It was the concentration of all glory at the throne. It was the very centre sun, the very fountain head of glory, the Person of the Living One, the God of Glory. This is not to say that he beheld, before his actual entrance into heaven, the face or form of the Eternal Father. Can we say that there is ever such a visible sight of Him? At any rate, that is a sight beyond mortal power of endurance, forbidden to fleshly eyes. 'He dwelleth in the light which is inaccessible.' No man can see God and live. But Stephen saw what Moses and the elders of Israel saw, when they climbed Mount Horeb at God's invitation, and 'saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness.'

(2) He saw Jesus standing on the right hand of God. It was an early suggestion of Chrysostom's that Jesus was standing to help His faithful servant, and this supposition is generally endorsed; but it is usual to combine with it the thought that Jesus was awaiting His servant to welcome him to his reward. The ascended Christ both succours and welcomes those who die in His name.

What men need is the spiritual vision, the illuminated eye. He, being full of the Holy Ghost, looked up and saw. There is a vision which comes only with spiritual fulness. In the world of nature the sight is the door to the spirit, but in the world of grace the spirit is the door to the sight. In my natural life God enters from without and penetrates within; in my spiritual life God enters from within and makes His progress outward. The first thing in the life of nature is the last thing in the life of spirit-vision. I am often asking why it is that so little is revealed to me; it is because I myself am so little. If I had more spirituality I would have more sight. There are treasures lying at the door of my dwelling which seem to me simply like a dust-heap. Some day I shall awake and marvel at my own riches; I shall marvel at the wells of water which were lying in my desert; I shall marvel at the crowns that were cast at the foot of my cross; I shall marvel at the beauty which lay at the top of the Dolorous way. The revelation is already waiting for me; it is blazoned on the sky, it is imprinted on the air, it will be inscribed upon my heart when I have ceased to be a child. When I am full of the Holy Ghost I shall look up and see.[4]

3. The closing words of Stephen were full of energy and fire. Most remarkably he repeated the identical words which Jesus had used when, standing before the same council, He foretold His glorification. The effect was instantaneous. It reminded Stephen's opponents of what Jesus had said; it reminded them that He had escaped out of their hands; it assured them that He whom they had crucified was exalted at God's right hand, and maddened by these thoughts 'they cried out with a loud voice, and stopped their ears, and ran upon him with one accord.' It was by faith that Stephen endured as seeing Him who is invisible.

[1] A. Maclaren, *The Acts*, 74.
[2] F. D. Maurice, *The Acts of the Apostles*, 93.
[3] F. W. H. Myers, *Saint Paul*.
[4] G. Matheson, *Voices of the Spirit*, 125.

Give me a man who can look with an eye of faith beyond the narrow limits that birth, or accident, or circumstance, or his means has assigned to him—

> That sees beyond the circle of his years,
> Beyond the border of this narrow world;—

a man, too, who lets God possess him; who not only sets God at his right hand, but allows God really to use his right hand; who each day tries to realize that he is but an instrument for God to use to help the world; who each day realizes he is not his own, but is bought with a price; and who each day says at the call of duty, 'Here am I, send me'; if it be but to pick a child from the gutter, or help a lame dog over a stile—a man who in doubt or difficulty says (yea, even in the doubt and difficulty of hard breathing before his death), 'Father, not my will, but thine be done';—a man, in a word, filled with the Holy Ghost,—and there is no telling what capacity will be developed; for whatever use God wants the man, that man's usefulness will appear at the call.

Before the rush of the day begins, let us take time to gaze or a space into the face of the King; for one whose eyes are open to the invisible, who sees with clear spiritual sight the angels and the angels' Lord beside him, can go on his way with high courage and perfect peace, sure that all is well.

A poor shoemaker once dreamed that the Lord Jesus would visit him on a certain day. He lived in a dark basement room, below the level of the street, and could only see the feet of those who passed by. Several times during the day he saw shabby boots moving wearily past his window, and hurried out to invite the tired wayfarers in for rest and food. All day he watched and waited for the promised Guest, and went sadly to bed at last, thinking that his dream had not come true.

But he dreamed again, and the tired strangers he had cheered and helped stood beside his bed, saying, 'Martin, dost thou not know Me?' Then he saw in each face a look of the King, and knew that his loved Master had really visited that poor little home many times during the day.

This is not a parable; it is a glorious fact, Christ, in the person of some of His brethren, will surely visit us this day. Are our eyes opened so that we may recognize Him?[1]

[1] Dora Farncomb, *The Vision of His Face*, 2.

The Subliminal Consciousness as an Aid to the Interpretation of Religious Experience.

By the Rev. John Baillie, M.A., Edinburgh.

The most desultory reader of the theological literature of the last few years cannot but have remarked the constant tendency among writers in other respects very different from one another to fall back upon the idea of a Subliminal or Subconscious self as the key to the solution of all sorts of difficulties. Almost every day one finds some new writer casting sanguine glances in that direction, if haply some problem long dark to him should find its solutions also in that half-lit region. Doctrinal entities so diverse as Immortality, the traditional Christology, the nature of the Deity, and the religious experience of the individual, have all been regarded as finding their true explanation in the Subliminal. What we propose to do here is to choose out one of these problems, the most central one, and ask whether the introduction of this new quantity really gives us any help towards its solution. Is the conception of the Subliminal self going to be of any help to us in the interpretation of the individual's religious experience? It is with this psychological question that we shall concern ourselves here.

Let us begin by examining the proposals of the two most representative writers who take a positive attitude towards this subject,—the late Professor James in his *Varieties of Religious Experience*, and Dr. Sanday in his recent *Christologies Ancient and Modern*. They are not the only writers who have positive views on the matter, but they have perhaps developed their views with the greatest detail, and probably we shall not lose anything that is valuable by confining our attention to them.

I.

Let us begin with Dr. Sanday; leaving out of account, of course, the Christological application of his view, and confining ourselves to the psychological side of it. The fact of religious experience which Dr. Sanday tries to explain by reference to the Subliminal is the indwelling of God in the soul, or the fact of union with God. 'The proper seat or *locus* of all divine indwelling, or divine action upon the human soul,' he says, 'is the subliminal consciousness.'[1] Or again, 'The deepest truth of mysticism, and of the states of which we have been speaking as mystical, belongs not so much to the upper region of consciousness—the region of symptoms, manifestations, effects—as to the lower

[1] *Op. cit.* p. 159.

regions of the unconscious.'[1] He calls it here the *lower* region, but in common with most of its devotees he is inclined to make it first in importance. In general Dr. Sanday seems to urge that the sense of union with God which the religious man undoubtedly experiences cannot be explained in terms merely of the ordinary 'upper' consciousness, and that therefore we must believe the union itself to take place in a subjacent region, Myers' 'subliminal consciousness.'

And I do not think it is difficult to understand what prompts Dr. Sanday to take refuge in this alternative. He is anxious to show that the indwelling of God in man is a real objective fact, an actual contact of two separate personalities. He finds it difficult to show at what point in the ordinary psychic process this contact takes place, and therefore he welcomes with eagerness the suggestion that it does not take place there at all, but in a totally different region, the laws of which are as yet almost completely unknown. Moreover, there has always been a tendency to regard the workings of the Spirit of God as in some sense underground, unpsychological, or even half-unconscious.

The question we must now ask, therefore, is whether anything is really to be gained by referring the indwelling of God in man to a subliminal stratum of mental life? Personally, I cannot think that there is, and I shall give my reasons in detail.

(1) To begin with, it should be clear that the fact that we know little or nothing of the subliminal region is not a reason why we should readily refer certain facts to it, but a reason why we should steadily refrain from referring them to it. If we find that a certain supposed process cannot take place in the ordinary psychic life, the reasonable inference is not to say that it must take place in the Subliminal region, but rather that it does not take place at all. For if we have no evidence to the contrary, the natural thing to suppose is that the Subliminal Consciousness is, *mutatis mutandis*, precisely the same as the 'waking' consciousness. And if there are differences between the two regions, we have no reason to believe that they are such as to suit our preconceived theories. To defend a fact by referring it to the unknown is virtually to give it up; like some erratic physicist who, when he had discovered beyond doubt that some favourite fancy of his did not fit in with the laws of the earth, proceeded to defend its actuality by saying it must be true of the moon, whose laws are less completely known. This may appear to be an unsympathetic criticism, but so far as the reference to the Subliminal is meant as a *defence*, it is undoubtedly just; and further we should not press it.

(2) There is, however, a more serious criticism to be passed. Not only does the reference of the fact of union with God to the Subliminal do no good, but it does positive harm; for there can be little doubt that according to any reasonable view to relegate a fact to the Subliminal stratum is to relegate it to the background, and to lessen its bearing on everyday life. Despite Myers' constant contention that the Subliminal is in no way abnormal or morbid, it remains undeniably true that its salient manifestations in human experience up to the present time have been almost wholly of a pathological nature. And it would be difficult to convince men of the naturalness and normality of the life with God, if that life were shown to be primarily subliminal. Indeed we can put the matter much more strongly than this; we can say that to make the union with God subconscious is, so far as we can guess, to make it infra-ethical. According to the most enthusiastic supporters of the subconscious, the act of *judgment* is not possible at this level, and a moral act which does not imply a judgment is something we cannot understand. Similarly it is a question whether any one would say that *purposive* life is possible on this level, and surely all value is meaningless apart from that.

(3) And there is still a third objection. The relegation of the fact of union with God to the Subliminal or Subconscious is not only harmful, but also—and we may say fortunately—quite uncalled for and unnecessary. It is, in fact, due to a misunderstanding of the nature of such union. Dr. Sanday's difficulty in seeing how God can enter into our life in the normal region of ordinary consciousness, seems to me to spring simply from the fact that he is looking for a sort of union that exists neither there nor anywhere else. He is looking for a *point* of contact, for a definite point in the psychological process when the Spirit of God breaks in or supervenes. And, of course, there is no such point to be found. But the inference is—and this is the important issue—*not* that it is now to be looked for in an unknown subjacent stratum, but

[1] *Op. cit.* p. 155.

rather that the whole notion of a point of contact is to be abandoned for the more philosophical one of a continuous, omnipresent indwelling. We must no longer ask, with Dr. Sanday, 'Where in the human soul is the proper seat or *locus* of the divine?' The *whole* soul is God's house, and if He dwells in any part of it rather than in another, it is not in its underground crypts and cellars, but in its loftiest and clearest chamber. It is never anything but confusion that makes us seek for God in the occult and the unfamiliar and the exceptional, instead of in the open spaces of our everyday ethical and spiritual life. And there is nothing in the nature of the sense of the presence of God, which should tempt us to locate its springs in a subliminal region. It may take a subtle psychology to analyze it completely, but it should be obvious that it is from beginning to end ethical; that it is with us most in our clearest moments; and that it takes its rise, not in dim, instinctive, semi-cerebral psychoses, but in the fullest light of human intelligence. And that is all that need be said about this matter.

II.

Let us now turn to what William James has to say. Like his friend, Dr. Starbuck, he calls in the aid of the Subliminal Consciousness at a different point in the interpretation of religious experience from any that we have yet considered, his crowning instance of its operation being that of *sudden conversion*. He begins by giving us 'illustrations of subconsciously maturing processes eventuating in results of which we suddenly grow conscious.'[1] His conclusion is that 'when the new centre of personal energy has been subconsciously incubated so long as to be just ready to open into flower, "hands off" is the only word for us, it must burst forth unaided!'[2] Or, in greater detail, 'The most important consequence of having a strongly developed ultra-marginal life of this sort is that one's ordinary fields of consciousness are liable to incursions from it of which the subject does not guess the source, and which, therefore, take for him the form of unaccountable impulses to act or inhibitions of action, of obsessive ideas, or even of hallucinations of sight or hearing.'[3] And, finally, in his concluding chapter, he says, 'When in addition to these phenomena of inspiration, we take religious mysticism into the account, when we recall the striking and sudden unifications of a discordant self which we saw in conversion, and when we review the extravagant obsessions of tenderness, purity, and self-severity met with in saintliness, we cannot, I think, avoid the conclusion that in religion we have a department of human nature with unusually close relations to the transmarginal or subliminal region.'[4]

The principle of these contentions is clear at once. The 'sudden incursions,' whether in the form of decisions, inhibitions, 'unifications,' or conversions, are explained as the entry into consciousness of the completed result of a 'subconscious' process. It is virtually the principle of the 'summation of stimuli,' and it has an undoubted plausibility. We must, however, leave the discussion of the validity of this principle in general to the final discussion of the whole conception of the Subconscious which is yet to come. At present I wish to suggest two difficulties of a more special nature which are raised by James' view.

(1) To any one who reads James' chapter on sudden conversions, the objection must suggest itself that he is not dealing with normal cases. An ordinary normal conversion does not present the features which his examples present; and even those *sudden* conversions with which most of us are familiar are explicable on an easier theory than that of a long unconscious subterranean process bursting suddenly into consciousness. It might be answered, perhaps, that granting this, it still remains true that the extreme, abnormal, 'limiting' cases are just the valuable ones for psychology. But in the present case it is a pure confusion to think that this is so. For in this region an extreme or unusual case is simply a case in which new, and indeed morbid, factors come into play; so that they belong to the pathology, not to the normal anatomy, of the religious consciousness. If what we are seeking is a description of the normal and healthy religious consciousness, it is manifestly unreasonable to go for our facts either to extreme or to unusual cases, where it is probable that disturbing conditions are present. This seems to me to be an almost inevitable objection to James' statement, that 'when we review the *extravagant obsessions*,' etc., 'we cannot . . . avoid the conclusion that in religion we have a department of human nature with unusually close relations to the transmarginal or subliminal region.'[5] For a man

[1] *Varieties*, p. 207. [2] *Ibid.* p. 210. [3] *Ibid.* p. 234.

[4] *Varieties*, pp. 483–484. [5] *Ibid.* p. 483, italics mine.

who studies average religious experience, and does not concentrate his attention on its extravagances, there is nothing which would lead to the conclusion that the seat of religion is outside of the ordinary 'waking' consciousness.

(2) My other difficulty is analogous to one which we found in our last section. It is the difficulty of retaining the ethical nature of sudden decisions and sudden conversion, if we accept the account of them which James offers. We may illustrate it well from certain things which James himself says about the subliminal region. 'Much of the content of this larger background . . . is insignificant. Imperfect memories, silly jingles, inhibitive timidities . . . enter into it in large part.'[1] 'Our intuitions, hypotheses, fancies, superstitions, persuasions, convictions, *and in general all our non-rational operations* come from it. It is the source of our dreams, and apparently they may return to it.'[2] I think it will be admitted that if the momentous decisions of our lives come from a region such as this, we are more at the mercy of instinct and of unintelligent, unknown forces, than most of us had fondly imagined. We must grant, however, that this appeal is not a sufficient scientific rejoinder to James' contention; for that we must go to the more technical argument to which we now proceed.

III.

For we must now ask, What is the Subliminal? and what is the Subconscious? or do these things exist at all? It will be observed that so far the result of our discussion has been to show that, *even granting* the general reasonableness and utility of the concept of a transmarginal mental region, there is no reason for connecting it in any special way with the religious consciousness. But now let us ask whether the concept is itself a reasonable one, whether it is of any value for the interpretation of any region of experience. Only thus can we hope to settle the matter finally. The first thing to be done is to distinguish at last between the Subliminal on the one hand and the Subconscious on the other. So far, we have been content to use these terms as interchangeably as do the writers whom we have discussed. But there can be no doubt that they properly denote quite different things. They are the results of entirely different lines of thought, and are, according to their best supporters, based upon almost entirely different facts.

(1) The Subliminal was the name given by Frederick Myers to a quantity which he himself introduced into psychology. It was offered by him as an explanation of the facts of hypnotism and 'double personality.' In what is perhaps his best statement on the matter,[3] he begins by expressing his discontent with the current fashion of explaining them away as 'mere morbid disintegrations of the empirical personality,' and then proceeds to offer his own theory that there are in all of us *several* strata of consciousness, of which the ordinary 'waking' consciousness is only one; and that these phenomena of hypnotism, etc., simply represent the moments when we become 'aware of some other stratum.' 'I suggest then,' he proceeds, 'that the stream of consciousness in which we habitually live is not the only consciousness which exists in connection with our organism.'

(2) The idea of Subconsciousness is something quite different. It stands, and has always stood, not for the idea that there are in man several consciousnesses, but for the idea that consciousness is not coextensive with mental facts, that there are phenomena which, though mental, are still not conscious. The Subconscious is therefore defined as the non-conscious region of the mind, the series of non-conscious mental phenomena. The facts on which it is based are roughly these: the unconscious retention in memory of past experiences; the apparent forming of associations with objects of which we were not conscious at the time of their occurrence; the effect made upon the total state of mind by objects in (*e.g.*) the visual field, which we do not seem to be directly attending to — I am said, for instance, to be subconscious of the margin of a book when I am attending to the printed matter; and the fact that stimuli which are too faint to attract our attention singly, seem to be unconsciously or subconsciously summed up, and so to burst suddenly into consciousness.

IV.

The difference between the two hypotheses should, therefore, be quite clear. The first means that there are in man several consciousnesses usually unrelated; the latter that, though man has only one consciousness, that consciousness has a

[1] *Varieties*, p. 512. [2] *Ibid.* p. 484, italics mine.

[3] *Proceedings of Society for Psychical Research*, vol. vii. (1892), pp. 305 ff.

non-conscious background which is yet more than merely physical. The subliminal strata are conceived as fully conscious, though perhaps not conscious of each other; 'all this psychical action, I hold, is fully conscious,'[1] are Myers' own words; but the subconscious strata are conceived as non-conscious. The subliminal strata represent different *selves* to that represented by the supraliminal stratum; the subconscious is simply the inactive background of the one self.

Consequently it is impossible satisfactorily to discuss a theory like Dr. Sanday's until we know definitely to which of these two conceptions he wishes to refer us. He certainly professes to base his theory on Myers' discoveries, and yet he characterizes the subliminal as 'the unconscious and semi-conscious states' (p. 137), 'the subconscious and unconscious states' (p. 144, etc.), 'the unconscious state' (p. 145), 'the lower region of the unconscious' (p. 155); and he even suggests that his hypothesis is much the same as Dr. Carpenter's 'unconscious cerebration.' No doubt the confusion goes back in part to Professor James, but perhaps that is only so far as the use of the names is concerned. But we must leave the individual theorists, and look finally at the theories themselves.

(1) What attitude are we to take to the *Subliminal*? For my own part, I am forced to consider the whole conception to be an entirely baseless one, and I would give the following as my reasons. (*a*) To begin with, it seems to me that part of its plausibility arises from the lack of precision in Myers' language. His usual phrase is that there is 'within us' a lower stratum which is 'conscious' but of which 'we are not ordinarily aware.' We are inclined to ask, How is it conscious if we are not aware of it? Which leads us to realize that it is only possible if we are thinking of different consciousnesses which are not conscious of each other. The only way, therefore, in which we can render Myers' view definite, is to take it as referring to two or more minds or streams of consciousness connected with the same brain, usually unaware of each other's existence, but intermingling and becoming conscious of one another in, *e.g.*, hypnotic subjects. Now psychology does not object to hearing that two psychological individuals may represent one physiological one, that there are two minds in one body; it is not particularly concerned with the question. But if the two individualities ever get mixed up, as in the so-called 'incursions,' then psychology very emphatically asserts that the case is a pathological one, and that the man (or men!) is—so far—mad. And a position like that is quite valueless for Myers' purposes. (*b*) Secondly, the evidence adduced is far from impressive. It is notorious that parts of it are constantly turning out to be based on gossip and misunderstanding and even conscious fraud. Münsterberg gives a personal reminiscence which is worth quoting: 'In Europe I received a telegram from two famous telepathists, asking me to come immediately to a small town where there had been discovered a medium of extraordinary powers. It required fifteen hours travelling, and I hesitated; but the report was so inspiring that I finally packed my trunks. Just then came a second message with the laconic words, "All fraud." Since that time I do not take the trouble to pack. I wait quietly for the second message.'[2] And one could quote significant admissions which come from even the most enthusiastic supporters of the theory. (*c*) But one prefers to press the other point, that even such part of the evidence as is verifiable can be explained on other and much simpler grounds. Hypnotism is a good instance. It seems to me that hypnotism is most naturally and easily explained on the simple theory of abnormal suggestibility, and that it is mere perverseness that makes Myers combat this explanation so indignantly, and substitute a theory of a deeper personality. Professor James is repeatedly guilty of the same error. To take only one example, he explains our sudden recollection of a forgotten name some time after we have given up the effort to recover it, by saying that 'some hidden process was started in you by the effort, which went on after the effort ceased, and made the result come as if it came spontaneously.' But surely the correct explanation is the much simpler one, that by giving up the intense effort to recollect, which is simply an effort to urge our attention along tentative and wrong associative channels, we relieve our minds of this unnatural strain, and so allow the associative mechanism to follow its natural and spontaneous course. The same thing might be said of the cases of so-called double and multiple personality; even granted the evidence,

[1] *Op. cit.* p. 305.

[2] *Psychology and Life*, pp. 259–260.

it does not come near to proving Myers' ambitious conclusion.

(2) Concerning the *Subconscious*, it is impossible to say very much here, as the matter is one for detailed psychological investigation. A considerable number of present-day psychologists, notably Professors Ward and Stout, make use of the conception; but, at the same time, a growing number of writers are dispensing with it, and to all appearances doing very well without it. I am very strongly inclined to follow this latter group. In the first place, the conception itself is an extremely difficult one. It is very hard to conceive a region which is at the same time mental and non-conscious; especially after we had learned to believe that, in Professor Baldwin's words, 'consciousness is the one condition and abiding characteristic of mental states.' And, of course, to give this unconscious mental region a name—to call it *sub*conscious—is not to make it more explicable or conceivable. In the second place, the rise of physiological psychology has given us a real means of explaining the facts on which the theory is based. There is no reason why we should not regard all unconscious processes as also non-mental, and so leave them entirely to the brain. If the so-called subconscious states are unconscious, surely it is at least as easy to conceive them as brain states, as it is to conceive them as states of some unknown intermediary sphere.

We are now in a position to see just where it is that James' account of decisions, sudden conversions, etc., as the entry into consciousness of the completed result of a subconscious process, is mistaken. If the process is there at all, there is no reason to think that it is anything else than a brain-process, and, moreover, the whole analysis of the case is wrong. 'Sudden' conversions are not usually so sudden as James supposes them; they are usually the result of a long process of 'quenching the Spirit.' The thought that finally issues in the man's conversion has suggested itself to him—appeared on the verge of consciousness—a hundred times, but he has always impatiently or angrily suppressed it. And then at last it overpowers him—the culmination being due to the appearance of some new intensifying condition. It was a bright light which convinced the doubt-tortured Paul that he could kick against the pricks no longer, long and wilfully though he had kicked against them. And besides this, James seems not to realize how powerful is the new motive that comes in in conversion; so powerful as to explain the greatest wonders of suddenness and completeness and permanency. Add to this the fact that the most sudden conversions usually take place in highly emotional, not to say ecstatic, subjects, as in the classical cases of Mohammed and Paul, and the explanation seems complete.

One regrets that this discussion should be so largely destructive and so little constructive in its results, though the *idola theatri* are after all the idols which one least minds destroying, and though this lack of proportion never caused a twinge of conscience—or shall we say of subconsciousness, of that δαίμων of his which Myers thought he understood so well?—to so good a man as Socrates. The mysteries and the subtleties of the religious consciousness are indeed crying aloud on every side for patient investigation and analysis; and there is nothing we need so much to this end as a new psychology of religion, at the same time more enlightened and more cautious. But we shall surely be disappointed if we look for help to the Subliminal Consciousness.

The Word of the Cross and the Parable of the Prodigal.

By the Rev. J. Bonnar Russell, B.D., Aberdeen.

It has often been remarked that in the Parable of the Prodigal Son the principle of atonement finds no place. The reconciliation of father and son is a simple matter of repentance on the one hand, and forgiveness on the other. There is no question of a price paid by either—much less by a third party—before reconciliation can take place. There is nothing to show the need of any sacrifice, to

satisfy the father's sense of justice and open up the way for the prodigal's return.

From this the alternative follows: *either* the preaching of atonement is unnecessary, *or* the parable does not convey the gospel. The aim of this paper is first of all to show that the parable by no means conveys, or even professes to convey, the gospel; but the further, and more important, aim is to show that the parable renders the preaching of the atonement necessary. For it raises questions which the Cross answers. It creates needs which the Cross satisfies.

It may be freely admitted, to begin with, that if the parable conveys the gospel, then to preach the atonement is a waste of time—is, indeed, worse than useless. For to insist upon the atonement may start difficulties which will yield only to a complicated process of thought. Experience has taught that a satisfactory theory of the atonement is very difficult to shape, and often hard to grasp. Why expose an awakened sinner to these difficulties? Why impose a doctrine of atonement upon a mind already burdened? Why not rather simply say: 'There is your Father; He waits to be gracious; go to Him and say, Father, I have sinned'?

The answer to these questions is, of course, that they ignore the real problem. A false simplicity is imparted to the situation by leaving its real difficulties out of account.

For one thing. Suppose your prodigal is not at all repentant? Not every prodigal comes to rags and want. Some of the worst of prodigals are in flourishing circumstances, and not a bit ashamed of themselves. How to make them ashamed?

Again. Suppose your prodigal to be as miserable and conscience-stricken as you please. Is it the invariable, or even the usual, result of such a state to lead him back to God? Are not hopelessness, despair, and efforts to forget at least as common? The difficulty in this case is to replace this hopelessness with a firm assurance of God's mercy. Well, it may be argued, what could be better designed to impart such assurance than the parable itself? But, as a matter of fact, does the parable suffice for this purpose? One thinks of Bunyan walking in the fields round Elstow envying the beasts of the field because they had no souls to be condemned eternally. Surely Bunyan could have read the parable and taken comfort. Why not? Because the character of the father in the story did not fit in with other statements about God which he found in the Bible. In the parable he read God's mercy, but in a hundred other places he read of God's justice. The one was as real as the other. For him the trouble was that he was sure of the one, but not sure of the other. One remembers Dr. Johnson also. 'Have you forgotten the merits of your Saviour?' the sad old man was asked one day. 'No, sir. I have not forgotten the merits of my Saviour. But I remember that my Saviour said that some would be on His left hand in the day of judgment.' Here, then, is another class of cases for which the parable offers no sufficient gospel.

Once again. What security does the parable hold out that the prodigal's amendment will be lasting? The curtain falls on the happy reunion of father and son. It goes down to the sounds of music and dancing. But what of the days to come? The feast must make way for the routine of life. The younger brother must take his place with the elder in the labours of field and farm. Will he take kindly to the new life? Will the old sing no seductive songs in his heart? Will it take no 'glory from its being far'? He has changed his way of life. Is his heart changed? In a word, is forgiving love, such as the father's in the story, a *redemptive power*? We know that in real life it seldom is. Here again, then, is a situation, only too common in actual experience, for which no provision is made in the story.

Of the parable, therefore, this is our conclusion: As a tender, domestic tale—how beautiful! For those penitents who already know God as their Father—how consoling! But as a gospel for a world of sin—how inadequate!

No! the parable is not the gospel, but only one feature of the gospel—the free, forgiving grace of God. And that feature is isolated for a particular purpose, as the context shows. It was indeed a message of grace to the publicans and sinners that 'drew near for to hear him.' But it was, no less, a withering rebuke to the scribes and Pharisees who murmured, saying, This man receiveth sinners, and eateth with them.

Our first aim has now, we hope, been accomplished. We have tried to show that the parable cannot be read as a full declaration of the gospel. There are circumstances in which it finds no application. There are conditions to which it has no

appeal. There are states of mind for which it carries no message.

Our second, and more positive, aim still remains. This was, to show that the parable reaches forward to the preaching of the atonement. It prepares the way for it. It creates the need for it. It leads us to look forward to the Cross of Christ and helps us to understand its meaning. The parable, in short, like all the rest of Christ's preaching, is part of the prolegomena of the gospel—not the gospel itself, which is the Word of the Cross.

1. Repentance and faith are integral parts of the preaching of the Cross. Now, repentance and faith are both exhibited by the prodigal. But both are very imperfect. That is an imperfect repentance which is rooted in the comparison of his own condition with that of his father's servants. That is an imperfect faith which returns to the father with an offer of hired service. The mind feels the need of something which will secure a deeper repentance and a more self-abandoning faith. This is supplied in the Cross of Christ.

2. The preaching of the Cross claims to reveal the whole nature of God—not a part of it, nor a side of it, but the whole. In the parable we have, certainly, a wonderful picture of love and mercy; but it is a picture which leaves some important matters entirely in the shade. What sort of man was this father? Wonderfully tender and kind, it is plain. But was he a man of principle? Did he merely miss and long for his son, or did he feel in his inmost soul the sense of his son's moral degradation? Had he nothing to get over? No moral repulsion to overcome? Was there, or was there not, a side of his nature, pure and high, which felt his son's 'dishonour like a wound'? Does one not feel that, if the father was as pure as he was kind, as high-souled as he was tender, a great anger must have struggled with his great love; that forgiveness would be no easy thing but a grand moral victory. Of this moral conflict the story bears no trace. As to whether absent or merely concealed, the mind can tolerate uncertainty, since it is 'only a story.' But the mind can tolerate no such uncertainty in regard to God. It looks for traces of a struggle, for tokens of a victory. And it finds them in the Cross of Christ.

3. The preaching of the Cross purports to reveal, not only the holy love of God, but also 'the grace of our Lord Jesus Christ.' In the parable there is no trace of this. There is, on the contrary, an absence of this, so great and glaring, as to rouse the inward demand for it. There is the hard, cold, unforgiving elder brother, who neither grieves for his father's grief, nor mourns his brother's loss. Self-centred, correct and regular, the last thing he would have thought of doing would be to go away and follow his brother to the far country, and seek to win him back to the paternal roof. The mind regards this forbidding figure with repulsion. The very strength of repulsion suggests a figure of an opposite kind—a redemptive, brotherly influence issuing from the heavenly Father's house, and stooping to the lowest level to raise the lost brother from the mire. The mind feels such a figure to be a divine necessity. It looks for something of the kind in the history of the divine dealings with an erring race. And what it seeks, it finds—in the Cross of Christ.

That is what we mean by saying that the parable raises questions which the Cross answers, and creates needs which the Cross satisfies. So far from rendering the preaching of the Cross superfluous, it renders such preaching necessary. There is no express teaching about the Cross in the parable—though we must not forget that, as in the case of all Christ's preaching, so in this case too, the influence of the Speaker's *personality* must always be added to that of His words—but the effect of the parable still is, what beyond doubt it was intended to be for all receptive minds, to rouse in our hearts a great need for the Cross, and to help our minds in the effort to interpret the Cross.

Literature.

THE BOOK OF JOB.

It is sometimes said that the man upon whom the mantle of Professor A. B. Davidson has fallen is the Rev. James Strahan, M.A. It was therefore fitting, perhaps it was inevitable, that his studies should be directed to the Book of Job, and that when the time was ripe he should give us a new commentary on that great and wonderful book. For it is by his Commentary on Job that Professor Davidson is best known. Now we see that he did more than expound the book, he also inspired his students to study it for themselves and expound it to their own generation. The title is *The Book of Job*, interpreted by James Strahan, M.A., sometime Hebrew Tutor, New College, Edinburgh (T. & T. Clark; 7s. 6d. net).

It is a greater book than Professor Davidson's *Job*. Those of us who so narrowly escaped idolatry in our love for the beloved Rabbi, will say so more readily than others. For we know better, and we are glad that it should be so. Professor Davidson himself would have been before us all in his appreciation. How he would have rejoiced in the finish of its scholarship, the comprehensiveness of its grasp, its imaginative penetration, its devout affection. How happy would he have been to recognize in this incomparable example of Biblical scholarship the fruit of his own teaching, the crown of the earnest, unsparing toil of his own life. And of all things he would have rejoiced most in its vindication of that maxim which he taught and practised always, that the closest walk with God is possible only to the man whose study of the Word of God is most fearless and critical.

THE BOOKS OF SAMUEL.

Let us transcribe the title in full: *Notes on the Hebrew Text and the Topography of the Books of Samuel, with an Introduction on Hebrew Palaeography and the Ancient Versions and Facsimiles of Inscriptions and Maps*, by the Rev. S. R. Driver, D.D., Regius Professor of Hebrew, and Canon of Christ Church, Oxford; Hon. D.Litt. (Cambridge and Dublin); Hon. D.D. (Glasgow and Aberdeen); Fellow of the British Academy; Corresponding Member of the Royal Prussian Academy of Sciences. Second Edition, Revised and Enlarged (Oxford: At the Clarendon Press, 1913; 12s. net).

We transcribe the title-page in full because of the importance of the book, and of this the second edition of the book; also because it is necessary to know all that the book professes to contain. For it will not be found to contain what it does not profess to contain, but all that it does profess to contain will be found in it to utmost satisfaction. This leads us to say at once that one of the surprises of the book is the low price at which it is published.

It is twenty-three years, Dr. Driver tells us, since the first edition appeared. In that time there has been no such epoch-making work published as Wellhausen's *History of Israel* (1878). The lines on which the new edition is laid down are therefore the same as before. Nevertheless an enormous amount of first-rate work has been done on the Old Testament. Dr. Driver mentions, as chiefly significant, Nowack and Marti's two series of Commentaries, the 'International Critical Commentary,' the Oxford Hebrew Lexicon, Kittel's *Biblia Hebraica*, Kautzsch's editions of Gesenius' *Hebrew Grammar*, two of which have been translated into English (1898, 1910), Hastings' *Dictionary of the Bible*, the *Encyclopædia Biblica*, G. A. Cooke's *North-Semitic Inscriptions*, and the *Papyri of Assuan and Elephantinê* (Sayce and Cowley, 1906; Sachau, 1911).

The new edition exceeds the first by more than 100 pages. The additional space is not accounted for entirely by the new material on the text and the language: Professor Driver has given particular attention to the topography of the Books of Samuel. In this connexion it has to be said that the maps are a special feature of this edition. They are four in number, and it is unquestionable that they supersede all the maps covering the same ground that are already published anywhere. The readers of THE EXPOSITORY TIMES do not need to be told of Dr. Driver's interest in the geography of the Holy Land.

The preface to the second edition closes with a short but highly useful note on conjectural emendation. It is a matter of utmost interest at the present time. Not a few are asking whether Dr. Driver is at all impressed by the persistency with

which the cause of Yerahmeel is advocated. The answer is that Yerahmeel occurs but once in the book, and that occurrence is so brief that it may be quoted: 'Yerahme'ēl was the name of a clan allied to that of the Calebites; both were afterwards absorbed into the tribe of Judah.'

On the other hand, we could give many examples of the liberty which Dr. Driver exercises in the carrying out of what he believes to be the true principles of textual emendation. There is, for example, a difficult word in 1 S 1[5]. In the A.V. it is translated *worthy*—'But unto Hannah he gave a worthy portion; for he loved Hannah: but the Lord had shut up her womb.' This comes from the Geneva Version, and is based ultimately upon the Targum, which reads 'one *choice* portion.' But it is no translation of the Hebrew word, nor can it be derived from it by any intelligible process. The Great Bible has *heavy* (that is, *sad*), after the Vulgate (*tristis*), but this also has no support in the usage of the word. At last, after a most lucid exposition, Dr. Driver comes to the conclusion that the Hebrew text does not admit of a defensible reading. He accordingly makes a slight verbal change which is supported by the Septuagint, and obtains the translation: 'But unto Hannah he used to give *one* portion'—for Hannah was but one, having no children. Lest we should think that thus Elkanah slighted Hannah, it is added, '*Howbeit* he loved Hannah; but Yahweh had shut up her womb.'

We have said enough. Our object is to direct the attention of all students of Hebrew to the new edition of this great book.

DEVELOPMENT AND PURPOSE.

Professor L. T. Hobhouse has been working at the philosophy of evolution for twenty-six years. He has been working in his own way, calling no man master and attaching himself to no school. For he had not been long at work when he saw that although Herbert Spencer was himself no materialist, his philosophical extension of the theory of evolution did not rescue that theory from some of the worst consequences of a materialistic system. To Spencer the mind of man was simply an organ, like the lungs or the liver, evolved in the struggle for existence. 'The Genus Homo had its place in geological time like other genera, and like them would pass away; only, unlike them, its fossil remains would never become a theme for the antiquary, because in the cooling of the earth there would be no antiquarians. The teeming life of the world must gradually disappear and give place in time to the primordial silence.'

Relief from this catastrophe was sought by T. H. Green (whose influence, together with that of the late Master of Balliol, was dominant in Oxford and in the English and Scottish Universities generally in the eighties and early nineties) in a modified Hegelianism, or a form of Kantianism, in which what was best in the Hegelian criticism was incorporated, and a spiritual conception of human life and of the entire world order seemed possible and able to maintain itself against science. But Mr. Hobhouse could not regard reality as all spiritual; and, besides that, he felt certain that physical science had somehow or other to be included in a complete view of the universe.

He determined to interrogate consciousness—the consciousness of the lower animals so far as it could be discovered, but especially the consciousness of man; and, proceeding by a strictly empirical method, he hoped to prove that the mind has developed along the lines of physical evolution but not within these lines, and thus escape the despair of materialism and the dreaded approach of the end of all things. And after this method he published a number of books which are well known to students of philosophy.

But he has recently found that his method was a mistake. It was a mistake because he had left out God. 'In point of fact,' he says, 'I was at first opposed to anything like a theistic or teleological interpretation of reality as a whole, as inconsistent with the mechanical causation which I took to be the ultimate category of science.'

He has come to the conclusion that before beginning to observe and classify the phenomena of the mind he ought to have discerned a purpose, which involves a mind capable of forming that purpose, and an end toward which that mind desires to direct all things. Mr. Hobhouse is still not quite emancipated. He fears to postulate a mind that is unconditioned or a reality that is Spiritual (with a capital S). But he does see, and he has written his new book to show, that 'there is a spiritual element integral to the structure and movement of Reality, and that evolution is the process by which this principle makes itself master of the residual conditions which at first dominate its life and thwart its efforts.'

The title of the new book is *Development and Purpose* (Macmillan; 10s. net).

THE MODERATORS.

A history of *The Moderators of the Church of Scotland from 1690 to 1740* (Oliphant, Anderson & Ferrier; 10s. 6d. net) is a history of the Church of Scotland for that period. In the hands of the Rev. John Warrick, M.A., it is even something more. For biography such as this is history and biography both, nothing being taken from the historical science, the human interest being simply added to it. The book is even more than a history of its period. For, as the author says, the Moderators whose biographies it contains lived, some of them long before, and some of them long after, the period named. Thus the biographies of these twenty-seven men abound in references to events in which they played a part that are spread over more than a hundred years of Scotland's chequered life.

Mr. Warrick has a good opinion of his Moderators. There were lesser men among them, but there were more men who were truly great. And it does not affect their greatness that few of them are known to fame. One thing was much commented on at the time, especially by English writers, and is sometimes misunderstood still—they did very little in the way of writing books. Mr. Warrick gives an excellent reason for it. They were too much occupied after the Revolution in setting their house in order. They were compelled to be men of affairs.

Mr. Warrick has not only a good opinion of the Moderators, he has a good opinion of their time. Dr. Chalmers, in his Correspondence with Lord Aberdeen, says: 'It should never be forgotten that the Church was never more efficient as a Christian and moral institute than from 1690 to 1712, and that, in opposition to the lying preamble of Queen Anne's Act for the restoration of patronage, there had only occurred fourteen disputed cases.' On the other hand, Professor MacEwen, in his monograph on Antoinette Bourignon, states: 'In Scotland after the Revolution Settlement, religion was singularly dry, harsh, and pedantic. . . . There probably never was a time when Presbyterianism showed less of its strength and more of its weakness.' Mr. Warrick takes the side of Dr. Chalmers, and at considerable length, for he has unearthed much curious evidence, gives reasons in favour of the spiritual life and evangelical preaching of the time.

The whole book shows the results of the most persevering investigation. Hundreds of out-of-the-way books and thousands of still more out-of-the-way sermons have been read and every fact in them taken note of. And it is manifest that there was much need for care and research. Hill Burton actually calls Gabriel Cunningham, instead of Hew Kennedie, the first Moderator after the Revolution Settlement, an error which Principal Story strangely perpetuates.

The volume is a valuable contribution to the history of the Church of Scotland, and it was right to produce it in this handsome and attractive form.

HISTORY OF ENGLISH NONCONFORMITY.

Mr. Henry W. Clark, who has already written many books, has now written his great book. It is not every man who has the courage, it is not every man who has the equipment, to undertake so tremendous a task as the writing of a complete *History of English Nonconformity from Wyclif to the Close of the Nineteenth Century* (Chapman & Hall; 2 vols., each 15s. net). Mr. Clark has both. And he has nearly all the other qualifications that are necessary. He is a student of religious history, well versed in the efforts of the nations to build each in its own place the City of God. He is an Englishman, loyal to the heart's core of him to the high calling with which God has called the Anglo-Saxon race. And he is a Nonconformist, in whole-hearted sympathy with the ideals, in full awareness of the defects, of modern English Nonconformity. Last of all he is a Christian; he writes as always in the great Taskmaster's eye, without bias or ill-intent, so far as that is possible for man.

In an introduction to the first volume Mr. Clark explains the spirit which animates the true and ardent Nonconformist. In a sentence, it is that spirit which exalts life above organization, and declares that life must make organization, not organization life. To the Conformist organization comes first, and he is possessed with the idea that in linking himself with the organization life is secure. The organization is often called simply the Church, within which alone can life be found. The Nonconformist insists that life is first, both in importance and in time. Not only so, but there must be

no organization except that which comes out of life and is necessary for its expression. It is necessary to insist upon this, because organization, being the more concrete of the two things, is always apt to obtain more than its share of attention and influence.

It is in the light of this conception of Nonconformity that the whole book is written. As we have already said, Mr. Clark is no blind partisan. He is aware of the advantages of Conformity, especially in dealing with large numbers of people. He is also aware of the great difficulty that always lies and always will lie in applying the Nonconformist ideal, owing to the diversity of gifts and the perversity of the human mind. He is, moreover, well aware that throughout its history Nonconformity has often fallen far below its own possibilities and sometimes even lost sight of its aim. But in spite of defect and even defection, the history of Nonconformity, in Mr. Clark's hands, is a great history. There never has been wanting the occasion for self-sacrifice, and with the occasion there have always appeared the men and the women. So much is this the case that to not a few of us Nonconformity has seemed to be simply a protest. The Conformist being always in the majority, the Nonconformist has appeared as if simply protesting against some special abuse of the majority's power, and suffering the consequence of difference. The reading of this book makes that opinion ridiculous. But it does not take away the sense of sympathy which must always be given to suffering heroically endured. Mr. Clark makes it abundantly evident that less persecution would have meant less Nonconformity. But, after all, that is not the essential matter. The Nonconformist spirit, the determination to seek life first, would always have impelled some men to Nonconformity. And the certainty is that it will always have that effect in the future.

This therefore is a thing worthy the attention of all men in a day in which the desire for religious and ecclesiastical union is so strong. Were union obtained it seems that some quite unusual safeguards would have to be discovered to prevent outward organization from encroaching on inward life, otherwise the union is not likely to be of long duration.

After the long day of depression men are speaking now with confidence on every theological subject that touches physical science. They are speaking out with confidence on Creation, on Providence, on Prayer, and even on Miracle. A small book called *An Essay on Miracle*, by the Rev. Geoffrey Hughes, M.A., Vicar of Woolston, Southampton (Arnold; 2s. 6d. net), is a book of rejoicing, and we cannot say that its author rejoices with trembling. In the presence of God he is in fear; in the presence of the interpretation of God's work he is cheerful and confident. His line of argument, as he himself has found, closely resembles that of Bergson, though he came to it independently. Its centre of interest is in the discovery of the interchange of energy in spirit and matter. This discovery seems to make every miracle a natural event. Thus the walking on the water is accomplished by the outgoing energy of will in Christ being sufficient to counteract gravity. And it will seem to some as if this were to do away with miracles altogether. But it is certainly in line with the use made of miracles by our Lord, and with the name He gave them. In any case the argument deserves to be diligently considered.

Sanctuary Booklet No. 7 is *The Private Devotions of Bishop Andrewes*, as translated by Dean Stanhope (Allenson; 6d. net).

The Very Rev. Benedict Zimmerman, Discalced Carmelite, is doing good service to the lover of the Mystics in having new translations made or old translations revised of some of their most characteristic but least accessible works. His latest service is a thorough revision of the translation which was made from the Spanish by Mr. David Lewis of *The Book of the Foundations of S. Teresa of Jesus* (Baker; 7s. 6d. net). Mr. Lewis published his translation in 1871. This is the second edition of it. But with Dr. Zimmerman's additional notes and valuable introduction it is more like a new book. The latest edition of the works of S. Teresa in French appeared in six volumes from 1907 to 1910, of which vols. iii. and iv. are devoted to the 'Book of Foundations.' That edition has a great store of critical and biographical notes and a host of new documents, all of which the editor of the present English edition has drawn upon at will. More than that, he has used documents gathered by himself in a long journey through Italy and Spain.

Besides the Foundations, this volume contains the 'Visitation of the Nunneries,' the 'Carmelite Rule,' and the 'Constitutions.'

Messrs. George Bell & Sons have issued a charming edition of Anthony Trollope's *Phineas Finn* and *Phineas Redux*, each in two volumes (3s. 6d. net each volume). The books are just the size and weight for comfortable handling, the type is clear, and the binding is chaste and strong. We have read the four volumes carefully and have found a few trifling slips of the printer which might be attended to before the next reprint.

Professor G. A. Cooke, who writes the Commentary on *The Books of Judges and Ruth* for the new series of the Cambridge Bible in which the Revised Version is used (Cambridge: At the University Press; 2s. 6d. net), offers us a fine example of what the minute study of the Old Testament, for which the last half century has been notable, has done for its interpretation. This it has done above all things else, it has set us in the atmosphere of the writers. Patient investigation has recovered that atmosphere. And it is all gain. Only the impious can regret the loss of the old pious idea of a people so peculiar that they were scarcely human. The people whom the Judges 'judged' were very human indeed. And, not to speak of Christ, even the prophets have made a difference in the world's idea of God and duty.

We thank Professor Cooke that he has never let the trees hide the wood. With all his minuteness of archæological reference and textual suggestion, he remembers that even the Books of Judges and Ruth were written beforehand for our learning.

Two of the publications of the University of Chicago, though appearing in the undress of paper covers, deserve notice for their sincere scholarship. One was submitted by Miss Ella Harrison Stokes in candidacy for the degree of Doctor of Philosophy. Its title as now published is *The Conception of a Kingdom of Ends in Augustine, Aquinas, and Leibniz*. The subjects discussed are (1) Augustine and the 'City of God'; (2) Aquinas and the Universal Church; (3) Leibniz and the Kingdom of Grace; and there is (4) A Summary and Statement of Relation to Kant.

The other volume is an investigation into *The Sources of Luke's Perean Section*, by Dean Rockwell Wickes, Ph.D. Both volumes are published in this country by the Cambridge University Press, as Agents for the University of Chicago Press.

The Religion of a Student, by Lancelot Feilding Everest, M.A., LL.D., Barrister-at-Law (Deighton Bell & Co.; 2s. net), is very good religion. For it is the religion of the Bible. It is the religion of the Bible sifted certainly; but do we not all sift now and select? Dr. Everest has little confidence in the Fourth Gospel, little in the third, and little in the first. But confining himself to the second Gospel, he has enough to build a robust faith upon and he builds it. He is much influenced by the *Cambridge Biblical Essays*, an excellent book, but not so good as the New Testament.

Professor Margoliouth has introduced a volume which, under the title of *Kurds and Christians* (Wells Gardner; 3s. 6d. net), tells the tale of the Archbishop of Canterbury's Mission to the Nestorians. A wonderful tale it is. For the Nestorians are a wonderful people, a survival in the providence of God and in spite of the barbarity of Kurd and Turk, to testify to the early zeal of the followers of the Lord, and the unquenchable light of the gospel. The tale is told by many writers, each of whom signs his or her contribution with initials. The method gives variety, a relief which would often be welcome in books on missions, and the editor has prevented the variety from dropping into discursiveness. Of the contributions, all sufficiently alive, one of the most lively is the description of the school at Urmi. 'The boy sits on the carpet, and if he has to write, holds his paper on his knees, using a reed pen, and very thick ink, which is laid on freely for the broad Syriac letters. His stone inkpot, pens, paper, New Testament, and grammar or spelling book which have been bought from the Apostles, he keeps in a box secured by a padlock. Our boy sits quiet and attentive in class, partly from a wholesome dread of a stick which the chief Apostle of the school wields, partly because he really has learned good manners in the school. He has no fear of his Rabbis in any bad sense; he likes them, and does not give them cause for complaint. If our boy were in the upper school as a deacon, or an "unordained deacon," as the big boys are playfully called, and were refractory, he might be "poured

into prison," *videlicit*, confined for two or three hours, or even for the whole day, in a dark room used for storing wood. Sometimes it is asked: "Rabbi, do you imprison deacons in England?" It is difficult to explain that London curates who might whisper at a clerical meeting are not often confined in a coal-cellar.'

The book is edited by the Rev. F. N. Heazell, M.A., and Mrs. Margoliouth.

Mr. Francis Griffiths has published a fresh imaginative volume of sermons for children, of which the author is the Rev. Francis G. Burgess, M.A., and the title *Little Beginnings* (3s. 6d. net). From first to last the sermons are all about little things. The most striking, we think, warns little boys and little girls about 'Little Weak Spots.' The sermons are longer than they ought to be, but the well-placed anecdote always delivers them from dulness.

A short and authoritative statement of what the Quakers believe will be found in a little book called *The Message and Mission of Quakerism* (Headley Brothers; 1s. net). It is short; for it consists of two addresses delivered at the Five Years' Meeting of the Society of Friends held in Indianapolis from October 15 to 22, 1912, the one by Mr. W. C. Braithwaite, LL.B., the other by Henry T. Hodgkin, M.A., M.B. And it is authoritative; for the addresses were approved by a Minute and ordered to be published.

The translator of Professor Augustus Brassac's *Student's Handbook to the Study of the New Testament* (Herder; 10s. 6d. net) makes an amazing confession in introducing the book to English readers. 'It is a sad commentary,' he says, 'on the scholarship of the Scripturists of the Church, both in England and America, that we possess, in the whole realm of English Catholic literature, no reliable and scholarly Introduction to the New Testament.' He himself, the Rev. Joseph L. Weidenhan, S.T.L., resolved to wipe out this reproach. But a friend asked him if he had seen Professor Brassac's book, which had been so successful in France. When he saw it, he resolved to translate it instead, and thereby fill the glaring gap, though it covers no more of the New Testament than the four Gospels.

He has translated it well. And as a strictly popular work, a work which expects very little knowledge of the Gospels from its readers, it is well worth translating. The author is limited in his knowledge of literature, and although the translator has added an excellent array of authorities, especially English authorities, throughout the book, he has not tampered with the text, beyond making some omissions and rearrangements, so that its somewhat narrow outlook is everywhere apparent. But it is a step in the right direction, and a great step. In one respect it surpasses all our Introductions: it is admirably illustrated and just at the places in the narrative or exposition where an illustration is required.

Messrs. Hodder & Stoughton have reprinted from the *British Weekly* the papers which have appeared there on the League of Young Worshippers. The papers are chiefly the work of Sir William Robertson Nicoll, partly of the Rev. J. Williams Butcher. The title of the booklet is *The Children for the Church* (6d. net).

Out of a study of Thomas Campion's *Observations in the Art of English Poesie*, a study undertaken as a thesis for the degree of Master of Arts at University College, Dublin, Mr. Thomas MacDonagh, M.A., has developed a considerable treatise on English metre. The work has been published with the title *Thomas Campion and the Art of English Poetry* (Hodges; 3s. 6d. net). It is two books in one volume instead of the usual two volumes in one book. Those who know Thomas Campion will enjoy the selections taken from his poetry and the criticism of his criticisms. Those who are initiated into the mysteries of English metre will be most attracted by the second part of the volume, in which they will find a fresh mind heroically endeavouring to explain the inexplicable.

Principal H. B. Workman, M.A., D.Lit., has written a new book on the same general subject as his *Persecution in the Early Church*, but addressed to a different class of readers. It is more popular, in short. But its scholarship, if unobtrusive, is reliable. The title is *The Martyrs of the Early Church* (Kelly; 2s. net).

At the Methodist Book Room there has been undertaken the issue of a series of cheap volumes

dealing with living questions in religion. Three volumes of the series have been published—*The Psychology of the Christian Life*, by the Rev. Eric S. Waterhouse, M.A., B.D.; *Miracles: An Outline of the Christian View*, by the Rev. Frederic Platt, M.A., B.D.; and *The Hymns of Methodism in their Literary Relations*, by the Rev. Henry Bett (Kelly; 1s. net each). In outward appearance the volumes resemble the Cambridge series, and the work in them is not less scholarly or less opportune. Small though the books are, not one of these authors has done his work indifferently.

The Master of Life is a great and unappropriated title. It is the title of a volume of sermons by the Rev. F. Warburton Lewis (Kelly; 2s. 6d. net)—a volume of exegetical expository critical and practical sermons. For Mr. Lewis is always 'learn, learning,' and nothing comes amiss to him that has to do with the elucidation of the Word. To all the adjectives which have been applied to the sermons there is yet one to be added. They are imaginative, and once or twice amazingly imaginative. Mr. Lewis dares to rewrite the Parable of the Prodigal Son, and sends the elder brother out to find the younger and bring him home!

The 'Century Bible' is at last complete with the issue of *The Book of Daniel*, as edited by R. H. Charles, D.Litt., D.D. (Jack; 2s. 6d. net). And it must be a satisfaction to editors and publishers that with the issue of the final volume the success of the series is fully assured. Dr. Charles on Daniel by coming sooner would have hastened its success. Now, however, he will do something to keep the series alive and useful. Needless to say Daniel is here handled without respect or prejudice. Will there still be found persons who cling to its early date and authenticity?

Canon Newbolt is at his best when he is acting as 'pastor pastorum.' And he seems to have found it out himself. Every word he speaks is instinct with spirit and life; every warning or encouragement is the fruit of that endurance of hardness for the gospel's sake which the shepherd of shepherds must not escape. The strange thing is that he who is often difficult to follow when preaching popularly is easy and unmistakable when speaking to 'pastors and teachers.' His new book on *The Ministry of the Word* (Longmans; 2s. 6d. net) is as fresh as if he had never published a word on the subject.

Messrs. Sampson Low have now issued *The English Catalogue of Books for 1912* (6s. net). It contains a complete list of the books published in Great Britain and Ireland during that year. And as it is the only list that is published with any claim to completeness, it may with strict accuracy be called indispensable. The volume contains also the publications of the learned societies, together with the names and addresses of the publishers, not only of Great Britain and Ireland, but also of the United States and Canada. In one volume and under one alphabetical arrangement it is at once an authors' and a subject catalogue, the authors' names being in clarendon and the subject titles in roman type. This is more convenient than Hinrichs or Lorenz, the great German and French catalogues.

The volume entitled *Repton School Sermons* (Macmillan; 3s. 6d. net) contains not a selection from but all the sermons which the Rev. William Temple preached to the boys of Repton School during his first two years as Headmaster. Since he is one of the authors of that much-talked-of book *Foundations*, we are not surprised at Mr. Temple's courage. We are not surprised at the determination to shirk no living issue, which is evident throughout the book. What does surprise us is the tenderness with which boy nature, and even the nature of every particular boy, is studied and guided and borne with. Mr. Temple tells us that he has made three discoveries about boys: they understand a great deal more than they get credit for, they have a strong mystical tendency, and their most conspicuous good quality is generosity.

Although Mr. W. R. Halliday, B.A., B.Litt., has given his book (his first book?) the title of *Greek Divination* (Macmillan; 5s. net), that title does not describe it well. Round the Divination which the Greeks practised he has gathered so many interesting things about Magic and the rudiments of Religion everywhere that the book is really an introduction to the study of primitive Religion. He has read widely, and he has made excellent artistic use of his reading. For he has

the unconscious gift of English style, and can set forth his findings attractively. It is curious, however, that with all his reading Mr. Halliday has missed the most authoritative, richest, and most recent work on his subject.

There are many things in the book which the expositor of the Bible will take a note of. The story of the cleansing of Naaman, for example, is illustrated strikingly, and at the same time its truly religious worth is made to be seen in contrast to the mere magic of other cases of healing by water. This is altogether in line with the new *religious* study of the Bible, and very welcome.

There is no book of the month that for the union of intellectual liberty with spiritual momentum excels *The Prayer Life* of the Rev. J. G. James, D.Lit., M.A. (Meyer; 2s. 6d. net). Yet it is a small book, just touching the 200th page. But not a word in it is wasted. The things about prayer which may be taken for granted are taken for granted, the things which must be argued still are argued with convincing clearness and goodwill. Dr. James has recognized the new place we occupy in relation to natural law since Eucken's and Bergson's and James Ward's work has been done. He has also discerned the importance of that little book by Professor A. G. Hogg, called *Christ's Message of the Kingdom*, which sets the whole subject in a new light, and gives to prayer a new emphasis. There never was an opener way to the practice of prayer, there never was a wider desire to practise it. This book comes for conviction and obedience.

'Give me a short argument for missions.'—'Pastor Hsi.' Messrs. Morgan & Scott have issued a cheap edition of Mrs. Howard Taylor's *Pastor Hsi* (pronounce as Shee) *of North China* (6d. net).

A short, a pointed, and, so far as we are able to judge, an accurate history of education in Scotland, is to be found in a book which has been written by the Rev. John Smith, D.D., Hon. F.E.I.S. The title of the book is *Broken Links in Scottish Education* (Nisbet; 2s. 6d. net), for its chief object is to show that there have been and still are defects in the educational system of Scotland.

Dr. Wilfred T. Grenfell, although a medical man, is not ashamed to preach sermons, and he is not afraid to publish them. *What Life Means to Me* (Nisbet; 2s. net), his latest book, contains four sermons, one on Life, one on Faith, one on the Church, and one on the Lord Jesus Christ. They are both edifying and entertaining, and they are 'sound on the fundamentals.'

The writer of essays is as peculiarly gifted as the writer of poetry, and it would be easy to maintain that he is as useful a member of society. Like the poet the essayist must have thoughts, and his thoughts must be neither very ordinary nor very original. He must also have style, his own style, fitted to his own thoughts. One thing he must have which the poet need not trouble about, he must have the appearance of familiarity without being familiar.

Mr. A. C. Benson is the best representative we have of the pure type of essayist. He is in the Addisonian succession, and can sincerely say, but knows better than to say it, that he has improved upon all his teachers. He is versatile, which means that he is alive. He is religious and almost theological. He is scientific, artistic, literary. And it does not matter a straw what topic he takes up—it is by the blowing of a straw he finds it—he writes pleasantly and does us good.

Mr. Benson's new book is called *Along the Road* (Nisbet; 7s. 6d. net). Some of us have read every word of it already, for it has all appeared in the *Church Family Newspaper*. And this enables us to say of it, what would otherwise have been impossible, that these occasional, so accidental, essays are literature. For we have found it in our power to read them steadily over again; we have found ourselves doing it and spending upon it much well-spent time.

A volume of twenty sermons by the Rev. Alfred Plummer, D.D., has been published by Messrs. Ouseley under the title of *The Humanity of Christ* (3s. 6d. net). Dr. Plummer tells us in his Preface that they have been chosen by Mr. J. H. Burn out of a larger number submitted to him. We do not know those that have been left over; we appreciate the loyalty manifest in every one of those that have been chosen. The loyalty is to the Gospel and to truth. This is, without reservation, to be called evangelical preaching, and nothing is said that has not been verified in life. There is a sermon on the use of the imagination in recognizing

the claims of missions that is especially notable. Dr. Plummer quotes the Swiss proverb, 'Behind the mountains also there are people,' and uses it without exaggeration or abuse to bring home to us the necessity of realizing, first, the very existence of those in far lands for whom Christ died, and, next, the fact that Christianity alone can do the two things most urgent in this world—cure sin and comfort in death.

The Poetical Compendium contains 'three centuries of the best English verse.' The book has been compiled by Mr. D. R. Broadbent. It is published by Messrs. Heath, Cranton & Ouseley (6s. net). It is not for the originality of its idea that it claims our regard, nor for the catholicity of its quotations; but for its beauty as a book. Evidently birthdays and such-like occasions for giving gifts were in the mind of editor and publisher. The page is a quarto, with broad white margins; the binding is green cloth, with cream-coloured buckram for the back; the illustrations are on plate paper. If there is no earlier event, keep it in mind for next Christmas.

The Rev. A. W. Greenup, D.D., Litt.D., has edited *The Yalkut of R. Machir bar Abba Mari on Joel, Zephaniah, Haggai, and Malachi* from the unique manuscript (Harley, 5704) in the British Museum (Palestine House, Rodney Road, London, N.E.).

The patriot to whom patriotism means the prayer of the chaplain of the Senate on the morning after the Venezuelan message, 'Grant, Lord, that we may be quick to resent insults,' should not read the New Testament nor Mrs. Mead's *Swords and Ploughshares* (Putnam; 6s. net). For either he will lose his peace of mind or change the object of his petitions, and these are both painful experiences. He had better not even look at Mrs. Mead's illustrations. What a case can be made out against war, and what a horror it is when the camera is directed upon it.

If Mrs. Mead were not so utterly in earnest, if she were not so careful of her facts, we should call her simply a literary artist. To her, however, war is not art, it is death. But the virtues it trains, and the music of it? The virtues she does not find, but the music she feels, and quotes Richard le Gallienne's poem with feeling.

War
I abhor;
And yet how sweet
The sound along the marching street
  Of drum and fife, and I forget
Broken old mothers, and the whole
Dark butchering without a soul.

Without a soul—save this bright treat
  Of heady music, sweet as hell;
And even my peace-abiding feet
Go marching with the marching street,
For yonder goes the fife,
And what care I for human Life;
The tears fill my astonished eyes,
  And my full heart is like to break,
And yet it is embannered lies,
  A dream those drummers make.

Oh, it is wickedness to clothe
  Yon hideous, grinning thing that stalks
Hidden in music, like a queen
  That in a garden of glory walks,
Till good men love the things they loathe;
Art, thou hast many infamies,
But not an infamy like this.

The 'Century Bible' ends this month; this month the 'Oxford Church Bible Commentary' begins. But the two series might have been issued simultaneously. They make their appeal to different students of the Bible. The 'Century Bible' is open to the whole world, the 'Oxford Church Bible Commentary' is open only to those who know Hebrew or Greek.

The title 'The Oxford Church Bible Commentary' is long, but it is there to fulfil its duty. For this is to be a series of commentaries on each of the books of the Bible, and every volume is to be written by some member of the Anglican Church who is connected with the University of Oxford The general editor for the Old Testament is Dr. C. F. Burney, for the New Testament Mr. Leighton Pullan. The publishers are Messrs. Rivington.

It was a courageous thing to begin with a book of the Apocrypha, but it is a sign of the times. We do not know that the Apocrypha is more read by the people than formerly, or is likely to be more read in the near future; but it is certainly claiming a larger share of the attention of scholars. And this series, as we have said, is addressed to scholars.

There is also an advantage in beginning with the Book of Wisdom, for no good critical edition of that book has appeared since the issue of the *Speaker's Commentary*.

The editor of this new commentary on *The Book of Wisdom* (7s. 6d. net) is the Rev. A. T. S. Goodrick, M.A., Rector of Winterbourne, Bristol, formerly Fellow and Tutor of St. John's College, Oxford. Mr. Goodrick has had a great opportunity in being ready before the editors of the other books, and he has risen to it. If he is ready first, he has been in no hurry. He has studied the Book of Wisdom thoroughly. He has mastered its literature. He has worked into its life. And he has discovered its many serious problems and found that he could not solve them. What long study, a clear mind, a resolute will, and the free use of Greek letters could do to make this book intelligible has been done. The commentary is a step forward in the study of the Book of Wisdom, perhaps even in the art of commenting.

At the end of the commentary there are six 'Additional Notes,' of which the most momentous is the first. It is a discussion of the late Professor F. C. Porter's views on the psychology of the Book of Wisdom.

Canon J. Howard B. Masterman of Coventry has given his volume of sermons the title of *The Challenge of Christ* (Robert Scott; 3s. 6d. net) because he wishes men to understand that the question which every one of them has to face is the demand that Jesus Christ makes on their lives. He is not uninterested in the problems of theology, but he is resolved that no one who listens to him or reads his book shall escape under the darkness of any theological problem. Our Lord refused to let the Woman of Samaria hide behind the rivalry of Jerusalem and Gerizim as places of worship. And this gentle retention in the light of the one essential thing must be exercised by His servants. Canon Masterman simply brings men into the presence of Christ, and keeps them there till they are ready to surrender to Him body, soul and spirit.

Two things will distinguish this century in the history of the Roman Catholic Church—the rise of the laity and the popularity of retreats. So says Bishop Casartelli in the fresh generous preface which he writes to *Retreats for the People*, by the Rev. Charles Plater, S.J. (Sands; 5s. net). By retreats, that is popular retreats, retreats to which the people are invited for instruction, is meant pretty nearly that which Protestants call Conventions for the Deepening of the Spiritual Life. The ministerial retreat is become quite a feature of present-day Protestantism, but that is a different thing. For these retreats Mr. Plater claims the credit of a great revival of life and interest in the Church, and he gives reasons to substantiate his claim. The book is written with a sense of exhilaration. Its vigorous style and its numerous photographs will carry it far.

The Rev. W. K. Fleming, M.A., B.D., has done what many men are doing. He has studied the recent books on Mysticism—Inge, Jones, Von Hügel, and the rest—and gained some knowledge of what Mysticism is able to do for us. But he has also done what few men have had the courage to do. He has written a book about Mysticism himself. *Mysticism in Christianity* he calls it (Robert Scott; 5s. net). Covering the ground in the usual way, that is to say, after an introduction, describing the great Christian mystics, or Schools of Mysticism, Mr. Fleming has nothing original to tell us, and does not claim to have. This, however, is his own, his clearness of head, an occasional desideratum both in mystics and mystical writers. What he sees we see. And we remember it.

The Rev. Wilfred M. Hopkins, author of *The Tabernacle and its Teaching*, has written down the thoughts which have come to him while meditating on the Sacrament of Holy Communion, and the book has been published under the title of *Thoughts in His Presence* (Robert Scott; 2s. net). It has been introduced by Canon Barnes-Lawrence, who says that the author's attitude to the Sacrament is 'wholly scriptural, and submits itself to the test of the New Testament.' The thoughts, however, are not in any way controversial, but devotional.

Speakers to men—and in these days speakers to men are many on account of the popularity of the 'Pleasant Sunday Afternoon'—will thank us for calling their attention to a volume of men's addresses which has been published by Mr. Robert Scott, under the title of *The Supreme Service* (1s. 6d. net). The author is the Rev. Francis R. Wilson. The addresses are well

furnished with telling illustration, and they have a consistency and vigour which the illustration sharpens and sends home.

Free Bondmen is the happy title which Mr. Bernard M. Hancock has given to a small volume of Studies in the Spiritual Life (Robert Scott; 2s. net). The Studies have been used as addresses at various 'Quiet Days' during the past thirteen years. They are accordingly arranged in groups—six addresses on 'the Mother,' four on 'the Son that never did amiss,' three on 'the Prodigal Son,' four on 'the Discoverer' (Andrew), and four on 'the Rock Man.' Every address is both expository and experimental.

There is always some step being made in the understanding of the New Testament, and therefore always room for another introduction. But the *Preliminary Studies on the Books of the New Testament* made by Canon C. R. Ball (Skeffingtons) is more than the latest book on the subject. With all his modest acknowledgment of indebtedness to others, Canon Ball is himself master of the subject, and writes both accurately and with ease. Then he has the gift of style, that incomprehensible but unmistakable gift of drawing the reader into intellectual sympathy, without which no book can be more than moderately successful, or live more than a very short time.

A simple, scriptural, helpful book on Sanctification has been written by the Rev. R. Wood-Samuel, Reader of the Chapel Royal. Its five chapters are the Nature and Necessity of Sanctification, its Demands, its Helps, its Hindrances, and its Completion. The title is *The Narrow Way of Holiness* (S.P.C.K.; 1s.).

The offence of Biblical Criticism has not ceased. But they to whom it is still an offence need not flee to the monuments. If the monuments could have demolished it that service to truth would have been rendered by Professor Sayce. But when Professor Sayce, or any other well-equipped and courageous scholar, comes from the monuments to the destruction of the 'documentary hypothesis,' he comes to curse, and, lo, he blesses altogether.

This experience, however, has not deterred the Rev. Melvin Grove Kyle, D.D., LL.D., Lecturer on Biblical Archæology in Xenia Theological Seminary, from writing another book to show that there is no concord between the Monuments and the Historical Criticism of the Old Testament. He is no more successful than those who have been before him. And if he had known the Old Testament as well as he knows the Babylonian tablets he would probably have written a book about something else.

But no one need bear him a grudge. There is so much accurate, up-to-date and suggestive material on Biblical archæology in the book that it deserves a hearty welcome. If the information had been presented less 'apologetically' it would have been more easily accepted, and the book would have had a still heartier and wider welcome. But there it is. Henceforth Dr. Kyle will be known as one of the honourable gild of Assyriologists.

The title of the book is *The Deciding Voice of the Monuments in Biblical Criticism* (S.P.C.K.; 4s. net).

'On a time the men of Gottam would have pinned in the cuckoo, whereby shee should sing all the yeere, and in the midst of the town they made a hedge round in compasse, and they had got a cuckoo, and had put her into it, and said, Sing here all the yeere, and thou shalt lacke neither meat nor drinke. The cuckoo as soone as she perceived her selfe incompassed within the hedge flew away. A vengeance on her said they, We made not our hedge high enough.'

This is one of 'The Tales of the Wise Men of Gotham.' The Rev. John Edward Field, M.A., who writes on *The Myth of the Pent Cuckoo* (Elliot Stock; 7s. 6d. net), has nothing further to do with the wise men of Gotham. He is fascinated by that most strange and hitherto inexplicable phenomenon of the South of England, the cuckoo pen. What is it for? To perpetuate the folly of the wise men of Gotham by building walls without a roof to keep the cuckoo here all the year round?

After a long but very pleasant excursion with Mr. Field all over the cuckoo pen country and the literature of the cuckoo, we come at last to the conclusion that the pens have nothing to do with the cuckoo, being human habitations rather, and that the very word 'cuckoo' has nothing to do with the bird of that name, but comes from a verb *to cuck*, which means to utter unintelligible sounds or speak an unknown tongue. And so it is a reminiscence of the time when the earlier inhabi-

tants of that part of England—Britons, Welsh, or whatever you may call them—were looked upon as outlandish by their conquerors the English, and were driven to find shelter in whatever rude hut they could run up, which hut was then called the cuckham or cucksham, and has given its name to many a town or village in that country.

'Many read and quote the Bible as if the only virtue it inculcated was that of Faith. Few notice how much of its history and precepts is directed to the impressing on us of moral rather than spiritual duties, and how the duties of brotherhood and citizenship are held up to us as a means of serving God in our generation as real as that of worship.'

Canon J. W. Horsley, M.A., has written a large book under the title of *How Criminals are Made and Prevented* (Fisher Unwin; 7s. 6d. net) for the purpose of impressing this fact upon us. He has, in one chapter, proceeded through the Psalter to make known the wealth of ethical teaching contained in that book of the Bible alone. He has, on the other hand, taken us to the daily and weekly newspapers and shown us how great is the good they could do by means of the virtue (in this case) of omission, and how great is the harm they often do by publishing reports of criminal cases and criminal careers. When Canon Horsley was Chaplain of Clerkenwell Prison, he had under his charge the notorious Charles Peace. He says that the details of that criminal's career were eagerly read by lads and imitated according to their ability, especially in the matter of secretly carrying weapons about with them. And that custom, he says, has since then grown so greatly that it has been found necessary to furnish our police with revolvers in self-defence.

Thus the value of the book lies in the intimate knowledge which Canon Horsley possesses of the criminal. His illustrations are better than his arguments, though they also are good enough. More might have been made of the illustrating of the book, if it was to be illustrated at all. But that is a small matter. The best thing in it is the earnestness with which Canon Horsley urges the prevention of crime. In that crusade every one of us may take a part, and it is more after the mind of Christ than rescuing the sepulchre from the Saracen.

M. Edouard le Roy contributed two articles to the *Revue des deux Mondes* in February 1912 on the philosophy of Bergson. Thereafter he republished them, adding notes and additional explanations. Now the volume has been translated into English by Mr. Vincent Benson, M.A., and issued under the title of *A New Philosophy* (Williams & Norgate; 5s. net).

Is M. le Roy a competent interpreter of Bergson? This is what Bergson himself says:

'Underneath and beyond the method you have caught the *intention* and the *spirit*. . . . Your study could not be more conscientious or true to the original. As it advances, condensation increases in a marked degree: the reader becomes aware that the explanation is undergoing a progressive involution similar to the involution by which we determine *the reality of Time*. To produce this feeling, much more has been necessary than a close study of my works: it has required deep sympathy of thought, the power, in fact, of rethinking the subject in a personal and original manner. Nowhere is this sympathy more in evidence than in your concluding pages, where in a few words you point out the possibilities of further developments of the doctrine. In this direction I should myself say exactly what you have said.'

Some lectures by Emile Boutroux have been translated into English. The lectures were delivered at various times, the lecturer tells us, at the Fontenay School, 'a training college, so to speak, for teachers in elementary schools.' The 'able and devoted' principal of this school is desirous that the students, apart from the regular instruction, should from time to time listen to expositions of subjects that are important in themselves and quite independent of examinations. So Professor Boutroux was invited, and he lectured on a few questions touching education and ethics. The volume is called *Education and Ethics* (Williams & Norgate; 5s. net).

Its contents are these: (1) The Principal Types of Ethics, (2) Pessimism, (3) The Motives of Study, (4) Reading Aloud, (5) Interrogation, (6) School and Life. That is a great variety, but the title fairly covers the whole.

The Types of Ethics are three: Hellenic or Esthetic Ethics, Christian or Religious Ethics, and Modern or Scientific Ethics. M. Boutroux shows no partiality for one type over another. He can take the good they all can give.

His one enthusiasm is reading aloud. 'In the human voice there is an indescribable something that is communicated to man, affecting him in the profoundest part of his nature. This corresponds, in a way, to what in physics are called synchronous vibrations. Reader and listeners thrill in unison; the emotion of the former is even strengthened by that of the latter, and *vice versa*. Now, this phenomenon takes place under the influence of the mind whose work is being called forth. It is the author who now lives in them; it is his love of truth and beauty, the secret spring of his thoughts, that enters the soul of his devoted listeners. And so the reader causes the author not merely to be understood, but also to be loved. At the sound of his voice the written language loses whatever obscure, material element it may possess and becomes a pure symbol; it allows itself to be assimilated in an ever greater degree by souls that seek each other, and ends by becoming nothing less than the connecting link between these souls themselves.

> Dann geht die Seelenkraft dir auf,
> Wie spricht ein Geist zum andern Geist.

Faust's words are realized. Whilst the whole body thrills, the gates of the soul open wide and spirit communes with spirit.'

The Danger of Mares' Nests in Theology.

By the Rev. A. E. Garvie, D.D., Principal of New College, London.

III.

1. In Germany more than in England as yet has *the comparative study of religion* begun to exercise a potent influence on thought about Christianity; and we may close this discussion with some illustrations of 'mares' nests' from this province of human thought. In this *religous-historical* method now dominant in Germany the first article of faith is that Christianity must be treated as all other religions are. That the documents of this religion must be critically examined and appraised as to their literary character and historcial value with all possible candour and impartiality goes without saying. No Christian scholar or thinker can desire to withdraw his faith from scrutiny. But beneath this demand, when we have examined more closely what it often results in, we shall discover that there lurks the assumption that all the religions of the world have the same kind of value and validity, although differences in degree may be admitted. Thus Troeltsch refuses to call Christianity the absolute religion, and maintains that it can only be described as, in comparison with other religions, the highest we can conceive (see the writer's *The Christian Certainty amid the Modern Perplexity*, pp. 52 and 57). The principle of the uniformity of nature is thus raised up into the realm of history as equally authoritative there. Now in the region of history, the sphere of human personality, liberty, genius, progress, variety, to expect resemblance and to suspect difference is an intellectual solecism. Nature and history differ too much to be approached in the same attitude of mind. Most of all in the history of religion, where, if the religious consciousness is not illusive, man comes into contact with absolute, infinite, ultimate reality, is such an assumption likely to mislead and not to guide aright. We should be prepared to learn what the history may teach, and not approach it with any such prejudice.

In assuming then this religious uniformity, this method seeks by a constant comparison with beliefs, rites, and customs in other religions to discredit the distinctiveness and originality of Christianity. The derivation of Paul's view of the Lord's Supper from the mystery religions of paganism may be mentioned as an illustration of this method, the details of which may be studied in Professor Kennedy's articles in the *Expositor* for 1910. In such comparisons three defects may be detected. *In the first place*, the error of the old dogmatics is repeated; the religions of the world are searched for common features, and these are presented in isolation from their context in the common religious life to which they belong, although in that context they may be seen to have a significance that modifies, if it does not altogether remove,

the apparent resemblance. *Faith* does not mean exactly the same in Habakkuk as it does in Paul's quotation; and even Paul and James do not give the same content to the word. Still more cautious must we be in assigning the same significance to a rite in savage and in civilized, in pagan and in Christian, religion. Similarities are often more apparent than real. *Secondly*, even if elements are found in Christian thought and life that are found in other religions, that does not necessarily mean the moral and spiritual equivalence of Christianity and other religions. What do these elements become in Christianity? Is their value enhanced? Do they convey more divine truth and grace to Christian faith than they elsewhere contain? *Thirdly*, these resemblances are usually in features that are common to it with other faiths, the universal human aspect of all religions; but this does not exclude the reality of other elements, qualitatively higher, which are unshared by other religions,—such as, for instance, the personality of Christ Himself—and the influence of these higher elements, which lift up even what is common to a higher moral and spiritual level. To make so much of resemblances as to give the impression that there are no differences is to palter with the truth.

2. But the method is sometimes pushed farther, and not only resemblance, but even direct dependence, is insisted on. The most notorious example of this extreme is the view of Drews, that no historical Jesus existed, and that the origin of Christianity is to be traced to a Christ-myth, the belief in a dying and reviving God. Regarding such a theory, even were its negation of the historical reality of Jesus proved, as almost all responsible scholars agree it is not, three questions must be pressed. *Firstly*, Did the myth exist at the time when Christianity is supposed to have originated? Of this there is nothing that can be called evidence, only conjecture. *Secondly*, Was the myth known in the circles to which Christianity may be historically traced? The New Testament betrays a Jewish environment, in which such a pagan myth, even if it existed, would not find a congenial soil in which to take root and grow. *Thirdly*, when both questions can be met only with conjecture we must ask, Can Christianity not be explained by the data that the New Testament presents to us? If it can, it is only the vagary of pretended scholarship to ignore the explanation that lies at hand, and to go on a wild-goose chase after another.

Conclusion.

1. As these instances, it is hoped, have shown, the study of Christian theology is beset by many perils at the present moment. All sorts of plausible theories to explain it, or more often to explain it away, are in circulation, and are eagerly welcomed by the unstable minds that are only too common even among professed Christian teachers. What can save us from these dangers? What can protect us from making fools of ourselves in the discovery of mares' nests? There seem to be these safeguards. *Firstly*, we should discipline our minds in accuracy of knowledge and exactness of thought in any realm in which we may be seeking assistance in the interpretation of the Christian faith. Such a discipline of mind as will preserve our sanity of judgment must be our aim. *Secondly*, we should suspect new theories that display too marvellous ingenuity in the combination of their data, and betray the ambition in their authors to be startlingly original. *Thirdly*, we should treat with the respect that it deserves the great mass of reverent, serious, and responsible Christian scholarship that has an unbroken tradition within the Christian Church. There are advances in knowledge and in thought, but not violent breaches with the mental inheritance. Yet there are many persons to-day who eagerly snatch up new views, and are content to be ignorant of the growth of Christian truth within the Church. *Lastly*, our own Christian experience is the witness in ourselves of what Christ is and does, by which we must test any theory of what kind it is.

2. By this is not meant a pragmatism which seeks to be relieved of the labour of thought, and wants a short cut to truth. We do want a *philosophy*; but it must be a philosophy that leaves room for all the moral and religious facts—sin and redemption, man's need and God's grace. The *personalism* to which reference has already been made seems alone adequate to Christian experience. We do want to use *psychology* as much as possible to bring our religious consciousness to clearest and fullest self-consciousness; only we must be constantly on our guard against inadequate categories of thought, which do not represent, but misrepresent, the reality with which we are concerned. We do want to pursue the *comparative study of*

religion; for it has much to teach us both as to the solidarity of mankind in religious necessity and aspiration, and also as to the distinctiveness of Christianity as the only adequate satisfaction of the soul of man. Let our mind be a well-ordered inn, where many guests of reputable character are welcomed and entertained; but let it not sink to be a casual ward, where the vagrants can seek shelter. 'Quench not the spirit; despise not prophesyings; prove all things; hold fast that which is good; abstain from every appearance of evil.'

In the Study.

Cura Curarum.

By the Rev. A. F. Taylor, M.A., St. Cyrus.

'The heart that tries to sustain itself upon human commendation will discover with bitterness that the demand will ever increase. There is no more certain cause of depression than the accepting of lower satisfactions.'—A. W. Robinson, *Personal Life of Clergy*.

'On one occasion when I was going to preach a Lent course in Paris, Francis was bidding me pay little heed to the world's opinion, and he illustrated his advice by the following anecdote. The Superior of a convent committed the charge of the convent clock to a certain old man who wanted something to occupy him. But ere long he complained that he had never been given a more troublesome or vexatious charge. "What! winding up the weights twice a day?" exclaimed the Superior in amazement. "Oh no! it is not that; it is that I am so worried on all sides. If the clock is a few minutes slow, the students from within are down upon me; and then if to please them I put it on a few minutes, the other students grumble and say our time is fast. Perhaps I put it back to silence their complaints, and the others begin again, till my poor head might as well be the clapper of the bell itself—I am so bothered with the whole thing."

'The Superior comforted the poor old man by telling him to give kind words to all, but meanwhile to let the clock be and not try to adapt its time to one or two.

'"Now you will be exposed to all manner of criticisms," Francis went on to say, "and if you trouble yourself as to what is said to you, there will be no end of it. Your course must be to be courteous to everybody; but meanwhile go your own way, be rational, do not try to follow all the contradictory advice you are certain to receive, fix your mind on God, and follow the leading of His grace. We ought to care little for men's judgment, since our object is not to please them; He sees into the most hidden corners of our hearts."'—Bishop of Belley.

'When you have been preaching, beware of the empty applause poured out upon you. What eloquence! What learning! Such a memory! Such grace! It is delightful to listen!—and the like, all this empty chatter coming forth from empty brains. So Jerome says that the Christian preacher should not cultivate the artifices of rhetoric, but content himself with the simplicity of fishermen, *i.e.* the Apostles; and if St. Paul condemns *listeners* who have itching ears, how much more does he condemn those *preachers* whose aim is to tickle such ears with fanciful words, choice illustrations, and artistic combinations. But if after a sermon you find a few hearers who cry out with the centurion, Truly this is the Son of God! who have learned to know Christ crucified, and who say of the preacher, It will not be his fault if we do not turn from our evil ways,—this sermon will rise up against us in the last judgment if we do not make good use of the warning. If they have learned the needfulness of penitence, the blessing of holiness, or if their lives give token that the lesson has sunk deep into their hearts, then indeed you may pronounce the preacher to be excellent and able to promote not his own glory but God's, who gives His Holy Spirit to His servant and speaks through him.'—St. Francis de Sales.

'A large part of what is called sensational preaching is simply the effort of a man who has no faith in his office or in the essential power of truth to keep himself before people's eyes by some kind of

intellectual fantasticalness. It is a pursuit of brightness and vivacity of thought for its own sake which seems to come from a certain almost desperate determination of the sensational minister that he will not be forgotten.'—PHILLIPS BROOKS.

'Let a man be a true preacher, really uttering the truth through his own personality, and it is strange how men will gather to listen to him.'—PHILLIPS BROOKS.

'It is not our own honour but God's that we seek, and meanwhile He will take care of ours.'—ST. FRANCIS DE SALES.

Virginibus Puerisque.

The Parable of the Clock.

BY THE REV. FREDERICK J. RAE, M.A., ABERDEEN.

A PARABLE is an earthly story, or an earthly object, with a heavenly meaning. Now one of the commonest objects among us is a clock. We see it every day. We look at it often in a day. It has a story to tell, and is always telling it, quietly, steadily, without haste and without rest. It is the heavenly meaning of this story I am going to tell you to-day. It was told to me by one to whom it had brought much comfort.

The face of the clock is our life. The hands are God's hands, passing over our life continually, day by day, without any pause. God's hands are never removed from us. He is always acting in our life in one way or another. And the two hands of the clock tell us of the two different ways in which He acts. The short hand is the hand of Discipline. Slowly and surely it passes over our life. Not one of us, not even children, can escape it. Even children have their troubles, their disappointments, their sorrows, often as real and severe to them as the sorrows of grown-up people are to *them*. Nor should we wish to escape this hand of God, because it always brings us blessing. There is nothing God does to us that does not bring blessing.

The long hand of the clock is the hand of Mercy. And you know that the long hand passes over the dial of the clock far oftener than the short hand. I think this also is true of what God does to us. The hand of His mercy brings us happiness and prosperity and kindness, and these things come to us far oftener than trouble. Happiness is far oftener with us than sorrow. Health is far oftener ours than illness. Food and plenty come to people far oftener than want and famine. The things that are hard come to every one of us, but not often. The things that gladden us and help us and make us healthy and strong come to us every day.

But there is one thing more about these hands. They both move together. They are both fastened to one pivot. They are both controlled by one power, and move at the same time and never separately. Do you see the beautiful heavenly meaning of this? *All* that God does comes from His love. His hand of discipline and His hand of mercy are both moved by His heart of love. And so all our troubles and all our joys are given by His love, and it is the same heart that sends both. Will you think of all this sometimes as you look at the clock in your home?

May.

BY THE REV. ROBERT HARVIE, M.A., EARLSTON.

'Grow in grace.'—2 P 3^{18}.

To-day I want to say something about the month of May.

Its name means 'the growing month,' and we certainly can hardly fail, at this time, to take note of the growth upon the trees and in the fields.

It is not so much done now, but there used to be a great many old customs kept up on the first day of the month.

A good many years ago, I remember (when I was the age of some of you) that on the first of May we rose very early and went into a public park to get the dew. The notion we had was that if you rubbed your cheeks in the dew they would be fresh and rosy all through the summer.

It was the habit, too, of some, to go out early on that morning into the woods and to come back with flowers. With these they decorated their homes. That was called 'bringing home the May.'

Some years ago I enjoyed taking part in a ceremony which was called 'Welcoming the summer.' It was in a town in Germany of which a good part was built on the slopes of a hill, with a famous old castle at the top, and a river flowing round the foot of it. About midnight on the 30th April, most of the students assembled at the castle with lanterns, and each stood with his lantern

hanging over the castle wall. But some others were sent out to command several hills round about the town, and on the top they formed a square which we saw by their lanterns. At midnight—just as May was coming in—the castle bell began to ring. Rockets were fired, and we all joined in singing a song of welcome for summer.

In some places the gladness of the season was celebrated by choosing a young girl who was crowned with flowers and called 'The Queen of May.'

I want to suggest to you a way in which every girl might be crowned a queen, and how boys and girls alike might help 'to bring home the May.'

Have you heard the story of Gwen? I often think of her. She was a young girl who lived with her old father out in the plains of Canada. She was quite fearless and rode her own pony. She drove the wild cattle and was greatly admired for her daring spirit by all the people who lived near. But one day she fell over a cliff. She had been driving the cattle and they pressed her too near the edge, and when she came to a sharp turning, her pony didn't come round quickly enough, so both it and Gwen fell over the precipice. Her friends discovered the pony so seriously hurt that it had to be shot. Gwen was lying under it and was very badly crushed. She had to be carried home, and was so much bruised that there was no way of hastening on recovery except to lie in bed and be patient, for months at least. You know how hard it is to remain indoors when all outside seems to be calling you,—the sun shining and making everything look its best—the birds singing early in the morning—and your friends delighting in their sports. Well, Gwen loved the open air and just *hated* to remain indoors, but there was nothing else for it. She was patient for a while, until one day she overheard the doctor telling some one that she would never walk again. She was nearly mad with rage. She said she had always done as she liked and she would do so still. She was angry with God because He had allowed her to fall. She had once said she did not care for God, and she thought He had taken a cruel revenge. But you know He is not like that. He is 'Our Father in heaven.' To many of us He gives proof of His love in the round of happiness He sends us, but often we take what He gives and forget Himself. Then sometimes He blesses us (yes, *blesses* us) in suffering. We feel we need Him then. God does not take pleasure in our pains, but He wants us for Himself and He takes this way with us

> Because He cannot choose a softer way
> To make us feel that He Himself is near
> And each apart His own Beloved and known.

That way of God's worked well with Gwen. At first she was impatient and rebellious and wilful. It was painful for her friends (and she had many) to be near her when she lost her self-control and gave way to violent bursts of temper. She used to cry, 'Oh, I am sick of all this, I want to ride. I want to see all the things outside.' In these days she didn't think God cared at all.

But a good friend of hers let her see it in the right way. He told her about Jesus being God's Son—His Beloved—and yet how *His* life had so much sorrow. He was spitefully treated. He was despised by enemies and deserted by friends. It seemed at the end as if God Himself had forgotten Him. Yet the Father gave to the Son only what was best. Because of all He suffered, Jesus is Himself crowned with glory and honour, and He is full of love and sympathy for all who suffer.

Gwen began to see that it *must* be true for Jesus —God's own Son,—and it *might* be true for her also—she would try. That began a great change for Gwen. She put off her old angry, bitter ways, and after much striving (and many prayers for help) she became patient and self-controlled and gentle. Her room was the brightest place in all the district.

Now the violet speaks to us of *modesty* or *humility*, the lily of *purity*, the snowdrop of *courage*, the chrysanthemum of *kindness*. These are the graces which we see in Christ. After many struggles Gwen was crowned with these fair flowers of character. One day her great friend said of her, 'Of all the flowers I have seen, none are fairer or sweeter than those that are waving in Gwen's canyon.' The canyon was the place where she lived. If, therefore, *we* practise all the beautiful habits we see in Christ's life, in the place where *we* live, some will say that we are growing in grace, but others will say we have been 'bringing home the May.'

What were the Churches of Galatia?

By Sir William M. Ramsay, LL.D., D.D., D.C.L., Emeritus Professor of Humanity in the University of Aberdeen.

VII.

XII. The Names of the Province Galatia.—There are two types of designation for this province during the first century: one type was produced by the unifying and centralizing tendency of the Imperial governor, the other by the separatist and isolating and centrifugal tendency which manifested itself at an early date and slowly broke up the Empire. These two ways of naming the province require careful attention. One is used most frequently in Latin, the other in Greek (though in neither case exclusively): one is usual in the west and in Ancyra, the capital of the province, the other is the prevailing fashion through most of Asia Minor: one may fairly be called the Roman custom, the other is the Græco-Oriental. The former type is shown in two designations, 'Galatia' and 'Galatic Eparchia' (the latter being the Greek form corresponding to a possible Latin form *provincia Galatica*, which is not known in actual use).[1] The second type appears in a number of slight varieties enumerating more or less fully the parts or 'regions' of which the province was composed.

Among the examples analogous to the names Galatia and Galatica Eparchia, one may be quoted. Aquitania or Gallia Aquitanica lay between Garonne and Pyrenees. In 27 B.C. fourteen tribes north of Garonne were added, and the enlarged province Gallia Aquitanica was formed (Pliny, iv. 19, 108), called in inscriptions 'provincia Aquitanica' (so also Pliny, xxvi. 4), or 'Aquitania' simply (Tacitus, *Hist.* i. 76, etc.; Sueton. *Galb.* 6; and inscriptions, *e.g.* *C.I.L.* xiv. 2925, etc.). This is an exact parallel to the use of 'Galatic Eparchia' and 'Galatia' simply. The people of Aquitanica provincia, whether non-Aquitanian Celts or non-Celtic Aquitanians (who spoke a totally different language, probably of Basque or Iberian type), were summed up as 'Aquitani'; and even 'Aquitani Bituriges' occurs, though the Bituriges were a purely Celtic people, distinguished from the Aquitani by Strabo, p. 191, but incorporated in Aquitanica in 27 B.C. by Augustus. Just as the non-Aquitanian Celts of the province Aquitania were summed up by the Romans as Aquitani, so the non-Galatian peoples of the province Galatia were known collectively to the Romans as Galatæ.

1. *The Western Type.*—(1) As to the name which was applied in St. Paul's time to the great central province of Asia Minor by the people and the government of the southern cities, Iconium, Apollonia, Antioch, etc., there is known as yet only one epigraphic proof in an inscription of Iconium (*C.I.G.* 3991), of 54 A.D., where the province is called Γαλατικὴ ἐπαρχεία.[2] Brandis on Galatia (Pauly-Wissowa, *Real-Encyclopädie*, p. 555) objects that this inscription is dedicated to a Procurator, and that procuratorial provinces sometimes varied in boundaries and extent from the provinces governed by legati or by proconsuls.[3] But the objection is not pertinent, for the question is not regarding extent and limits, but whether the Iconians would or would not call the province to which they belonged by the name 'Galatic.' Evidently the city of Iconium officially used the term 'Galatic' at the time when St. Paul was travelling there, to designate its provincial relationship: it reckoned itself to be included in the southern extension of the province Galatia. Similarly Luke reckons Iconium as included in the Galatic region, otherwise called Phrygia.

(2) The name ordinarily used by the Romans for this province was simply Galatia. Ptolemy

[1] Naturally there are not many references to this province in the literature and epigraphy of the West.

[2] In such a matter the official usage is proved by one example quite as conclusively as by ten.

[3] He neglects the inscription of south-western Phrygia Galatica, in which the procurator of *C.I.G.* 3991 acts along with the governor of the province Galatia (*Amer. Journ. Arch.* ii. p. 128; *O.G.I.S.* No. 538. He also says that Γαλατικῆς ἐπαρχείας is markedly divergent from ordinary usage, *procurator Asiæ*, etc., and that analogy would require *procurator Galatiæ* if Galatia was the recognized name. The learned author ought to add that the correct formula is *procurator provinciæ* followed by the name Asiæ, etc., and that it is an abbreviated title when *provinciæ* is omitted: also that ἐπαρχείας is only the translation of *provinciæ*. The important fact is that Iconium officially as a city called itself part of the 'Galatic' province.

gives a chapter to each Roman province of Asia Minor: i. Bithynia-Pontus; ii. Asia; iii. Lycia; iv. Galatia (including as parts of it the regions Paphlagonia, tribal Galatia, Lycaonia, Pisidia, Isauria), v. Pamphylia,[1] vi. Cappadocia. Pliny, v. 146, enumerates under his term Galatia[2] cities of Paphlagonia, Pontus Galaticus, tribal Galatia, Lycaonia, Pisidia, Pisidian Phrygia. Stephanus Byz. says that Karana was a city of Galatia: now Karana was in Pontus Galaticus. These are three leading geographical authorities. Tacitus (*Hist.* ii. 9; *Ann.* xiii. 35) calls this province Galatia; and so do the late historians (who took the name from older authorities) Syncellus, i. p. 592; Eutropius, vii. 10; Scr. Hist. Aug. xxi. 7. 2, xxiv. 18. 8. Professor E. Schürer formerly maintained that the single name Galatia was never used so as to include the southern part of the large province, and that it always meant simply the original Galatia of the three Gaulish tribes in the north; but when his attention was called to the passages of Ptolemy, Pliny, etc., he withdrew from this position, and admitted that the term Galatia was used sometimes for the entire Roman province, viz. large parts of Pisidia, Galatia, Lycaonia, Isauria, with Paphlagonia and two regions of Pontus. As his first article in *Zft. f. Protestant. Theologie*, xii., was a long and ambitious one, it is still sometimes quoted as representing his final opinion; and therefore I give the reference to his brief withdrawal, *Theolog. Wochenschrift*, 30th Sept. 1893, p. 507.

Needless to say, the fact that his first reasons could not be maintained made no difference to his opinion: he continued as staunch to the North-Galatian theory as ever. In my first reply to him in *The Church in the Roman Empire before A.D. 180*, p. 34, I quoted only one epigraphic proof, as this appeared to be conclusive (though inadvertently the plural 'inscriptions' was allowed to remain in a correction of text). I will therefore state now the epigraphic evidence at greater length, though not with any attempt at systematic completeness.

The name Galatia simply is used in inscriptions to designate the Roman province as a whole: I have not tried to make a full collection, but quote *C.I.L.* iii. 251, 254, 272 (*Eph. Ep.* v. 51), 6753, vi. 332, 1408, 1409, 1644 add p. 854, viii. 11028 (Mommsen rightly, but not Schmidt), 18270, x. 7583, 7584 (also Allmer-Dissard *Inscr. de Lyon*, i. p. 185, as is quoted, though I have not access to the book, and the inscription may not give any evidence). Some of these need further elucidation.

[1] He gives Lycia and Pamphylia separately; they were strictly two provinces under one governor (as were Galatia and Cappadocia for a considerable time; and later also the Three Eparchies), not like Bithynia-Pontus, Asia, etc. There were a Lykiarch and a Pamphyliarch, separate from each other.

[2] Pliny sometimes confuses the two senses of Galatia because he used authorities who employed it, some in one, some in the other sense (cf. vi.).

Contributions and Comments.

Professor Nestle.

THE death of Dr. Eberhard Nestle, of Maulbronn, will probably come as a surprise to the readers of THE EXPOSITORY TIMES, to which he has long been a constant and valued contributor. He underwent two serious operations at Stuttgart a few months ago, which were reported to be successful as far as surgical skill could go; and his friends hoped that a further span of life and usefulness would be granted to him; but his remains are to be laid in the earth to-day at Maulbronn, at the age of 61.

Others can tell better than I of Dr. Nestle's vast store of learning, and his solid contributions to the sacred literature of our day, affecting our understanding of both Testaments. His most enduring monument will be the Greek text of the New Testament, compiled at first for the Wurtemberg Bible Society, and afterwards adopted by the British and Foreign Bible Society. Such an achievement by one single scholar is a proof that his sound learning and cautious judgment were appreciated both by his own countrymen and ours. Dr. Nestle spent part of his life as a Professor, but he was perhaps too erudite for the work required of him; and he was transferred from Ulm to Maulbronn, where he had the charge of lecturing to youths who were preparing for the ministry. His duties there gave him ample time for the editing of Holy Scripture.

Those who, like my sister and I, have been privileged to visit this great scholar in his beautiful home (an old monastery) at Maulbronn, will not soon forget the charm of his family life. Besides a son by a former marriage, Dr. and Mrs. Nestle had five girls and a boy. It was sweet to see them all gathered round the breakfast table; and what I especially admired was the way in which they said grace. First the father offered up a petition, then Mrs. Nestle another, then his son Erwin, then each of the girls in turn according to their age; not one was left out, even a tiny voice being heard at the close from the mother's knee.

I conclude with the postscript of a letter, written to Mrs. Lewis by Dr. Rendel Harris, on October 7th of last year, in which he says: 'Nestle is a brother beloved to us and quite one of the bright and steady lights in the learned world. . . . When I think of him, I feel inclined to say, 'We have no man like-minded (*ἰσόψυχον*), so simple and so earnest and so loyal to truth and to friends. The Lord bless him!' MARGARET D. GIBSON.

Cambridge.

St. Paul's Handwriting.

My own experience is quite in line with that of Mr. Lowther Clarke (February issue, p. 285) as regards the handwriting of labouring men. It is by no means the rule that they write a large hand: often it is small and crabbed. And does the term 'large' (Gal 6^{11}) necessarily imply that the characters as written by Paul were 'clumsy' and 'awkward'—the terms into which Deissmann expands the description?

A quite natural and simple explanation of the use of large characters in the autograph close of the Epistle is that suggested by Theodore of Mopsuestia long ago (as quoted by Lightfoot), namely, that the Apostle so wrote to give emphasis to what he had to say, a matter on which he was so tremendously in earnest and which he was prepared to maintain in the face of all the world. If we are to go beyond this, would there not be as much to be said in favour of the old and widespread view which explains the large writing as due to eye-weakness and bad sight? Deissmann appears to pass this over as not worthy of notice. But, to refer again to experience, I recall the handwriting of a clergyman which was unusually large. It was unmistakably the writing of an educated man, but its largeness was explained by the writer's very defective sight.

Deissmann is very eager in his contention that St. Paul simply belonged to 'the artisan non-literary classes and that he remained with them' (*St. Paul*, Eng. tr., p. 50), and his treatment of the subject is, of course, characteristically bright and interesting. It is a view which *per se* might very well be welcomed. But he evidently finds himself in difficulties in making all the facts of the case square with this position. How to keep his illustrious artisan purely an artisan and 'non-literary,' or how to account for the whole Paul of the Acts and the Epistles on these lines, becomes a too formidable problem on p. 53. We are left to content ourselves with the author's somewhat vague claim that he has 'drawn a relatively certain line by placing St. Paul below the literary upper class and above the purely proletarian lowest classes.'

J. S. CLEMENS.

Ranmoor College, Sheffield.

The Spirit of Jesus.

I HAVE lately been studying the 'Acts of the Apostles' under that view of the work which was the obvious view of the author Luke, namely, that it is a continuation or sequel to the work which while on earth Jesus 'began to do and to teach' (Ac 1^{1}), and that its aim is to show, not the acts or doings of the apostles themselves, but how 'the Spirit of Jesus' (Ac 16^{7} R.V.) guided the gospel from Jerusalem to Rome, and did so in spite of the obvious desire of Peter to graft the new shoot on to the old stem of Judaism. As I thus studied the Acts, and particularly the conduct of Peter in resisting 'the Spirit' whose voice he had clearly heard (Ac 10^{19}), and, at least in that instance, obeyed, it dawned upon me that here was a master-key to the words of Jesus to Peter in Jn $21^{15\text{-}19}$. Jesus tries to impress upon him that, if he loves Him, he must feed not only part of the flock, not only the lambs, but also the sheep. If he will not do so of himself and out of love, he will be forced to do so (v.^{18}). At the close are the significant words, 'Follow me.' Did not Jesus foresee that Peter would still follow his own impulsive will, and that that might lead him to feed only that part of the flock which it pleased him to feed? ROBERT E. LEE.

Manse of Dun.

Mark ix. 23.

THE father's entreaty, 'If thou canst do anything, have compassion on us, and help us,' undoubtedly suggests that in his mind there is some fear of a limitation in our Lord's powers, as if He might not be able to effect a complete cure. When, then, our Lord replies, 'If thou canst! All things are possible to him that believeth,' is He throwing back the suggestion of ineffectiveness on the father? 'If there is any limit, it is in thyself: all things are possible to him that believeth.' It is so that the words are usually taken, as a challenge to the father to stir himself up to a greater, and therefore more effective, faith.

The immediately following context seems strongly to support this interpretation. The father's reply indicates that he so understood our Lord. The latter part of his reply may indeed be open to some difference of interpretation; but the drift of the whole is plainly that he is struggling to attain the position in which the blessing may be his, or to maintain his footing there. 'All things possible to him that believeth! Lord, I believe. Help me against my unbelief, or even against it.' The words seem to have no relevance unless he understood our Lord to mean that it was on his faith that the miracle depended.

And, of course, this interpretation finds further support in the fact that our Lord's miracles of healing are generally represented as depending on the faith of the patient, or at least of the suppliant. 'According to your faith be it done unto you' (Mt 9^{29}) and 'He did not many mighty works there because of their unbelief' (Mt 13^{58}) are two typical statements, which, positively and negatively, illustrate this rule of our Lord's working.

Considerations such as these are perhaps sufficient to explain the fact that our Lord's words are usually taken to be, as I have said, a challenge to the father's faith. Another view is, however, at least possible,—that our Lord is not directly challenging the father to the exercise of a greater faith, but is with calm dignity repelling the suggestion that in Himself there is any limitation of power, and asserting his competency to the granting in full of the father's prayer. 'If thou canst! Why such words to me? With me it is no matter of being able to do more or less: all things are possible to him that believeth.' This interpretation is possible. Its probability depends on such considerations as these.

1. Only so interpreted do our Lord's words seem perfectly relevant to the father's petition. The father had said, 'If thou canst do anything,' and our Lord's reply, 'If thou canst! All things are possible to him that believeth,' is most directly relevant if under the law of supernatural power thus generally stated, He is subsuming not the father, but Himself, 'Why that "if thou canst" to me? Do you not know that to (me as) a believing man all things are possible?' For τὸ before εἰ δύνῃ implies that our Lord is not retorting ('Nay; it is rather if *thou* canst'), but has caught up from the father's petition, and is repeating the words which implied doubt of His powers; and if that is so, the phrase following as a reply to the doubt must surely also refer to Himself. Its very generality favours this view: a retort would require to be more pointed. If to a hesitating appeal from an accidentally injured man we heard the reply given, 'Help you! That is not difficult for a doctor,' would we not conclude that the speaker was himself a doctor?

2. This seems, then, the less forced interpretation if we follow the R.V. The A.V., with its insertion of 'believe' after 'If thou canst,' made it necessary to take the words as reflected back on the father. But the very insertion is an argument against this interpretation, in so far as it indicates that without it (*i.e.* according to the true text) this reflected turn of the words was felt to be somewhat forced. Of course it might be argued, on the other hand, that the insertion, if it were made to render easier this reflected interpretation, thereby proves at least that this interpretation was already widely current. However that may be, there may be found sufficient reasons for the currency of this interpretaton other than its truth, —a literary reason in the lack of imagination able to interpret Mark's graphic language; and a theological reason, more potent perhaps than the other, in a reluctance to regard our Lord under the aspect of a believing man, and a tendency to ascribe His miracles directly to powers inherent in His divine nature.

3. That miracles depend on the faith of the agent, if not solely at least conjointly with that of the patient, is certain; and it does not in any way derogate from our Lord to bring His works under this general rule. Must we not do so if we are in

earnest with our belief in His humanity? Does not He Himself take this position? Consider His words at the grave of Lazarus, 'Father, I thank thee that thou heardest me' (Jn 11^{41-42}). So also we may interpret the dependent correspondence of the works of the Son with the works of the Father (Jn 5^{19}).

4. One may note, too (though perhaps, owing to the lack of detail in our records, not much weight need be attached to this consideration), that while the faith of the patient or suppliant is generally made a condition of our Lord's miracles of healing, there are, so far as the record goes, one or two exceptions, and that these are cases of demoniacal possession (Mt 8^{31}, Mk $1^{24.25}$).

5. When the disciples ask our Lord, 'Why could not we cast it out?' the reply is not, 'Because of the weakness of the father's faith,' nor is any reference made to him at all. It is uncompromisingly stated, 'Because of your little faith': from which this would seem to be a fair inference, —if the disciples failed because of their little faith, our Lord succeeded because of His perfect faith: this it was that made possible the expulsion of the demon. Mark's 'All things are possible to him that believeth,' and Matthew's 'Nothing shall be impossible to you,' are obviously parallel; and as the latter has reference to the disciples as working miracles, the former should be taken in a similar way, as referring to Him who was to work, rather than to him who was to receive, the miraculous boon.

6. What seems difficult on this interpretation of our Lord's words as referring to Himself is the apparent irrelevancy of the father's reply to them. But on the other interpretation there is an irrelevancy in our Lord's answer to the father (v. § 1), and a still greater irrelevancy in His answer to His disciples (v. § 5). Further, besides this setting off irrelevancy on the one view against irrelevancy on the other, is not the apparent irrelevancy of the father's reply more easy of solution? Our Lord's reply to the disciples is part of a deliberate unhurried conversation: there no emotional disturbance need be taken into account. But in the case of the father's reply to our Lord it is very different. What earnestness, what agony of love was there! How easy for him to misunderstand the bearing of our Lord's words, to take them as a challenge to exercise a greater faith rather than as a call to confide in the faith of our Lord: a misunderstanding all the more natural, if, as has been suggested,[1] our Lord's faith, so majestical, so imperturbed by all the gravity of the case, was already, as is natural to every πληροφορία πίστεως (1 Th 1^{5}), in some measure drawing out the father's love to an attitude of trust. May not his words be best taken, not as a logically relevant answer, but as a confused cry evoked by the vision of our Lord's faith and the birth throes of his own?

P. J. Maclagan.

Acts xv. 3 and the Early Date of 'Galatians.'

In an article in a recent number of *The Expositor*, Sir W. M. Ramsay acknowledges his conversion to the theory that 'Galatians' was written before the Apostolic Council. This theory had already been strongly advocated by Professor Valentin Weber, Mr. Douglass Round, and Professor Vernon Bartlet, but had not commended itself to the majority of scholars. Its adoption, however, by Professor K. Lake and the conversion of Professor Ramsay in the same direction, render it a question of serious import in the domain of N.T. criticism. Ramsay dates the letter from Antioch itself, while Lake places it a few weeks later, on the way up from Antioch to Jerusalem. The general arguments against the theory are unusually strong and weighty; but there is one consideration, based on Ac 15^{3}, which appears to me to decide conclusively against it, if we attach any value at all to Acts as a historical document. I will state the problem as briefly as possible.

St. Luke in Ac 15^{3}, describing the progress of Paul and Barnabas from Antioch to Jerusalem, tells us that 'they passed through both Phœnicia and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.' There can be no possible doubt that St. Luke when he speaks of 'the conversion of the Gentiles' is referring to the recent evangelization of the cities of S. Galatia which, in his mind as well as that of St. Paul, was an epoch-making step of the most momentous importance. Now

[1] 'The faith of Jesus has inspired him also with faith. He is on the side of God now, and against the demon, and believes that good is to conquer evil' (Menzies, *The Earliest Gospel*, in loc.)

let us consider the significance of the proposed date of the letter when faced with this statement of St. Luke's. Paul and Barnabas had, less than six months before, returned from a missionary tour which had been attended by unqualified success, and had resulted in Christianity being apparently firmly planted in the cities of the southern district of the Galatian province. Meanwhile, according to this theory, a counter movement in the shape of a Judaistic and Anti-Pauline mission had been set on foot in this identical district, and the second movement seems to have been no less successful than the original mission of the Apostles; for, within the space of three or four months at the most, the Galatians were almost entirely weaned from the gospel preached by St. Paul, and were prepared to accept the yoke of Judaism and to repudiate the authority of the Apostle. News of this defection reached him at Antioch, and, either just before he started for Jerusalem or while on the journey itself, he wrote to his erstwhile converts the Epistle to the Galatians, with its sustained severity, its indignant remonstrances, in which every line is charged with intense emotion. The momentous gravity of the situation in Galatia, which meant nothing less than the entire shipwreck of the Apostle's dearest hopes, the ruin of his spiritual children, as well as the warmth of the Apostle's indignation and the intensity of his disappointment, are manifest on the very surface of the Epistle. And yet St. Luke has not a word to say of all this, although the Judaistic controversy is the one question which engrosses his attention in this section of the Acts. The importance with which he invests the mission to S. Galatia has already been noted, and yet he passes over this paralyzing crisis in complete silence. Nay, more. Far from realizing that there was any crisis at all, he describes St. Paul proceeding joyfully up to Jerusalem, relating to every Christian community that he meets on his way the wonderful progress of the gospel of Christ in Galatia, filling the hearts of brethren in the cities of Phœnicia and Samaria with joy because of the rich promise of Gentile Christianity. And this at the very time when, according to this theory, information had just been received concerning these very Gentile Churches which filled his heart with despair lest the whole of his work among them should be irreparably destroyed. If the Epistle to the Galatians was written at this period, then St. Luke must have entirely misconceived the situation, and he ceases to have any claim on our respect as a serious historian.

MAURICE JONES.

Gosport.

The Stone Rolled Away.

I.

MR. WEIR, in his letter about 'the stone rolled away,' has paid more attention to the Syriac than to the Greek of Lk 24^{34}. If he will just look at this verse again, he will see at once that the word translated 'saying' is λέγοντας, that is, the accusative, and that consequently it was not the comers from Emmaus who told the eleven disciples that 'the Lord is risen indeed, and hath appeared unto Simon,' but just the reverse; it was the eleven disciples who gave this information to the newcomers. This agrees with St. Paul's affirmation in 1 Co 15^{5}. Consequently, Mr. Weir's supposition of St. Paul's having made a mistake falls to the ground. The Syriac translation in Lk 24^{34} is just as ambiguous as the English, but the Greek is quite clear.

May I quote the solution given by Isho'dad in the ninth century, quoting, as he usually does, Theodore of Mopsuestia (fourth century)? It is to the effect that the Corinthians to whom Paul was writing would not have accepted the evidence of women, and therefore this chivalrous Apostle forbears to mention them, in order not to expose them to possible ridicule. He asks also, 'How could the Apostle, who forbids women to speak in the church, support the main proof of the truth of Christianity on their testimony? Therefore he gives the chief place of honour to Simeon.'

MARGARET D. GIBSON.

Cambridge.

II.

I wish to add a word to Mrs. Gibson's communication about the 'stone rolled away.' I cannot think that Mr. Weir's view of Lk 24^{2} is the correct one, because surely Luke must be interpreted by Mark. The Syriac language has two genders only, the masculine and the feminine; the feminine doing duty for the neuter. It is well known that כאפא, 'a stone' (rather than a rock), is feminine. But St. Peter cannot, in Syriac, be mistaken for a stone; because, where he is furnished

with a verb or a relative pronoun, these are always in the masculine; whereas, when a stone is meant, these adjuncts are feminine; just as in French, we say, 'cette pierre a eté roulée,' but in the case of a boy, 'ce Pierre est méchant.' Apply this simple rule to the text of the Gospel, and what result do you get?

As Mr. Weir observes, Luke has omitted to state, in chap. 23, that a stone had been put on the grave; and there is no indication of a gender about כאפא in Lk 24^2; except that the Cureton MS. inserts the feminine pronoun הי, 'she.' We may thus translate the passage into French, 'Et elles trouvèrent la pierre, celle qui a eté roulée du sepulcre.' The Sinai MS. and the Peshiṭta Version omit the pronoun which corresponds to 'celle.'

In Mk 16^3 (Sinai text, 16^4) there is no doubt whatever, because we have the statement, 'for it was very great,' and 'was' is decidedly feminine. We cannot use this touchstone in English, for our language has none of these grammatical niceties. The feminine, as I have said, does duty for the neuter; and in the case of a phrase being nominative to a verb, that verb, and any relative pronoun which represents the phrase, would be feminine.

Let us look then at the important passage in Mt 16^{18}. Before the Sinai MS. was turned into a palimpsest, *i.e.* before 778 A.D., it unfortunately lost the leaf which must have contained this verse. But the Old Syriac Version is represented by the Cureton MS., and it, along with the Peshiṭta, the Authorized Version of the Syriac Church, leaves us in no manner of doubt. Their testimony must be given in French.

Mt 16^{18}, 'Et moi je te dis aussi que tu es le Pierre, et sur cette pierre je bâtirai mon Église.' These two ancient versions agree word for word, in this saying of our Lord. It is evident that Peter's confession, not Peter himself, is grammatically represented by 'cette pierre,' and that the Syriac Versions simply and strongly support the view held of this verse by the ancient Orthodox Church of the East, and also by the Reformed Churches of the West.

AGNES SMITH LEWIS.

Cambridge.

Entre Nous.

The Great Text Commentary.

The best illustration this month has been found by the Rev. W. M. Czamanske, Sheboygan, Wisconsin.

Illustrations of the Great Text for June must be received by the 1st of May. The text is 1 Co $6^{19.\ 20}$.

The Great Text for July is Jn 3^8—'The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit.' A copy of Royce's *The Sources of Religious Insight*, or of Bliss's *The Religions of Modern Syria and Palestine*, or of any two volumes of the 'Short Course' series, will be given for the best illustration sent.

The Great Text for August is Ps 31^{15}—'My times are in thy hand.' A copy of Thorburn's *Jesus the Christ*, or any volume of 'The Scholar as Preacher' series, will be given for the best illustration sent.

The Great Text for September is Ac 11^{24}—'For he was a good man, and full of the Holy Ghost and of faith.' A copy of Sanday's *Outlines of the Life of Christ*, or of any volume of the 'Scholar as Preacher' series, will be given for the best illustration sent.

The Great Text for October is Lk 14^{18}—'And they all with one consent began to make excuse.' A copy of Strahan's *The Book of Job*, or of any volume of the Great Texts of the Bible, will be given for the best illustration sent.

Those who send illustrations should at the same time name the books they wish sent them if successful. More than one illustration may be sent by one person for the same text. Illustrations to be sent to the Editor, Kings Gate, Aberdeen, Scotland.

Printed by MORRISON & GIBB LIMITED, Tanfield Works, and Published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, Kings Gate, Aberdeen, Scotland.

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

So difficult is it to find a meaning in the Transfiguration of our Lord, a meaning at all correspondent with the strangeness of the event itself, that one welcomes any independent effort to render it intelligible. Such an effort has been made by Miss Evelyn Underhill.

Miss Underhill has written a large volume on mysticism, giving it the title of *The Mystic Way* (Dent; 12s. 6d. net). It is a volume of sufficient importance to make it rank with the volumes of Baron Friedrich von Hügel and Professor Rufus M. Jones, as one of the three great popular expositions of mysticism of recent years. Its claim to originality rests on the fact that it is, above all else, an exposition of the mysticism of the New Testament.

But its originality is also its weakness. The New Testament is discovered to be full of mysticism. The apostles are mystics, one and all, and little else. Even our Lord Himself is represented as passing through all the stages of mystical experience. And every mystical experience is explained psychologically. There is nothing in the miracles of the New Testament that cannot be expressed in terms of modern psychology.

Among the rest the Transfiguration is explained psychologically. No attempt is made to find its place in the life of Jesus, to measure its influence on His mind, or to estimate its importance for His work. It is treated simply as one of a group of incidents, prominent in the Synoptics, which have their parallels in the lives of the saints. These incidents are examples of the foreknowledge of events, such as the announcements of the Passion, of the betrayal of Judas and the denial of Peter; or they are cases of clairvoyance, as when it is said 'Jesus perceived in his spirit that they so reasoned within themselves'; or they are instances of levitation, such as the walking on the sea. The Transfiguration is a case of ecstasy.

'The kernel of this story—no doubt elaborated by successive editors, possessed by that passion for the marvellous which Jesus unsparingly condemned—seems to be the account of a great ecstasy experienced by Him in one of those wild and solitary mountain places where the soul of the mystic is so easily snatched up to communion with supreme Reality.' Such ecstasies, says Miss Underhill, were probably a frequent feature of those nights of prayer which supported the active life of Jesus. This was the way in which His communion with the Father expressed itself. The only difference is that those ecstasies were experienced in solitude, this in the presence of Peter, James, and John.

To Miss UNDERHILL, therefore, the vital fact is that the Transfiguration took place while He was praying, although that fact is recorded by Luke alone. By 'prayer' she understands 'profound and deliberate absorption in the Divine Life.' That absorption was the immediate cause of the transfigured bodily state. The three disciples had just heard the testimony given to His Messiahship. One of them had uttered that testimony. The atmosphere was charged with wonder and enthusiasm. In such an atmosphere the human brain is at a hopeless disadvantage. Moreover, they were on the verge of sleep. How inevitable that their minds, steeped in Old Testament imagery, should body forth just such a vision as is described, the moment that their Master's ecstasy in prayer was perceived by them.

But are we not told that Moses and Elijah appeared talking with Jesus? To the disciples they did so appear. Not to Jesus. There is no suggestion that Jesus Himself saw the patriarch or the prophet. But how natural that the disciples should believe that they saw them. 'As the devout Catholic is sure that the saint in ecstasy talks with Christ and the Virgin, so these devout Jews are sure that their Master talks with the supreme lawgiver and supreme seer of the race.'

That is the vision. After the vision, the audition. 'There came a voice out of the cloud, This is my beloved Son: hear ye him.' The voice tells them nothing new. It simply affirms, in almost identical language, the fact of 'divine sonship' which Jesus Himself had experienced at His baptism, and no doubt communicated to His friends. Then Miss Underhill concludes. And she concludes by saying that the whole narrative is natural. 'Given the fact of a collective consciousness, developed in its lowest form in all crowds, and often appearing upon higher intellectual and moral levels in mystical and religious societies, this episode should offer no difficulty to the psychologist.'

What are the things that are essential to the making of a good missionary? They are these three—Sending, Suffering, Sympathy. The Rev. Cuthbert McEvoy, M.A., has written a book on the growth of Christianity, calling it *The Great Embassy* (James Clarke & Co.; 1s. net). In the beginning of the book he gives these three as the contents of that easily uttered word 'Missionary'—sending, suffering, sympathy.

First, Sending. For that lies in the etymology of the word. A mission is a sending, a missionary is one sent. Now sending is motion; it is motion outwards. And as motion involves an origin and a goal, Mr. McEvoy discovers that the missionary is sent by God, and he is sent to God.

He is sent by God. That is his origin. 'Ye are not your own'; 'Not I, but Christ that liveth in me'; 'Paul, an apostle (it is the word missionary) not of men, neither by man, but by Jesus Christ, and God the Father.'

And he is sent to God. 'From the great deep to the great deep he goes.' Mr. McEvoy again quotes the Apostle Paul: 'This one thing I do. . . . I press toward the mark for the prize of the high calling of God in Christ Jesus.'

Next, Suffering. This idea is not in the word etymologically. It has been imported into it. Experience has so closely associated suffering with the missionary that it has come to be part of the word's connotation. For the missionary is invariably one who is sent from conditions of ease to conditions of hardship. 'The missionary spirit prays in Father Damien that the comfortable priesthood of Louvain may be exchanged for the leper island of Molokai. It drives F. W. Crossley to leave the pleasant suburb for the squalor of Ancoats. The missionary spirit quits the Throne in order to bear the Cross.

Lastly, Sympathy. The courier and the trader may be sent, they may be sent into suffering. It

is the combination of three that makes the missionary; and of the three the greatest is sympathy.

It is sympathy with the message. The courier carries his message in his dispatch-box; the missionary carries his message in his soul. When the courier delivers his message he delivers something quite apart from himself. But when the missionary delivers his message he pours out part of himself and yields up something of his own life. 'My little children, of whom I travail again in birth until Christ be formed in you.' When the courier has delivered his message he may go to his hotel and his dinner; he may spend the night in the ball-room or at the theatre. But when the missionary has delivered his message he keeps his body under lest when he has preached to others he himself should be a castaway.

It is also sympathy with the recipients of the message. This is the theme of a remarkable article which opens *The International Review of Missions* for April. The author of the article, who is simply called 'a Missionary on Holiday,' knows how exacting are the conditions attaching in modern times to the Christian ministry. But he has come to realize that the demands made upon the missionary are greater far than the demands made upon the minister. And the most exacting demand of all is this, that the missionary should be in sympathy with the recipients of his message.

Speaking as a missionary, he says, 'Ever and anon we ourselves are oppressed by the sense of failure. Some one has said that "missions would be a very wonderful achievement if it were not for the missionaries," and even if our own hearts have never brought us to so bitter a confession, the judgments we are sometimes tempted to form of a reasonable proportion of our brethren suggest that there is a great truth in the saying, a truth which perchance should suggest certain judgments upon ourselves. The great tragedy in life is that most men's work is spoilt, not by others, but by their own hand.'

Whereupon he recalls what Mr. A. C. Bradley says in his lectures on *Shakespearean Tragedy*. And there is tragedy in the very recollection. 'We find,' says Mr. Bradley, 'that the comparatively innocent hero still shows some marked imperfection or defect, irresolution, precipitancy, pride, credulousness, excessive simplicity, excessive susceptibility to sexual emotions, and the like. These defects or imperfections are certainly, in the wide sense of the word, evil, and they contribute decisively to the conflict and catastrophe. And the inference is obvious. The ultimate power which shows itself disturbed by this evil and reacts against it, must have a nature alien to it. *Indeed its action is so vehement and relentless that it would seem to be bent on nothing short of good in perfection, and to be ruthless in its demand for it.*'

'How true,' says this nameless missionary—nameless that he may speak for all missionaries—'how true,' he says, 'those words are of the men we know! How many of us know them to be true of ourselves! In our service there are just such instances of "marked imperfections or defects." In our case, too, the result is tragedy, and often the result seems out of proportion to the cause. We notice sometimes that in a curious way the first are last and the last first: men to whom every human judgment awards the palm of victory are failures in the Christian service of a foreign nation. Just as the microbes that produce cholera or sleeping-sickness seem absurdly small to cause so far-reaching a disturbance of the human body, so our work is often ruined in whole or part by imperfections we do not dignify enough to reckon, much less to extirpate. Meanwhile the ultimate power "would seem to be bent on nothing short of good in perfection."'

Now that form of weakness or imperfection which more than any other seems to this mission-

ary to be the cause of failure, is inability to enter into complete sympathy with the life of another race. Nor does he think that there has been progress in this matter as there has been in other matters which touch the missionary's life and work. He is not so ignorant as to blame the missionary. Send any minister or other Christian into the place of the missionary and he would behave exactly as the missionary does. Two things he names as the occasion of it, race pride and temptation.

It is due, he says, to race pride, the race pride of the whole Western Christian world. And it is due to temptation. 'Many a missionary who wanted to be friendly passes through successive stages of surprise and disillusionment till in despair he abandons all hope of real friendship. The missionary most sympathetic to the people of the country in which he works must often have felt that he would give anything to be able as a native to protest against the carelessness, aloofness, and discourtesy which from the native side tend to alienate the incoming recruit.'

Is this the confession of one morbid missionary hiding himself and asserting ubiquity by the suppression of his name? He quotes the deliberate judgment of the Edinburgh Conference, expressed in the fourth volume of the official report: 'They felt a strange antipathy to colour, dirt, vermin, and ugly faces. Unintentionally they showed that antipathy in their manners. The alert-eyed natives saw it. Without at first saying anything disrespectful, they quietly gave them outward obedience. But they never gave them respect, never opened their hearts to them. The teachings of such missionaries fell flat. They filled a certain niche in the roll of station members, but they never had influence for good. Rather, some of them by their harsh words or curt manners brought only evil to the missionary name.'

Where is the remedy to be found? It is to be found, says this missionary, in the diligent study of Scripture and the following of Christ. Alongside the Edinburgh report he places Christ's intercessory prayer—'Neither pray I for these only,' and the new commandment—'that ye love one another'; he places 'love's condemnation of the want of love,' found in the opening of the hymn of love, in the thirteenth chapter of 1st Corinthians; and, above all, he places St. Paul's ideal for the Church in Colossians (3^{11}), 'Where there cannot be Greek or Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman: but Christ is all and in all.' And then he comes to the example of Christ.

Christ our Master, he says, can teach us where we have failed to reveal Him, and one characteristic of the gospel story is especially relevant. It is His use of the title 'Son of Man.' 'Though all His life is full of rebuke and inspiration, there are few things recorded of Him that can teach us so much as His use of the title "Son of Man."'

'Our Lord was dealing with that Messianic expectation which represented for the elect of Israel the gateway of thought into a world of beauty, order and righteousness, where injustice was swept away and death had no sting. The promise and the centre of this transformed life was the Messiah. Hebrew thought in regard to the Messiah had been vivid and concrete from the outset, with the result that the Jews possessed in the rolls of their prophets many a rich and inspiring name for Him that was to come. How closely those terms were interwoven with the Messianic conception in the thought of the time is shown by the way in which the crowds were ready to use them to give point to their praises. Others of those titles were cited by the Apostles and taken up gladly by the early Church. Commentators returned to them again and again, and writers of hymns at every period of the Christian era founded their praises upon them: "Son of Jesse," "Son of David," "Emmanuel," and a score of others, we know them ourselves; for we love to use them

even though the Jewish history from which they spring lives for us no longer. But—note the importance of the suggestion—He used nothing for Himself but the title "Son of Man."'

There is an Old Testament title which we should have expected Him to prefer. He meditated much on the Suffering Servant of Isaiah. Would it not have been most fitting if He had adopted the name of 'the Servant of the Lord'? The deepest thought of the early Church found in that figure and the passages connected with it just the type of imagery in which its experience could most easily embody itself. Yet Christ Himself never claimed that name. 'Is it not significant,' says this missionary, 'of the all-roundness of His identification with man, and of that acceptance of the common joy of humanity revealed to us most clearly in His presence at the Galilean marriage, that He refused to summarize His relation to humanity in the figure of the marred and suffering servant? Plainly and without qualification He was the "Son of Man."'

In this title, then, this missionary finds the needful guidance in the difficulty before him. And he believes that the whole Church, at home and abroad, will find it. The home and foreign Church must be summoned to a corporate striving after the mind that was in Christ Jesus. He adopts the old Hebrew idiom and says that there are those who would be 'sons of £500 a year,' there are those who would be 'sons of fine raiment,' and there are those who would be 'sons of social position.' The true Christian must be ambitious enough to become a 'son of man.'

The Creation of the World was an act of love. We say, God so loved the world that He gave His Son to redeem it. We can also say, God so loved the world that He created it. For this is the one thing that we know of God absolutely and without any qualification: Everything He does is done out of love.

How could He love the world before He created it? The answer is easy. We ourselves are able to love those whom we have never seen, 'Whom not having seen, ye love.' 'Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.' We can love those who never existed. We can love Colonel Newcome; we can love Jeanie Deans. It is Dickens that tells how in the very creation of his characters he lived with them and loved them. We can do it by the exercise of the imagination. The imagination of God is foreknowledge. They actually exist to Him although they have not yet been born. God so loved the world, the world of to-day, you and me, as to send His Son into it to save it two thousand years ago.

Moreover, God does not need to wait for times and seasons. His time is always ready. He is the same yesterday, and to-day, and for ever; and yesterday, to-day, and for ever are the same to Him. We love when the time comes and the person, not perhaps the first person that comes. The first person that comes may not carry the key. What does Anna Bunston say?

> O leave the lonely fortress of my heart,
> I cannot yield to thee;
> But merrily the gates had swung apart
> If thou hadst held the key.

But we all carry the key to God's heart, the first comer as well as the last. 'That whosoever believeth'—that was the reach of the love that brought about the Incarnation. That whosoever liveth, in all the ages of the world, that was the reach of the love that caused the Creation.

Now the actual Creation was the work of the Son of God. This is one of the most unexpected of all God's revelations. And it is the more extraordinary that we do not owe it to Christ Himself. We owe it entirely to the Apostles. Wherever they obtained it the Apostles have it with certainty. Take St. Paul—'who is the image of the invisible God, the firstborn of every creature; for by him

were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him' (Col $1^{15.16}$). Take the author of the Epistle to the Hebrews—'God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds' (He $1^{1.2}$). Take St. John—'All things were made by him; and without him was not any thing made that was made' (Jn 1^{3}).

How did they come by this unexpected knowledge? We need not hesitate to answer. By the Spirit interpreting to them their experience of Christ. They found by experience that He had power over nature; the winds and the waves obeyed Him. They discovered that Redemption is Creation, a new Creation. A second Creation involves a first, and there is a direct continuity of operation between the two. But above all things, they learned that the only expression of God to man is by the Son of God. 'No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.' It was for that reason that they recognized the appropriateness of the title Logos or Word for Christ. St. Paul has it that the thought of the Creation is God the Father's, the carrying out of that thought the Son's: 'To us there is one God, the Father, of whom are all things, and we unto him; and one Lord, Jesus Christ, through whom are all things, and we through him' (1 Co 8^{6}).

How should the Creation be described? There are two ways possible, the scientific and the artistic, or the way of the intellect and the way of the imagination.

The scientific way seems the more likely. But there are difficulties. If it is perfectly accurate it will be unintelligible. For if it is perfectly accurate, it will not represent the earth as the centre of the solar system, and it will not say it is flat. But who will persuade the ancient Israelites of these things, or even make them intelligible to them? Again, if the account of the Creation is intelligible and credible at the time of its first publication, how soon will it be out of date! There is no kind of literature that passes so quickly out of date as the literature of physical science. The writer had occasion recently to refer to one of the Bridgewater Treatises, and found he had not a copy. Immediately afterwards he saw the whole set of thirteen volumes offered in an antiquarian catalogue for a few shillings. He ordered them. What was his surprise to discover, on opening the parcel, that they were uniformly and most handsomely bound and as spotless as when they left the hands of the binder. For there is no demand for the Bridgewater Treatises now.

But the greatest difficulty in the way of a scientific account of the Creation is that it would leave out God. For science has to do only with material things. Let us make no mistake about that. And that we may make no mistake, let us quote the words of Professor Tyndall: 'It ought to be known and avowed, that the physical philosopher, as such, must be a pure materialist. His inquiries deal with matter and force, and with them alone.' These words may be read on the 92nd page of his *Fragments of Science*.

The story of the Creation, then, must be addressed to the imagination. If it is addressed to the imagination and is true—true imaginatively—it will be true always and everywhere. We do not read the Bridgewater Treatises any longer, but we read Homer still, and Dante. And George Frederick Watts is well within the mark when he says that a great painting should be a great painting two thousand years hence.

In any case, this is the way of telling the story of the Creation that has been chosen. It is a work of art. Who the artist was, or who the

artists were, we do not stay now to inquire. Those who have gone into this matter assure us that the account of the Creation which we have in Genesis, is a slow growth, that the imagination of many men, and men of more than one nation, has been at work upon it. But there it stands, a work of art, beautiful, wonderful, impressive, and true for all time. Let us listen for a moment to Haeckel.

'The Mosaic history of creation, since, in the first chapter of Genesis, it forms the introduction to the Old Testament, has enjoyed, down to the present day, general recognition in the whole Jewish and Christian world of civilisation. Its extraordinary success is explained, not only by its close connection with Jewish and Christian doctrines, but also by the simple and natural chain of ideas which runs through it, and which contrasts favourably with the confused mythology of creation current among most of the ancient nations. First, God creates the earth as an inorganic body; then He separates light from darkness, then water from the dry land. Now the earth has become habitable for organisms, and plants are first created, animals later; and among the latter the inhabitants of the water and of the air first, afterwards the inhabitants of the dry land. Finally, God creates man, the last of all organisms, in His own image, and as ruler of the earth. Two great and fundamental ideas, common also to the non-miraculous theory of development, meet us in the Mosaic hypothesis of creation with surprising clearness and simplicity—the idea of separation or differentiation, and the idea of progressive development or perfecting.' So Haeckel, a quite unexpected witness.

There is no controversy therefore with science. And we are open to consider without prejudice what method Christ adopted in the Creation of the world. We are open to ask whether it was a single act, a series of acts, or a slow process. And when modern science tells us that it was a slow process, we are not disturbed. One thing only we demand; God must be acknowledged to be always present. We have God at the beginning: we must have God all through. Every step in the evolution or development must be taken with God's co-operation. We must be able to say to the plant and to the animal: 'Work out your own salvation, for it is God that worketh in you.'

Now, whatever the method employed in the Creation of the world may be, it is all due to one mind and one hand. Does St. Paul say that the plan is the Father's? then there is unity in that plan throughout. Does he say that the work is the Son's? then there is perfect harmony with the plan in every step of it. 'Earth's crammed with heaven,' says Mrs. BROWNING:

> Earth's crammed with heaven,
> And every common bush afire with God;
> But only he who sees, takes off his shoes,
> The rest sit round it and pluck blackberries.

Well, at least they know where they will find blackberries. They know that they must go to a blackberry bush for them. They know that the world is a cosmos, not a chaos, and that they can never gather grapes from thorns or figs from thistles.

This 'uniformity of nature' is much studied in our day. And a strange use has been made of it. Because God is a God of order He is denied the name of God. If He had made things higgledy-piggledy no offence would have been found in Him. For then there would have been no 'laws of nature,' and God could have 'interfered' as much as He had a mind to. Whether He will 'interfere' or not is another matter. We may safely say that He will not 'interfere' except to bring order out of any disorder which we have wrought in the earth. But when the fulness of the time is come we must be prepared to allow the Creator of the world to 'interfere' with His world so mightily as to become man and live in it.

Christ created a world into which He should be

able to come. Did He also create a world into which He should *have* to come? We may be sure He did, for He is not short-sighted. But let us be perfectly clear about this, that it was not the fault of His Creation. What it was due to we know. It was due to the freedom of choice with which He endowed man in order that he might be man. And we know that the freedom of choice is the one insoluble mystery in the world. But when the world was created, God saw everything that He had made, and behold it was very good.

It was very good. So said the Creator Himself. It is the way Christ spoke of His work when He was on earth. No mere man describes his work in that way. The greater the artist the less is he satisfied with his work. But Christ rejoiced in the perfection of His work at the beginning, and He rejoiced in its perfection all through. 'Consider the lilies,' He said on earth; 'consider the lilies of the field; Solomon in all his glory was not arrayed like one of these.' And He Himself had made them.

No doubt there is evil in the world; there is suffering; and sometimes death is painful and prolonged. No doubt 'the whole creation groaneth.' It is the issue of choice. It is the one insoluble mystery. But it never destroys the fact that the Creation was an act of love, and that love will be met by love before the end comes.

Moreover, the Creation includes Christ. When He created the world He created it as a place to live in. More than that, He created it as a place to die in. He created His own body for the Cross. So every sorrow should recall Him, as Katherine Tynan has it beautifully in her parable of the April evening. Every sorrow should recall Him, for He is in it, that by His own sorrow He may turn it into joy.

All in the April evening,
April airs were abroad;
The sheep with their little lambs
Passed me by on the road.

The sheep with their little lambs
Passed me by on the road;
All in the April evening
I thought on the Lamb of God.

The lambs were weary, and crying
With a weak, human cry.
I thought on the Lamb of God
Going meekly to die.

Christ as Creator is the secret of all our interest in Christ. And it is the secret of all Christ's interest in us.

It is the secret of His interest in us, He created the world and knows it intimately. 'Are not two sparrows sold for a farthing?' He had heard the seller cry his wares in the Galilean bazaars. 'Two for a farthing,' and He had made them! 'Two for a farthing': that was man's estimate. 'Not a sparrow falleth to the ground': that was God's. If He has this interest in the sparrow, He has as much interest as this in us.

He created man, man's body, the human hand; and He knew that He Himself would with such a hand still the sea and drive the traders out of the temple. He knew what the hand of man could do. He created man's hand, and He knew that the hand of man would drive the nails through His own.

He created the world and gave it its 'laws.' He knew that the time would come when He would submit to these laws. He would be hungry, thirsty, and tired; He would sleep; He would die. He had a great interest in the world when He came into it, for He had made it and called it 'very good,' and He came into it now to be crucified.

And our interest in Christ is interest in our Creator. We sometimes put the Cross before the Creation, but the Creation is first. A

certain man had two sons before any of them needed redemption. 'I will arise and go to my father' before he knew that his father would see him afar off and run and kiss him. More than that, the Cross depends on the Creation for its value. It is the Creator on the Cross that gives the Cross its value. The Cross is weakness, the Creation is strength. It is not weakness we cry for. It is weakness in strength.

'Tis the weakness in strength, that I cry for! my flesh, that I seek
In the Godhead! I seek and I find it. O Saul, it shall be
A Face like my face that receives thee; a Man like to me,
Thou shalt love and be loved by, for ever: a Hand like this hand
Shall throw open the gates of new life to thee! See the Christ stand!

A Recent Find of Jewish Measures.

By A. R. S. Kennedy, D.D., Professor of Hebrew in the University of Edinburgh.

In the absence of a single known specimen of the ancient Hebrew measures of length and capacity, students of the subject have hitherto been almost entirely dependent for the values of the measures mentioned in the Old and New Testaments on the equations of these with the better known measures of Greece and Rome found in Josephus and other early writers. A special interest accordingly attaches to a double series of actual measures of capacity discovered a few years ago by the Assumptionist Fathers in Jerusalem. A full account of all the finds is given by Père Germer-Durand, well known to readers of the *Revue Biblique*, in a lecture on 'Mesures de capacité des Hébreux au temps de l'évangile,' published with illustrations in a small volume entitled *Conférences de Saint-Étienne*, 1909–1910 (Paris: Librairie Victor Lecoffre, Rue Bonaparte 90).[1]

The measures in question belong to two distinct sets, one used apparently for liquids, the other for grain, flour, and the like. The first set consists of four stone vessels found at various dates from 1889 to 1907, and standing to each other in the proportion of 1, 2, 3, 4. The largest of the four, which we propose to distinguish as A, is 'a large stone vase of conical form, furnished with two projecting ears,' and is said to measure 21·25 litres, which is 37·42 pints.[2] The measures, B, C, D, are, as has been said, respectively $\frac{3}{4}$, $\frac{1}{2}$, and $\frac{1}{4}$ of A, and their content can be calculated accordingly.

The important question now emerges: Which of the known Jewish measures of capacity do these vases represent? There is no mark of identification, it should be said, on any of the four. Unfortunately Père Germer-Durand has gone for his identification to the Oxford *Helps to the Study of the Bible*, where the values are taken from a French work published as far back as 1859. The result is that the largest measure (A), although containing only $21\frac{1}{4}$ litres, say $37\frac{1}{2}$ pints, is identified with the bath, and B, C, and D with the fractional parts thereof.

But this is little more than one-half of the size of the bath, and of its equivalent dry measure the ephah, as given by modern metrologists. The latter, it is true, have been almost wholly guided, for the reason stated above, by the numerous indications of the values of the Jewish measures in terms of the Roman and Attic measures found in such writers as Josephus and Jerome, and in the treatises of early writers on metrology. By all

[1] A summary of the lecture, with illustrations of the measures, by Mr. Herbert Loewe appeared in *The Jewish Chronicle* for August 16, 1912. Excellent illustrations without explanations were given in *The World's Work*, for December 1912.

[2] It should be stated at the outset that the quantities given by the lecturer cannot be those obtained in every case by actual measurement. No ancient measures ever constructed were so mathematically exact! The figures given clearly represent the *theoretical* values, deduced presumably from that of the largest measure. But even in this case the value is only given to the nearest large fraction of a litre. This method introduces an element of uncertainty as to the identification of the smallest measures mentioned below.

these the log, the smallest unit of capacity in the Jewish system, is equated with the Attic xestes and the Roman sextarius, as the bath (72 logs) is equated with the metretes (72 xestai). Now it is beyond dispute that the two former measures differed but little from an English pint, making the Jewish bath and the Attic metretes to contain something like nine imperial gallons, less or more. No doubt these equations were those found to be sufficiently accurate for everyday purposes, not those of the scientific metrologist who tells us that a pint = ·56793 of a litre! But it is surely self-evident that a metretes of *circa* 72 pints could never have been equated with a bath of only 37.

The fact is that the new Jerusalem measures represent only *the half of the measures with which they have been identified by their finders.* In other words, A must represent the ½ bath of 36 logs; B, ⅜ bath of 27 logs; C, ¼ bath of 18 logs; and D, ⅛ bath of 9 logs. The clue to the names of the new measures is probably to be found in Epiphanius, who speaks of a 'sacred' hin of 9 xestai or logs (see Hultsch, *Griech. u. römische metrologie*, 2 ed. p. 450). Accordingly, until further evidence is available, the new measures may be provisionally identified as one, two, three, and four sacred hins, the last being also half an ephah-bath.

The following table gives the values of the more important Biblical measures of capacity, on the new basis (bath = 42·5 litres); the values suggested by the present writer in the article 'Weights and Measures' in Hastings' *DB.* iv. 912 are added for comparison.

	Values in *DB.* iv.		New Values.	
	Litres.	Pints.	Litres.	Pints.
Log . . .	·56	·99	·59	1·04[1]
Kab (4 logs) .	2·25	3·96	2·36	4·16
Omer (7⅕ logs) .	4·05	7·13	4·25	7·48
Hin (12 logs) .	6·75	11·88	7·1	12·47
Seah (24 logs) .	13·5	23·76	14·17	24·94
Ephah / Bath (72 logs) .	40·5	71·28	42·5	74·83
Homer / Cor (720 logs)	405	712·8	425	748·3

It should be said, before leaving this part of our subject, that the values in the above table are not decisive for the values of the measures in earlier times, when they were not quite so large as they afterwards became. Thus, in an interesting passage in the Mishna (*Menakhoth*, vii. 1), it is stated that '5 Jerusalem seahs are equal to 6 wilderness seahs,' *i.e.* the seahs of Mosaic times. This means that in the first century of our era, to which the new measures probably belong, the Jerusalem measures were ⅕, or 20 per cent. larger than the earlier measures, say, of the days of the monarchy. It is probably the older and smaller value that Josephus has in mind when he states (*Ant.* III. xv. 3, as amended by Hultsch) that 30 seahs of wheat were equal to 41 modii (the modius = *circa* 15⅓ pints), for this seah of about 21 pints, when increased by a fifth, is but a trifle in excess of the new value of 25 pints given in the table.

I pass now to the second set of measures discovered by the Assumptionist Fathers. Some four or five years ago, when clearing out the ruins of the Church of St. Peter on the western hill, they came upon a small circular chamber cut in the rock, in which the mill of a private house had been installed. Of this mill an interesting description is given by the reverend Father in his lecture. In an adjoining chamber, and elsewhere in the vicinity, was found a set of eleven small stone measures, which turned out to be in definite proportional relations to each other, and all in a similar relation to the dry measure known originally as the omer, and later as the issaron, or 'tenth part' of the ephah (Ex 16[36]). An omer per head, it will be remembered, was the quantity of manna allowed to be gathered daily in the wilderness (Ex 16[16ff.]).

These eleven measures have been, wrongly as I believe, described by Père Germer-Durand as ranging from one-sixth of an omer to 8 omers, owing to his mistaken identification of measure A with the ephah-bath, as explained above. One result of this supposed equivalence, to which he himself calls attention, is the absence of the omer measure itself, the one measure we should expect to find in such a set. In reality the measures in question represent just one-half of the denominations proposed in the lecture, as was the case with the liquid measures previously discussed. Indicating the various measures, from the smallest upwards, by italics we get the following results. First, a set of fractional parts of the omer—the

[1] This value of the log is very near the latest valuation of the Attic xestes as given by Flinders Petrie in his article 'Weights and Measures' in the *Encycl. Brit.*[11], viz. 35 cubic inches, say 1·01 pint (a pint contains 34·659 cubic inches).

value of which, as entered in the above table, was approximately half a peck—viz. (*a*) $\frac{1}{12}$, (*b*) $\frac{1}{6}$, (*c*) $\frac{1}{4}$, (*d*) $\frac{2}{3}$, (*e*) $\frac{3}{4}$, and (*f*) $\frac{5}{6}$ of an omer. Then (*g*) the measure which I identify as the omer measure itself, valued by the lecturer as 2 omers; further (*h*) $1\frac{2}{3}$ omer, which is half a seah, also called a trikab (*i.e.* 3 kabs, τρίκαβος, תרקב) in the Talmud, otherwise the dry measure equivalent to the hin for liquids (12 logs); and finally (*i*) 2 omers, (*k*) $2\frac{1}{2}$ omers, the quarter ephah, and (*l*) 4 omers.

The Assumptionist Father is probably right in his suggestion that these vessels were used for measuring out the tithes of the flour and other meal ground in the domestic mill. If this suggestion is followed out, it will be found that the smaller measures, at least, are all a tenth part of familiar larger measures. Thus the three smallest measures, *a*, *b*, *c*, represent the tithe of $\frac{1}{4}$, $\frac{1}{2}$, and $\frac{3}{4}$ seah; the next highest denomination, $\frac{1}{3}$ omer, the tithe of a whole seah, is not represented in the set, but *d*, *e*, and *f* are the tithes of 2, $2\frac{1}{4}$, and $2\frac{1}{2}$ seahs respectively.

It is to be hoped that other specimens of all the measures discussed in this essay, and of others not represented, will soon to be found. Only when a sufficient number of specimens of ancient weights and measures are available to permit of an average being struck can reliable and definite results be obtained.

The Great Text Commentary.

THE GREAT TEXTS OF 1 CORINTHIANS.

1 Corinthians vi. 19, 20.

Ye are not your own; for ye were bought with a price.—R.V.

The best exposition of the text is the simplest. Take the Apostle's own phrases separately. But we must change their order; for it is because we were bought with a price that we are not our own.

I.

'Ye were bought with a price.'

The words 'Ye were bought with a price' occur twice in this Epistle. The connexion in the two passages is somewhat different, but the leading idea is the same in both. We have a Master, an Owner, who has a paramount, absolute, inalienable property in us. We are His slaves, His chattels, His implements. All other rights over us are renounced, are absorbed, are annulled in His rights. He has acquired us by virtue of purchase. In the first passage, the present text, St. Paul says, 'Ye are not your own; for ye were bought with a price.' In the second (1 Co 7^{23}) he says, 'Ye were bought with a price; become not bond-servants of men.' Not slaves to self, not slaves to men—this is the twofold lesson which we gather from the passages considered side by side. The ownership of self is done away. The lordship of our fellow-men is no more. One slavery alone remains, the most abject, most absolute, of all slaveries. We are the slaves of Christ.

1. *Ye were bought.*

(1) If God bought man, it shows that He *values man.* Is there anything else that God bought besides man? You say, 'The cattle upon a thousand hills,' do they not belong to God? And all the gold and all the silver, are not these all His? Yes; they are His. Not only the cattle, but the hills on which they graze, and all the trees which beautify the hills are His too. And not only the metal, but the broad earth out of which it is dug is His property. 'The earth is the Lord's, and the fulness thereof.' He made all these. But it is not said that He bought them. He made man too. But man unmade himself, effaced the image of God, wiped out the beautiful, the Divine, and sold himself into the slavery of sin. Then, when there was no eye to pity and no arm to save, He came to help, and bought man by the gift of Jesus Christ, thus showing to us for ever how much He valued man.

(2) If God bought man, it shows that He *wants man.* We seldom buy things we do not want. There may be times when a man may try to make a tradesman believe he does not want a certain article for which he is driving a hard bargain; but that is only to beat down the price. In our daily life we but seldom buy what we do not want. God wants man, longs for him, seeks him, strives with

him, and He has bought him by the blood of His Son, thus proving that He wants him.

2. *With a price.*

(1) How can we explain this? Not the pen of the most ready writer, nor the tongue of seraph, nor the voice of sweetest angelic singer is sufficient to describe all the depth of the price which God paid for our redemption.

There was an epidemic raging in one of the towns of France. It baffled all the skill of the medical men. They had a consultation, and came to the conclusion that the only way to arrest its progress was that some one should perform a post-mortem examination upon the body of one of the victims. But whoever undertook this task would pay for his hardihood with his life. Who would volunteer? That was the question, and for a time it remained unanswered. At length a man came forward; he put all his affairs straight, performed the operation, wrote down his observations, put the paper into prepared spirit, and died. Who can say what that man paid for the welfare of others? Who can describe the price?[1]

(2) The Cross is the supreme manifestation of God's love. The greatness of the love is measured by the greatness of the price paid; and the greatness of the price paid defies all words and transcends all thought. When we try to realize it we are overwhelmed with the mystery, and we veil our faces in awe. We summon to our aid such human analogies as experience suggests or as history and fable record. The devotion of the friend risking his life to save another life as dear to him as his own; the bravery of the captain and the crew sinking calmly and resolutely into their watery grave, without a shudder, without a regret, disdaining to survive while one weak woman or one feeble child is left in peril; the heroism of the patriot hostage condemning himself to a certain and cruel death rather than forfeit his honour on the one hand, or consent to terms disastrous to his country's welfare on the other—all these have the highest value as examples of human courage and self-devotion. But how little, after all, does any such sacrifice help us to realize the magnitude of the Great Sacrifice. The analogy fails just there, where we look for its aid. It is the infinity of the price paid for our redemption that is its essential characteristic. It is the fact that God gave not a life like our lives, not a weak, erring, sin-stricken, sorrow-laden victim like ourselves, but gave His only-begotten Son, gave His Eternal Word, to become flesh, to work and to suffer, to live and to die, for our sakes. It is the fact that the Glory of the Invisible God condescended to visit this earth, to hunger and thirst, to be despised, to be buffeted, to be racked and mangled on the Cross. The sacrifice is unique, because the Person is unique. Herein was love, not that we loved Him—did we not spurn Him, did we not hate Him, did we not defy Him?—but that He loved us.

[1] C. Leach.

'The cost of a thing,' says he, 'is *the amount of what I will call life* which is required to be exchanged for it, immediately or in the long run.'[2]

[2] R. L. Stevenson, *Familiar Studies of Men and Books*.

II.

'Ye are not your own.'

This is an amazing statement. Or rather the fact which the Apostle Paul suddenly thrusts before the Corinthians is an amazing fact. He does not try to prove it. In pursuance of the practical argument in which he is engaged he turns round all at once and asks those to whom he is addressing himself: Or do you not know that ye are not your own? He appeals straight to their own consciousness, to that in them which is deepest. It is quite possible that they had never before thought of not being their own; on the contrary, like most other human beings, they had simply taken for granted that they were their own; and here comes St. Paul with a sort of spiritual electrical searchlight, and all at once out of the black darkness there comes forth this really awful truth: *I am not my own.*

1. What do we mean by *ownership*? As a rule, three things are more or less consciously and distinctly implied in the word. It implies, first of all, the right to *exclusive possession*; second, the right to *exclusive enjoyment or use*; and third, the right to *do as one likes* with one's property. But a moment's reflexion is sufficient to show us that we are not 'our own' in any of these senses.

(1) *We can lay no claim to absolute possession.*—If we had created ourselves we should belong to ourselves, but we are not self-created. Is it not as though a man were to go into a carpenter's or ironworker's or some other workshop and, taking the material found there, were to make out of it some article and then claim it as entirely his own? What would the owner of the timber or iron or other material say to him? Would he not say,

'My good sir, do not forget that the material you have worked up is mine; the labour you have expended on it may be yours, but that constitutes only a part—perhaps a small part—of the value of the article you have produced'?

(2) *Nor can we lay any claim to the exclusive enjoyment or use of ourselves.*—We dare not become slaves of self. All the ages since Christ have been charged with an undefined but overmastering sense of obligation, a sense of something, not for self, that we must do. This not only urged Paul and Augustine and Xavier to laborious missions; it not only strengthened Hus and Latimer to die; it not only inspired Wyclif and Luther and Knox to tireless efforts for religious reformation;—it was essentially this same spirit that kept Caxton to his tools, till he had wrought out his idea into a printing press; it was this that kept Columbus worrying the Spanish court till he could get the ships to penetrate those mists which shut the old world in. It was this undefined but overmastering compulsion that set Milton writing *Paradise Lost*, though he might never get five pounds for it; it was this that forced John Hampden to refuse to pay 'ship-money,' though it would have been cheaper for him to have paid it ten times over than to have involved himself in that lifelong struggle with the Stuarts. It was this that took the Pilgrim Fathers to that bleak, wintry shore where they felt they must try to found a new and freer England; this that, when the first stern winter had killed off half their number, still kept the survivors true, so that no one of them would accept the offer to return; this that throughout these later generations has nerved the patriots and reformers who have brought the world to what is best to-day.

(3) *We cannot do as we like with ourselves.*—In the physical sphere we are limited. We can determine our own actions, but we cannot determine their results. We are in the grip of laws that nothing can resist. In the social sphere we are limited. Crusoe-like, we may regard ourselves as on a desert island, and say, 'I am my own; I can do as I like.' But that is manifestly limited by the complex social order of this twentieth century. 'I own you, or a good part of you,' says Society; 'my opinions and my customs enclose and dominate you.' This social order puts our prosperity, our comfort, our very life in the hands of others to no small degree. In the moral sphere we are limited. A young man in a bank says he can, if he choose, being in charge of the books, make false entries and embezzle money; but, so acting, he, as belonging to a certain civil order, is bound hand and foot to certain inevitable penal consequences. So our whole life is set in and belongs to a Divine moral order, more real and potent than any civil order. I can tell a lie if I like, or use foul language if I choose, but I cannot keep that foul language from defiling my nature and my soul, or that lie from deceiving my own spirit. I am my own. I can, if I like, be hard, selfish, covetous; but I cannot help that lust for gold narrowing my own life and my own soul. We are not our own. We belong to a Divine moral order, irresistible. But over and above this, above the physical and social and moral orders that hold and limit us, we belong to a great redemptive order. We are not our own, because we have been 'bought with a price.'

2. Having, then, been bought by Christ, we belong to Christ. And we belong to Christ wholly. Body, soul, spirit—we are altogether His.

(1) *Our wills are Christ's.*—He counts us His to do His will with. Imagine a soldier about to join an army on a campaign saying to himself, 'I shall always sleep on a soft bed. I shall never have to trudge till I am weary; my life must not be exposed to danger: but I shall have comfort, and shelter, and pleasure, and the prizes, and the rewards, and the honour, and dignity, and applause, when we come home again victorious.' What a surprise he would get to find his real position! A soldier! why the very essence of the thing means that he has no will of his own at all; that his very judgment is put away from him. He is never to choose or plan, but simply to go where he is bidden, to do what he is told, to face shot and shell, to think nothing of his life, to endure hardships, to fight till he is like to drop with fatigue, to go on the forlorn hope to certain death, that the army of which he is a part may march on to victory.

As for what passes in me at present, I cannot express it. I have no pain nor any doubt as to my state, because I have no will but that of God, which I endeavour to carry out in all things, and to which I am so submissive that I would not take up a straw from the ground against His order, or from any other motive but purely that of love to Him.[1]

[1] Brother Lawrence, *The Practice of the Presence of God*, 45.

O Lord, fulfil Thy Will,
Be the days few or many, good or ill:
Prolong them, to suffice
For offering up ourselves Thy sacrifice;
Shorten them if Thou wilt,
To make in righteousness an end of guilt.
Yea, they will not be long
To souls who learn to sing a patient song;
Yea, short they will not be
To souls on tiptoe to flee home to Thee.
O Lord, fulfil Thy Will:
Make Thy Will ours, and keep us patient still,
Be the days few or many, good or ill.[1]

(2) *Our activities are Christ's.*—The slave-owner could command the entire energies of the purchased possession, night and day, and in any form that he wished. Just as an Eastern Sultan to-day can make of one subject a vizier and of another a menial drudge, so our Lord can allot to us either lowly toil or lofty honour. And, rightly considered, the lowliest toil is lofty honour if done to Him. All time, ability, influence have been purchased by Him in His death for our redemption, and from henceforth it is ours to ask, "Lord, what wilt thou have me to do?"

One of our missionaries in India once had a letter addressed to him by a heathen priest, thus: 'To John Wilson, servant of the Messiah.'[2]

When slavery existed in America it often used to be said, and said truly, that a slave could not earn anything for himself; what his labour produced was never his own. Had he had the artistic genius of a Raphael or a Michael Angelo or a Beethoven; had he been a poet like Dante or Shakespeare; had he been a scientist like Newton or Darwin; could he have sung or played with the most celebrated; had he been an inventor like Edison—all in vain; not a single fruit of his genius or work could he claim as his property, for the simple reason that he himself belonged to his master. That master might give him a part of what he produced; but it was a gift, not primarily property.[3]

(3) *Our possessions are Christ's.*—The poor belongings of the slave—his hut, his meagre furniture, his little patch of garden—were not his own. He was not his owner, but his owner's. So in beneficent despotism, nothing that I possess is mine if I am Christ's; it is entrusted to me, to use for Him. Life, health, opportunity, genius, influence, money—all are to bear the broad arrow of royal possession, and in bearing it find their greatest praise and glory.

3. Being slaves of Christ, we are free and attain to *self-possession.* To be owned by a man is to be a slave; to be owned by God is to be a free man,—free in the fullest sense of that word. We are the sworn soldiers, the very bond slaves, of a perfect Lord. Our lives and every possibility that our lives contain belong absolutely to another, whose service is the only reality of our own freedom, or our own perfection.

In the old days, before Abraham Lincoln's slave emancipation, there was put up in the slave auction in New Orleans a beautiful mulatto girl. The bids rose from 500 dollars to 700, then a voice outside the crowd called 750 dollars. Higher and higher the bids went, until, at 1450 dollars, the stranger got the girl. He turned out to be a Northerner, and she hated the thought of becoming his slave. The next morning he called at the house where she was. She said sadly, 'Sir, I am ready to go with you.' 'But I do not want you to go with me. Look over this,' handing her the paper of her freedom. 'I bought you that you might be free.' She exclaimed, 'You bought me that I might be free? Am I free? Free? Can I do as I like with myself?' He answered, 'Yes, you are free.' Then she said, with sobs of joy, 'Oh, sir, I will go with you and be your servant for ever.'[4]

[1] Christina G. Rossetti, *Poems*, 140.
[2] H. O. Mackay.
[3] D. W. Simon.
[4] F. B. Cowl.

Sargon of Assyria in the Lake Region of Van and Urmia, 714 B.C.

By Theophilus G. Pinches, LL.D., London.

Sargon the Later came to the throne of Assyria 722 years before Christ, and enjoyed what might be called a glorious reign of 16 years' duration. During the period which preceded his 8th year he had overthrown the Elamites at Dêr, defeated Hanon of Gaza and Sib'e the field marshal of Muṣuru at Raphia, forcing Pir'u of Muṣuru to pay tribute. He had also crushed Yau-bi'idi the Hamathite. These successes had apparently secured to the Assyrians their suzerainty of the

Mediterranean coast-lands, and left them free to adopt measures which they regarded as needful for their security elsewhere. In 719 B.C., therefore, Sargon turned his attention to the region N.E. of Assyria, the Manneans and the Araratites, the result of the operations in the latter district being the transport of at least a part of the population to 'Heth of the Amorites.' The operations in 718 were against Kiakki of Sinuḫtu, a city in Tubal.

Thinking his victories on this side had made him secure, Sargon turned his attention again to the west in the year 717 B.C., on account of the intrigues of Pîsîri of Carchemish, whose dominions seem to have been practically annexed. Eastern affairs, however, again became menacing, and Sargon had to act against the Papites and the Lalluknites, who planned treacherously against the land of Kakmē. About this time the Manneans refused to acknowledge the supremacy of Assyria, and Bagdatti of Uišdiš, supported by Mitatti of Zikirtu, was also hostile. Ullusunu of Mannu took sides against Assyria, and attracted the attention of Sargon by making peace with his nearest foe. Ursā of Ararat, to whom he handed 22 towns, not altogether (as Sargon indicates) by his own free will. Sargon's expedition in this district resulted in the flight of Mitatti of Zikirtu, the defeat of Bagdatti of Uišdiš, and the deportation of the Mannean chief Dayaukku (Dejoices) to Hamath. Ullusunu fled to the mountains, but, deciding that submission was the best policy, came down and made homage. These latter events took place in 715 B.C., and it is at this point that the new inscription comes in.

'To Aššur, father of the gods, the great lord dwelling in Ê-ḫursag-gal-kurkura, his great temple, greatly, greatly, may there be salutation.

'To the gods of the fates and the goddesses dwelling in Ê-ḫursag-gal-kurkura, their great temple, greatly, greatly, may there be salutation.

'To the gods of the fates and the goddesses dwelling in the city Aššur, their great temple, greatly, greatly, may there be salutation.

'To the city and its people may there be salutation. To the palace situated within it, may there be salutation.

'For Sargon, the holy priest, the servant fearing thy great divinity, and for his camp, much, much (is) the well-being.'

Such is the beginning of the noteworthy inscription which came to the knowledge of the authorities of the Oriental Department of the Louvre last year, and which, at the able hands of M. Fr. Thureau-Dangin, has attained the honour of publication, and at once ranged itself among the great historical records of the world. The original is a tablet of baked clay in the usual Assyrian style, 37·5 cms. high by 24·5 cms. wide, and it bears, in two columns on each side, no less than 430 rather long lines of writing. Unfortunately, the ends of the columns on the obverse and the beginnings of those on the reverse are rendered incomplete on account of fractures. Including the five lines of the salutation and the colophon the inscription is divided into 21 paragraphs by ruled lines made by a straightedge. Two similar ruled lines divide the columns from each other, and have, between them, the usual little holes supposed to be for the escape of steam whilst the tablet was baking, but which may have been for the insertion of tiny pegs to enable the heavy document to be laid down on its side, during the writing, without damaging the clearness of the script. Every tenth line is marked by the numeral '10.'

The text proper begins in line 6, after the salutation, and states that Sargon started from Calah, his royal city, in the month Tammuz:—

'The month which fixeth the counsels of nations, the month of the mighty one, the firstborn of Enlil —the mighty one of the gods, Anušat.'[1]

The lord of knowledge, Nin-igi-azaga (Ea), had caused this month to be inscribed on the tablets of old time for the assembling of the army and the formation of camps.

Setting out, Sargon crossed the upper Zab at its flood, and halted on the third day to humble himself before Enlil and Ninlil, seemingly because he did not wish the envious to point to him as one who did not worship the gods. He then crossed 'the difficult ford' of the lower Zab as though it had been a mere watercourse, and found himself in the passes of Kullar, the mountainous region of Lullumu or Zamua (possibly the route Altunkeupri to Soleimanieh). Just here was the land of Sumbu—probably the fertile plains of Shehrizor —where he held a review of his army, and noted the number of his horses and chariots.

Having seen that all was in order, he entered the region of the mountains, and passed through

[1] The reading proposed by Pognon for the characters *Nin-ip*.

Zikirtu[1] and Andia. On one side he had mount Nikippa and on the other mount Upā, lofty peaks all covered with trees, overshadowed everywhere like a cedar-forest, in which the wayfarer could not see the light of the sun. Here he found a water-course, the Būia, which he and his army crossed no less than 26 times. In striking language he describes the lance-like mount Simirria, dominating the wooded heights, wherein dwelt Bêlit-îlē, 'the lady of the gods.'

'On high its head upholds the heavens, below its foundations reach the centre of Hades; and like the spinal joint of a fish, it has no passage from side to side.'

The mere sight of its precipitous sides inspired fear.

This tract being unsuited for the passage of chariots and horses, and difficult even for cavalry, his pioneers cut a way through with their strong brazen axes. Chariots, cavalry, and infantry, however, he 'caused to fly over it (the mountain) like valiant eagles:' and 'the camels and pack-asses bounded upon its peak like goats raised in the mountains.' Other mountains which Sargon crossed were the Sinaḫulzi and the Biruatti, lofty heights whose verdure was *karšu*-herb (? moss) and sweet-smelling *ṣumlulū*. Seven peaks were crossed at this point, and two rivers, the Rappā and the Arattā. M. Fr. Thureau-Dangin regards the route as being that from Soleimanieh to Sakiz, by the pass to Báneh.

Here he entered the Mannean province of Surikaš, probably the region watered by the Jaghatú. Ullusunu, its king, came out to meet him with a great train of notables, 'in gladness of heart and joy of face,' because Sargon had supported him in his struggles with his enemies, and he wished the help to continue. To greet his benefactor, therefore, Ullusunu had journeyed from Izirtu, his capital, and met Sargon at the frontier of his land. The tribute which he brought for the Assyrian king consisted of draught-horses with their harness, oxen, and small cattle—a welcome gift for his suzerain.

Having received Ullusunu's homage, Sargon resumed his march, his objective being Latašē on the river Lāruate in Allabria, conjectured by M. Thureau-Dangin to be in the upper valley of the Tatava. The ruler of this district, who bore the Assyro-Babylonian name of Bêl-abla-iddina, paid tribute similar to that of Ullusunu, and was left in peace. The next tract invaded was Parsuaš, S.W. of lake Urmia (Sayce), and the rulers of Namru, Sangibutu, Bît-Abdadani, and the 'powerful Medes,' hearing of his coming, sent to him valuable tribute. The states who thus bought the invader off were 27 in number, and though of little or no importance politically, they are not without historical and geographical interest.

Invading next the Mannean province of Missu, which also lay near the lake, Sargon was met by the faithful Ullusunu at his fortress Sirdakka[2] with supplies of flour and wine for his army, and a further tribute of horses and cattle. The Mannean king also entrusted to Sargon his eldest son, who likewise brought gifts. The reason of this obsequiousness on the part of Ullusunu was, that he wished to be assured against the invasions of the Kakmeans and see Ursā of Ararat crushed. The homage which the Manneans made was therefore of the humblest kind, and, apparently feeling pity for the vassal lying prone before him, Sargon answered 'Ahulap,' a word apparently meaning 'in the end'—that is: 'All being well, I will do as you wish.' The promise which he afterwards made was that he would overthrow Ararat and make the boundaries of Mannu as they were of old. Having reared a magnificent (sacrificial) table, Sargon gave Ullusunu a seat thereat higher than that of his dead father Ir-anzu, to the further gratification of Ullusunu and his people.

Zīzī of Appatar and Zalāa the Kitpatian, two Gizilbundian city-chiefs, were the next to be approached. The province which they ruled is described as being shut in 'like a bolt' between the Manneans' land and the Medes. Tribute of horses, oxen, and sheep having been received, the province was annexed, and placed under the governor of Parsuaš; and the road of conquest was continued.

Starting from Zirdiakka, which is apparently the Sirdakka already mentioned, the Assyrian army marched 30 leagues into Mannean territory, Bît-Kabsi, and Media. This brought them to Panziš, a stronghold strategically situated to restrain the inroads of the two latter nationalities. Having strengthened the defensive works and provisioned the place, Sargon crossed the river Ištaraurā—probably the Karangú—and entered Aukanē. This movement was undertaken in order to attack

[1] Also written Zigirtu.

[2] Zirdiakka in lines 71 and 74, lower down.

Metatti, the Zikirtite, who, trusting to Ursā of Ararat, withheld his submission. Ursā, however, was not there to protect him, so that he was compelled to seek safety in flight. The Zikirtite ruler chose mount Uašdirikka as his refuge, and his subjects scattered themselves on other distant mountain peaks, where Sargon was unable to find them. Metatti evidently did not feel himself strong enough to resist the Assyrian king, so, despairing of retaining his capital, Parda, he left all his palace property as spoil to the conqueror, and went forth with his retainers to the help of Ursā. Twelve fortified cities and 84 villages were captured by the Assyrians, and, after destroying their fortifications, they were left mere heaps of ruins.

Next came the turn of the Mannean province of Uišdiš—possibly W. of the Sahend, 'and certainly in that district.' This had been annexed by Ursā of Ararat, and it was evidently Sargon's intention to restore it to his vassal Ullusunu. After venting his wrath on the Araratian king in forceful language, Sargon describes the difficulties of the district and the rigours of the climate of the place wherein Ursā had taken refuge with his trained warriors and active cavalry. At this point the record is mutilated, and the sense therefore not clear, but it would seem that Metatti the Zikirtian had carefully posted his forces in a ravine, where, in spite of the advantages of the ground, Sargon's troops succeeded in defeating him, notwithstanding that the Assyrian forces were tired, hungry, and had not time to make any defensive works—moreover, the action seemingly took place whilst the main body was at a distance. From the Assyrian king's account, it was a bloody fight—the corpses of the foe covered the slopes of the mountains, and their blood dyed the plain, slopes, and heights like a carpet.

Nevertheless, Metatti was able to join forces with Ursā of Ararat. It does not seem, however, as though Metatti's help availed much, for they were both routed in the defiles of mount Uauš, which M. Thureau-Dangin identifies with the Sahend. Passing the description of the slaughter which took place, it would seem that Sargon pursued them from the Uauš to Zimur, 'the mountain of jasper,' where those who had fled to save their lives were driven on again by Hadad, who 'threw down his great voice upon them, and in clouds of downpours and the stone of heaven completed the rest.' Ursā fled in fear like a cave-bird (owl) before the eagle, and abandoned Ṭuruspā, his capital, like a murderer. Having gained the mountain-side, he threw himself down on his bed like a woman in travail, and, refusing food and drink, inflicted upon himself an incurable malady. This victory secured rest for the Manneans from the depredations of the Araratians and their allies, at least for a time; and whilst the inhabitants of the district gave vent to cries and lamantation, Sargon returned to his camp 'in joy of heart and gladness, with singers, harps, and tambourines.'

After sacrifices to Nergal, Hadad, and Ištar, and services of praise, Sargon quitted Uišdiš, and marched to Ušqaia, a stronghold which is described as the 'head of the boundary' of Ararat, at the entry into Zaranda. Ušqaia probably lay, Thureau-Dangin notes, in the Tabriz region, and Zaranda, a province which was as a bolted door and kept back his messengers, apparently lay to the east. Here his eyes were attracted by Mallāu, a mountain covered wtih cypress—it looked like a boundary-mark dominating the country of Sûbu, possibly the region between Sakiz and Tabriz. Of this tract he says :—

'The people dwelling in this region have not their equal in all Ararat in their power (to train) riding-horses.

'The foals of the young stallions produced in his (Ursā's) vast country, which they rear for his royal army, he takes every year—

'As long as they have not been taken to the province of Sûbu (which the people of Ararat call the land of the Manneans), and their capability is not seen,

'They are not mounted, and advancing, retreating, and turning, the requirements of battle array are not shown. Harness is dispensed with.'

Certain letters from Nineveh speak of the horses obtained by the Assyrians from Andia and Zikirtu, the provinces from which Sargon turned aside on this occasion to conquer Uišdiš, showing that the Assyrians carried their admiration for Araratian and Mannean horses to the extent of acquiring them for their cavalry and chariots.

(*To be concluded.*)

In the Study.

New Sermon Literature.

The Heart of a Child.

The Rev. J. Warschauer, M.A., D.Phil., has preached a course of sermons on the Book of Proverbs, and published it under the name of *The Way of Understanding* (James Clarke & Co.; 3s. 6d. net). The title of one of the sermons is 'The Heart of a Child,' and that is also the text. The words are taken from Pr 22^{15}.

Dr. Warschauer begins by pointing out how small a difference the lapse of twenty-five centuries or so has made in the essentials of human nature. 'The same motives sway us, the same frailties beset us, the same trials vex us, as beset and swayed these Orientals of a bygone age; and the line which tells us that

East is East, and West is West, and never the twain shall meet,

is seen to be little more than a high-sounding superficiality after all.'

But in one respect there is a diametrical difference between the outlook of these ancient sages and our own, that is in the treatment of children. The Book of Proverbs breathes a fervent belief in the wholesomeness of drastic measures with children. 'Children are naturally stupid and perverse, and the nonsense has to be knocked out of them—for their own good, no doubt, but also for the peace and comfort of much-tried grown-ups who have something better to do than to be bothered with unruly youngsters.'

And Dr. Warschauer has no difficulty in finding texts to prove it. Our attitude to children is quite different. Where has the change come from? It has come from Christ, says Dr. Warschauer. So that it is really a difference between the Old Testament and the New. When Christ said, 'Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God'—we are at one bound removed to a different climate, and almost to a different world, certainly a different world for children.

It is a difference between the Old Testament and the New Testament. And the extraordinary thing is that almost up to our own day the method of the Old Testament has been preferred to the method of the New. 'How much the people of a bygone day deprived themselves of by maintaining the ceremonial usage which made a son address his father in his letters as "Honoured Sir," and close with presenting his "dutiful respects"! Mr. William Canton, one of the most delightful interpreters of childhood, relates how, when he had told his little girl of these stiff formalities, she asked him, "Didn't they say 'Daddy' sometimes? Didn't they say it on Sunday, *for a treat*?" Alas, Sunday was apt to be less of a treat day than any other in the week for the mites of those stern and gloomy days!'

1. Dr. Warschauer's subject is 'The Heart of a Child,' and his first point is that the heart of a child has to be won. Now it can be won only if it is studied and understood. 'And the first thing to understand is that the child is a separate individuality, a new creation of God, with rights to be respected, with a soul to be developed, a self that craves expression, and which it is a stupid cruelty to force into suppression. And then let us remember that a child is all imagination, all vitality, and to suppress childish mirth, childish high spirits, in the interests of "strictness," stunts, and may kill, something that is exceeding precious; as often as not, such strictness is merely another name for grown-up dulness and impatience. Do you know these lines?

In the house of "too much trouble"
  Lived a lonely little boy;
He was eager for a playmate,
  He was hungry for a toy.
But 'twas always "too much trouble,"
  "Too much dirt," and "too much noise,"
For the house of "too much trouble"
  Wasn't meant for little boys.

And sometimes the little fellow
  Left a book upon the floor,
Or forgot and laughed too loudly,
  Or he failed to close the door.
In the house of "too much trouble"
  Things must be precise and trim—
In the house of "too much trouble"
  There was little room for him.

He must never scatter playthings,
  He must never romp and play;
Every room must be in order,
  And kept quiet all the day.

He had never had companions,
  He had never owned a pet—
In the house of "too much trouble"
  It is trim and quiet yet.

Every room is set in order,
  Every book is in its place,
And the lonely little fellow
  Wears a smile upon his face.
In the house of "too much trouble"
  He is silent and at rest—
In the house of "too much trouble,"
  With a lily on his breast.'

2. So the first thing is Sympathy. The second is that sympathy must not be confounded with Sentimentality. 'Children are not meant to be agreeable, pretty toys, or charming live dolls for their elders; and many a future character has been spoilt in the bud by treatment which regarded the child as something purely ornamental, by a bringing-up without seriousness of purpose, a period of youth in which there was no instilling of a sense of responsibility, of duty, of self-respect—ideas which the normal child is perfectly capable of understanding and responding to. That true sympathy which inspired our Saviour's estimate of young lives—an estimate which must have amazed His hearers—is always ultimately based upon respect, upon reverence for the wonder of personality which we can never fathom.'

'There is, of course, room and necessity for correction, reproof, discipline, for it is no good to delude ourselves by seeing boys and girls through rose-coloured clouds of sentimentalism; but the only correction which avails is that which is inwardly approved by the small delinquents' own sense of justice — a sense which is apt to be remarkably strong and keen. We have smiled together ere now over the Rugby boy's outspoken comment on Dr. Temple, the Head Master: "Temple's a beast, but he's a just beast." That was evidently one of the secrets of his remarkable influence — the conviction he inspired in the many hundreds of lads who passed through his hands, that even in punishing them for their pranks and misdemeanours he was determined to act fairly, and could be trusted not to pass the bounds of what the transgressor himself would, in his heart, acknowledge to be justice.'

3. The third thing, says Dr. Warschauer, is to be firmly convinced that the soil is good, almost invariably good. He returns to Jesus. 'It is surely what Jesus indicated in the most striking manner when He pointed to a casual knot of village boys and girls—not "angelic" or æsthetic youngsters in the least—with the authoritative declaration, "Of such is the kingdom of God." I do not forget the fact of heredity, the inborn proclivities that may be waiting, unsuspected, to assert themselves in the years of growth; nevertheless, generally speaking, the possibilities of good in a child outweigh the possibilities of evil immeasurably, asking only to be recognised and utilised.'

4. 'More than this, the heart of the normal child naturally responds to every fine sentiment; it has a spontaneous appreciation of generosity, compassionateness, bravery, unselfishness; there is no difficulty in appealing to its admiration for what is really admirable, or in engaging its sympathies with any fine and chivalrous action. There lies the real hope and promise in all character training; the educator has not to start with the task of expelling a mass of evil that is native to the childish spirit, as the writers of Proverbs would have us believe, but to take for granted the child's receptiveness for whatever is good and healthy. To people the youthful mind with stories of the heroic, of loyal devotion, of high attempts and courageous enterprises, is never difficult and always worth while, and the value of *this* kind of education is happily becoming ever more fully recognised.'

5. 'But if the heart of a child possesses an intense capacity for happiness, it possesses a corresponding one for its opposite; if it is only too willing to unfold and respond to love, it is bitterly hurt by the want of it, keenly sensitive to unkindness. No greater mistake than to imagine that the sorrows of little ones are therefore little in themselves; or that because their occasions are trifling from our point of view, they are felt by them as trifles; on the contrary, this lost ball or that damaged engine are big things, filling the horizon and mattering immensely. I know of a child of four who was told by his mother how in hurrying along the street she had accidentally trodden upon and spoilt some little urchin's penny toy, and the piteous wail he set up; I remember to this day the impression made upon the child who heard the story, how all on a sudden the joy seemed to have gone out of things, how he went to bed with a heavy heart, and how for a

long time afterwards the memory of that trivial tragedy, to which he never dared allude, sufficed to give him a keen twinge of pain.'

6. Last of all, and in a single paragraph, which shall be quoted in full, Dr. Warschauer touches on the child's religion. 'What,' he asks, 'shall we say of the share of religion in the heart of a child? If we are wise, I think, we shall say little, and that little cautiously. So much is quite sure, that young hearts are naturally religious, accessible, as to all good influences, to this, the highest of all; so much also is sure, that it is futile, and worse, to introduce those tender, unformed minds to the aridities and subtleties of speculative doctrine. They have no difficulty in responding to the simple teaching of God as their Father, of Jesus as their loving Friend; no need to trouble them with a scholastic, dogmatic theology, which can only serve to cloud the vision of childhood. "What are you doing?" a mother asked her little boy of three, as he stood gazing out of the window one night; unhesitatingly the cry came back—"I am smiling at God; I can't see Him, but He can see me." "Smiling at God"—ah, if we could smile at Him, like children, trustfully and confidingly, would He not smile at us? "Out of the mouth of babes He perfecteth praise."'

Child Conversion.

It sometimes takes two sermons to exhaust a subject. The Rev. D. M. M'Intyre begins just where Dr. Warschauer leaves off. Mr. M'Intyre has published a volume of addresses under the title of *Spirit and Power* (James Clarke & Co.; 2s. 6d. net). They seem to have been spoken partly to the pulpit and partly to the pew. And as there is no attempt to disentangle the audience the effect is sometimes startling, and the more effective it is the more it startles. One of the addresses is on 'Child Conversion.'

The note is struck at once. It is the *religion* of a child that Mr. M'Intyre is interested in. He recalls a story which 'Dr. John Duncan used to tell of an aged professor in Prague, who, as he passed up and down the streets, was accustomed to lay his hand on the head of any child whom he should meet, reverently uttering that Name which is above every other name. He could not look on a young face without yearning to impart some spiritual gift.'

But to whom is Mr. M'Intyre speaking? Probably to preachers. For, after referring to the natural affinity between Christ and a little child, he tells us what Dr. Pope, the celebrated Wesleyan theologian, used to say to his students in Didsbury, 'When you go out into your circuits, never lose an opportunity of getting down among the children, and letting Jesus Christ look at you through their eyes.'

By saying that children are near to Christ, Mr. M'Intyre does not mean that they do not need to enter into 'a saving relation to Him.' He believes firmly that they do. In proof he quotes 'two statements of Christ which are in apparent contrast, but are really complementary truths: "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven," and "It is not the will of your Father which is in heaven that one of these little ones should perish." Between these sentences the parable of the Seeking Shepherd and the lost sheep, with its direct application to child-life, intervenes.'

Accordingly, Mr. M'Intyre proceeds to ask, 'How soon may a child, consciously and deliberately, give in his adhesion to Christ? Surely, as soon as he is able to understand the nature of Divine love. And that may be at a very early age. On one occasion Jesus "called a little child unto him." The boy was so little, that, as one of the evangelists indicates, he climbed up into Christ's embrace, resting with infinite contentment in the kind arms of the Lord. And this little lad, one of a number just such as he, Christ claimed as a disciple, "One of these little ones that believe on me."'

He then gives this example: 'Jonathan Edwards, the grave divine of New England, has written a characteristically careful account of the revival of religion in Massachusetts and Connecticut, but in all that remarkable history nothing, perhaps, interested him more than the story of the conversion of little Phœbe Bartlet, aged four. As we know, this child lived to be an old woman of more than eighty years, and maintained her Christian hope undimmed.'

It sometimes happens that after an early conversion there is a sorrowful declension from child-piety. Richard Baxter's father used to say, with tears in his eyes, that his son was consecrated even from the cradle, but in youth Richard fell into evil practices, and had, as it were, to be reconverted. 'I

imagine that this thing often happens. But perhaps it never need happen. The reason of its occurrence lies, as it seems to me, along two lines. In the first place, there is the constant bias, strong even in a renewed nature, which carries the mind away from God. The most experienced Christian requires to keep his heart with all diligence, and the pliable mind of youth, with its swift acceptance of impressions from without and its frank expression of moods, is in still greater peril. But what is more germane to our subject is this: as the boy or girl advances in knowledge and ripens in experience, the horizon widens, new thoughts stream in, new motives are generated, new temptations emerge; in fact, the whole life reconstructs itself. It is necessary, therefore, frequently to realise one's religious acquisitions, to readjust one's religious outlook, to reconsider one's religious practice.'

Besides this, there are crises in child life. 'The fathers of the Scottish Church, unversed as they may have been in what we call "the new psychology," recognised these crises. An Act of the Church was passed, to the effect that the minister of the parish should have "catechisings"—involving, for the most part, personal religious conversation—with every child at the age of nine, eleven, and fourteen.'

And now it becomes quite clear that Mr. M'Intyre is addressing the pastor and preacher. For at this point he asks the question, How ought we to present the truths of grace to young children? What is his answer?

1. 'A child comes to Christ, as older people do, in repentance and faith. Repentance frequently reveals itself in contrition, but essentially it is the turning from sin to God. I do not think that the broad statements one occasionally meets with of the absence of keen conviction from the child-heart are true to fact. The conscience of a child is often exquisitely sensitive, although one does not expect to find in early years those agonising and tumultuous distresses which in the case of an older person sometimes shake the heart with fear. It is in the *Life of George Müller*, I think, that the story is told of a little girl, who, being examined as to her faith in Christ, was asked, "But how about the Slough of Despond?" She replied, "Please, sir, I didn't come that way." And when children do come that way, as John Bunyan observed centuries ago, they pass lightly over the stepping-stones which Graceless, in his distress, so often fails to see. But repentance is turning to God, and this is possible only when it is interlaced and interlinked with faith. In conjunction with the decision of the will, the child must trustfully repose on Christ. Only so will power be given to carry the decision into effect and consequence. A boy said to his mother once, "Mother, I've been giving my heart to the Lord Jesus, but it won't go." No. Faith must go hand-in-hand with repentance.'

2. 'To a very young child faith is wrapped up in love: within the circle of the family, love implies reliance, confidence, trust. Perhaps faith is never quite separated from affection; but, emphatically, the Christian belief of a little child is repose in the love of a gracious Saviour. A friend of mine, some years ago, was conducting a series of meetings for young people in Greenock. At the close of one of the services, a girl lingered in the aisle, shyly, as if she were desirous to speak to him. He noticed her, and said, "Well, my dear, what is it that you have to say to me?" "Please, sir," she replied, "He hath persuaded and enabled me to embrace Jesus Christ, freely offered to me in the Gospel." That is faith, according to the definition of a group of theological experts, it is faith according to the experience of a little child. It is to a personal Christ, a Christ who loves and saves, that the child-heart goes out.'

Three more of the volumes which go by the name of 'The Short Course Series' have been published (T. & T. Clark; 2s. net each). First there is a study in the visions of Zechariah by the editor of the series, the Rev. John Adams, B.D. Its title is *The Man among the Myrtles.*

Next there is *The Sevenfold I Am*, by the Rev. Thomas Marjoribanks, B.D. Evelyn Underhill in her new book on *The Mystic Way* speaks of the solemn 'I am' of the Johannine Christ, and calls it 'the dramatic expression of the mystic's certainty.' Mr. Marjoribanks does not write as a mystic or for mystics. In accordance with the purpose of the series he writes as an expositor for preachers.

Thirdly, there is a volume by the Rev. Thomas Whitelaw, D.D., on the names in the Old Testament compounded with Jehovah, as Jehovah-Jîreh. The title he has given his book is *Jehovah-Jesus.*

'Five sermons preached by five bishops of the Methodist Episcopal Church presiding at as many

annual conferences of the Southwest Kansas Conference,' have been published in a single volume, entitled *The Humiliation of Christ* (Eaton & Mains; 50 c. net). The Humiliation of Christ is the title of the first sermon. It is a simple, and in its simplicity most striking, account of how truly Christ was born 'under the law.' The author is Bishop Henry W. Warren. This sermon is appropriately succeeded by one on 'the Making of Jesus Christ.' Under this title Bishop Nuelsen describes the process by which the Church grew out of the humiliation. The making of Jesus is the building of Christ's Church, just as the Acts of the Apostles are the things which Jesus did after He ascended. The sermons are all marked by individuality, evidently the work of strong men; yet all agree in the knowledge of the Lord Jesus Christ.

Messrs. Eaton & Mains have issued a volume of sermons by the Rev. Alpheus B. Austin, D.D., entitled *Linked Lives* ($1 net). They are remarkable sermons. They seem to combine the best features of British and American sermons into one, and are therefore truly after the mind of the universal Christ. There is an absence of provincialism even in their language. Only an occasional spelling betrays the country of their birth. And their topics are fresh. Especially notable are the sermons on 'Factors in Moral Victories' and on 'The Consecration of our Utmost.' The text of the latter is 'Thou shalt love the Lord thy God with all thy heart.'

Under the title of *The Mind of Christ*, the Rev. A. D. Batchelor, A.M., S.T.B., has published an exposition of the Epistle to the Ephesians (Eaton & Mains; 50 c. net). It is such an exposition as may be given in addresses at a prayer meeting. And the author is able to show that such careful exposition and not too much of it at the time, together with sincere modern instances, is able to arrest the attention and increase the attendance at prayer meetings.

Mr. A. H. Tuttle, taking the narrative as we have it, in spite of Colenso and all his kind, has lectured on the Journey of the Israelites through the Wilderness homiletically, and has published his lectures with the title *Egypt to Canaan* (Eaton & Mains; $1.00 net). There is fine homiletical material in the record of that memorable journey, and perhaps our preachers have been unduly afraid of Colenso. This volume has the usual lessons to teach, but it teaches them with unusual force and freshness, by using the incidents of the march as illustration. And truly the themes, however familiar, are great—the Passover, the Manna, the Decalogue, the Tabernacle, and the Death of Moses. Let us add that the book is printed and bound with a fine appreciation of the importance to a book of printing and binding. The book-lover should be considered as well as the book reader.

The work of the Son of God, says Mr. Philip Mauro, is threefold. It is past, as the Apostle of God; it is present, as High Priest in the heavenly Sanctuary, fulfilling the type of the great day of Atonement; and it is future, as King-Priest of the age to come. On these three topics Mr. Mauro is wont to deliver addresses here and there which are eagerly listened to. Now he has written out the addresses and issued them in a volume under the title, *God's Apostle and High Priest* (Morgan & Scott; 2s. net).

Messrs. Morgan & Scott have issued in their 'Golden Treasury' series *The Gift and the Life*, two series of addresses by Theodore Monod, and a new impression of *Foundation Truths of the Gospel* (1s. net each). The latter, it will be remembered, contains a series of papers on the Fall, Sin, the Atonement, and other great doctrines, by recognized evangelical teachers, such as Canon Girdlestone, Mr. Meyer, Mr. M'Intyre, and Bishop Moule.

Another course of lectures has been established. It is called 'The James Sprunt Lectureship.' It is attached to Union Theological Seminary in Virginia. The lectures are to be delivered 'on subjects connected with various departments of Christian Thought and Christian Work.' The first course has been delivered by the Rev. David James Burrell, D.D., LL.D., Pastor of the Marble Collegiate Church, New York. The subject is *The Sermon, its Construction and Delivery* (Revell; 5s. net).

The subject is limited and the book is large. Dr. Burrell has space to handle it thoroughly. And he does handle it thoroughly. There is a

seriousness of spirit and an entrance into detail that of themselves make an impression. And then it is manifest that the author, who thus magnifies his office, has had sufficient experience to know when to warn and when to encourage. No apology is offered for treating the sermon as a thing to be constructed with plan and purpose. Evidently Dr. Burrell has no regard for the man who imagines that he can spin a sermon out of his own unaided brains. Every effort is needed to gather materials, every effort to lay a good foundation in the facts of life, every effort to add point to point of the argument, every effort to carry reason, imagination, feeling, conscience, and will in the final appeal. But perhaps Dr. Burrell is at his best and most earnest when he urges the use of illustrations. He even suggests a variety of sources for them—the Bible, the Parish Round, Travel, History and Biography, Mythology, Science, Art, Personal Experience. For he knows that the indolent preacher betrays his indolence at once by his lack of illustrations.

In the *Sunday School Times* of Philadelphia there has been appearing for some time a series of devotional studies in Genesis, their author being the editor himself, Mr. Charles Gallaudet Trumbull. These studies are now issued in book-form with the title *Messages for the Morning Watch* (Revell; 2s. 6d. net). 'No one,' says Mr. Trumbull, 'who has not tested it for himself can know the enrichment of spending time in the early morning, before entering upon the day's work or even breaking one's fast, alone with God in prayer and in the devotional reading of His Word. This habit of keeping the Morning Watch, as it is called, is undoubtedly being used of God for the complete making over of many lives that have already been committed into the keeping of His Son.'

The notes are short, usually expressing a single thought. That thought is always worthy and sometimes striking.

A small volume of short sermons is *Fruits of the Spirit*, by the Rev. John H. Bedford (Stockwell; 1s. net). The sermons seem to be published for the use of the preacher; and they do contain much pointed suggestion. But why are so many of the paragraphs no longer than a single sentence?

'I have been studying somewhat of late this word "compassion." It is one of the deepest and most significant words we find in all the Gospels. It is used by Matthew, Mark, and Luke. It is used of four persons—the Good Samaritan; the master of the debtor; the father of the prodigal; and it is used of Jesus. It is used of Jesus on four occasions. It is used of Him in connexion with the leper; it is used of Him in connexion with the blind man; it is used of Him in connexion with the Widow of Nain; it is used of Him in connexion with the multitude. It is used of Jesus in connexion with the multitude three times, when He saw the multitude sick; when He saw the multitude tired and weary; when He saw the multitude hungry and faint. It is one of the strongest words in all our language—literally it means "to move toward with an outstretched hand." It is therefore a stronger word than love, because it is love in action, love expressing itself in service.'

This is merely an occasional aside in one of Dr. Len G. Broughton's sermons in a volume entitled *The Prodigal and Others* (Meyer; 2s. 6d. net). There are many such asides in the book. For the force of Mr. Broughton's preaching is not in arguments, but in unexpectedness.

Virginibus Puerisque.

Mr. Allenson has published a small volume of children's addresses by the Rev. R. C. Gillie, M.A. Its title is, *What I said to the Children* (1s. net). The addresses are very short and very easily remembered. Here is one of them.

Where does your Heart live?

Where do you keep your heart? In my breast, you answer. Of course it is, but I am thinking of your heart in another sense. Your heart is what you love with, just as your mind is what you think with. Your heart is the most important part of you because your loves are the most important part of your life. So I say again, Where does your heart stay? People's hearts can be found in very curious places.

George MacDonald tells a wonderful fairy story of a giant whose heart of flesh lived outside his body, and had to live there. The giant was very big and very strong, a mountain of a man, but he was always uneasy for fear that someone would come upon his heart where he had hidden it. If

his heart was pinched, it hurt him, and if it could be stabbed, he would be killed. Much trouble he took to leave it in safety. Sometimes he left it in his wife's keeping, the proper place, but he would come hurrying back, afraid that she had forgotten to watch over it. Sometimes he placed it in a very ordinary place where people would not think of looking for it. Then he would be seized with fear lest it should be thrown away as of no account. Yet again he would hide it among his treasures and fall in a panic lest some robbers should break through while he was away. And in the end one of his prisoners did find it, and, stabbing it, slew the great monster. You see then how important it would be to have your heart of flesh in the right place, if it *could* live outside you. But the heart that we love with *does* live outside us. Where, I wonder?

I declare that some children keep their heart in the sweet-shop. They are constantly thinking of what will taste nice. They are ready to give up almost anything for more good things to eat. Oh, what a place for a heart to stay in. It is always in danger of being trod on and hurt, and so greedy children are always complaining and whining and crying out for more.

Some people keep their hearts in their money-chests, that is to say, in the Bank cellars where their money stays. How do I know? Because if they lose their money they are heart-broken. Clearly the people who took away their money, unintentionally broke their heart when they broke into their money-chest.

Some people put their heart in their wife's or in their mother's hands. How do I know? The faintest reproach from mother or wife hurts far more than the loud rebuke of another person, for if anyone is holding your heart, the faintest twitch of their fingers hurts more than a heavy blow on the shoulder. All goes well so long as wife or mother lives; but, alas! if they die, what then? The heart entrusted to these dead fingers is buried too. That is why some people really seem to die when their beloved die. Their heart lies in the grave of their dear dead.

Ah, there is only one perfectly safe and perfectly happy place for your heart. That is the hands of the Lord Jesus. He keeps it safe through loss and gain, through life and death, your own and other people's. And the wonderful thing is that He places it in a mother's and wife's hands, but He holds it too. So we can really say, 'My heart is in my Lord's keeping and in my mother's too.' Then all is well.

Where is *your* heart then? Remember what Jesus said, 'Where your treasure is, there will your heart be also' (Mt 6^{21}).

June.

By the Rev. Robert Harvie, M.A., Earlston.

'I am the rose of Sharon.'—Cant 2^{1}.
'I will come again.'—Jn 14^{2}.

One of the earliest things I can remember is of having been taken to see streets and houses all gay with flags and banners and every kind of decoration. The stones had been taken up at the sides of the roadways, and flag-poles had been erected. At the top of each there was a banner, and, hanging between the poles, stretching across the streets, were great strings of evergreens. The whole scene was very bright, and though I've seen the same kind of thing since, yet I have never forgotten that first time I saw it, and how wonderful it all appeared.

The reason why it was all done was very simple. The Queen was coming to visit the city, and the people wanted her to see everything at its best.

The same thing is happening round about us in these days. This is the month of June, and June is the time of the rose. The trees are looking very beautiful, clothed in their most gorgeous garments of leaves. About this time we see the gardens and woods and hedges all gay with flowers, rich with beautiful colours, and fragrant with delightful scents. In fact, it looks as if, in the outside world, preparations were being made just like what I told you I once saw. And that is quite true. The same thing *is* happening. The Queen is coming. June is the month of the rose, and the rose is the Queen of the flowers.

Now let us come to the first of our texts. Perhaps you have heard that Sharon is a long stretch of land, which is very beautiful. It is covered with brightly coloured flowers, far more in number that any one could hope to count; and Jesus is called the Rose of Sharon.

There are two things in particular we admire about the rose. Whatever be its colour, it is always beautiful, and we could hardly help liking the rose on account of its sweet smell.

An old story says that when Adam and Eve were

in the garden of Eden, Eve stooped down to kiss one of God's beautiful flowers. It was a white rose, and after she had kissed it, red roses grew on that bush—red, the colour of her lips. But when they sinned, and were put out of the garden, roses were among the things they lost and saw no more. Then the story tells that once, after Jesus had been on the earth, there was a young girl—a Jewess—who loved Him and gave Him her heart. None of the people about her loved Him, and they were cruel enough to say that if she did not cease to love Him, she would be put to death. She refused, and they actually tied her to a post and were about to burn her. But they were disappointed, for instead of flames, there came up about her red and white roses which had never been seen since they were lost in Eden.

Well, that is the story, and even if it is not all true you can see what it means. When we sin against God, a great deal of the beauty and the sweetness goes out of our life, and it only comes back when we begin to love Christ and try to please Him, and are willing even to suffer to show that our love for Him is real.

God put men and women into the world. Their lives were once fresh and fair and sweet, but they sinned against God, and all that was lost. It came back into the world only when Jesus came. That is why He is called the Rose of Sharon.

Now you have read how Jesus was taken from the world into heaven, but in our second text He says, 'I will come again.' When He comes we shall want to be ready to give Him a royal welcome, and make every preparation to receive Him. I want just to give you one word of warning about His coming, and it is in the form of a story.

Away out in the Pacific Ocean there is an island where there were a great number of people suffering from a terrible disease called leprosy. It made them not very pleasant to look at, yet they could not be cured. Once the Queen of the Islands was to visit this place, and was to speak a few kind words to these people. All the lepers were dressed in their finest clothes, and the place was decorated with banners and arches of flowers. Yet, in spite of all that, the Queen saw how miserable the people were, and how terrible was this disease they had—and when the time came for her to make her speech, she burst into tears and could not say a single word.

You see what the story means for us? Jesus has promised He is coming back to us. I wonder what He will find when He does come? What He thinks of is not the clothes we wear, nor the things we do when we know others see us. He can see right past all that, into our hearts, and He is never deceived. He is only vexed if our hearts are not pure and clean.

The best way to get ready to receive Him when He comes again, is to ask God to cleanse our hearts, to give us hearts full of love for Jesus. He will then come and abide with us. If you do that now, you will remember June as the month of the rose, for Jesus is the Rose of Sharon.

Cura Curarum.

By the Rev. A. F. Taylor, M.A., St. Cyrus.

'There is a temptation to devote ourselves to a variety of pursuits, other than those which properly belong to us, to such an extent as to obscure our character and weaken our influence as spiritual leaders. . . . We sometimes attempt to do too many things even of the kind that may be rightly included in our sphere.'—Robinson's *Personal Life of the Clergy*.

'For the average man the attempt to do too much is more likely than not to lead to serious failure.'—*Idem*.

'The priest and pastor has sometimes been merged and lost in the social leader and political reformer, or, more disastrous yet, he has descended to a level at which he has been regarded as little more than a successful provider of popular amusements.'—*Idem*.

'There were political oppressions to be remedied, there were social unrighteousness and iniquity to be condemned, but Jesus does not fling Himself into these social issues of the time. He moves through them with a strange tranquillity, not as one who is indifferent to them, but as one whose eye is fixed on an end in which these social problems will find their own solution.'—Prof. Peabody.

'Many a parish would be greatly a gainer if its clergy were less ready and indeed eager to do everything themselves. . . . There is such a thing as the sacred principle of delegation.'—Robinson's *Personal Life of the Clergy*.

'Limit your work that you may extend your influence. It is quality, not quantity, that tells. The work done by the worker in a healthful condition of mind and spirit, calmed and sustained by the consciousness of the divine approval and guidance, and which inevitably disappears in an atmosphere of hurry and bustle, is the work that is really fruitful of results that remain.'—*Idem.*

'In all the professions a man's first duty now is to renounce the ambition of becoming distinguished for activity; the temptation chiefly to be avoided is that of undertaking more than he can do in first-rate style. The quality of work must be improved, and to that end, if necessary, the quantity reduced. A higher, calmer sort of activity must be arrived at —economy in energy, expenditure without waste, zeal without haste.'—*Idem.*

'I beseech you not to waste in a few spasmodic efforts the strength and usefulness of years. I beseech you to regard the care of your health. . . . But within this limit work with life, with courage, with strength of purpose, with unfaltering faith in God.'—W. E. Channing—An Ordination Address.

'To seize the universal in the particular is the great heart of wisdom, and this is especially important to one who has to live amidst details.'—W. E. Channing—An Ordination Address.

'What is the secret of happiness? There is, I think, only one answer. The secret of happiness is self-surrender. Not self-extinction, for there can be no happiness in a mere negation. Not self-repression, for that is a difficult and painful process. No! but the consecration of our faculties in some congenial impersonal object, patriotic, social, religious, or artistic, which enriches our personality by making it typical of and continuous with something of permanent interest, human or divine, or both, and at the same time purges it of the poison of Egotism. The rivulet brawls and foams and frets so long as it is only a rivulet; it finds calm and clearness when it is merged in the wide brimming river. So with the soul of man when it merges itself in some great idea; with this difference, that in so doing it does not lose but find itself—as the greatest of teachers taught us long ago.'—'W. P.' in *Glasgow Herald*, October 19, 1912.

Apollinaris of Laodicea.

By the Rev. Dawson Walker, M.A., D.D., Professor of Biblical Exegesis in the University of Durham.

II.

What was the distinctive teaching of Apollinaris, and how did it originate? Let us recall the general situation in a few words. The teaching of Arius had called into question the Divinity of Christ. In attempting to meet the very real difficulty: 'How can God be One and yet Christ also be God?' he had given an answer which in fact surrendered the Godhead of Christ. Arius had been the pupil of Lucian of Antioch, and, like him, seems to have combined the adoptianist theory of Paul of Samosata, with the Logos doctrine of the Eastern Church, and so arrived at the conception of a created but pre-existent Logos. All the energies of Athanasius and of those who supported him—amongst them Apollinaris—were directed to the establishment of the Homoousion —the absolute Godhead of Christ. On this point, so far as the Catholic Church was concerned, the victory was won. Harnack, no very sympathetic critic of Athanasius, tells us that it was he 'who first arrived at the *contradictio in adjecto* in the full sense of the phrase';[1] which is Harnack's way of saying that under the leadership of Athanasius the Church was committed to the view that the man Jesus Christ is 'Very God of Very God." The Christian Church, with Judaism on the one side and the Gentile world on the other, was compelled to formulate its idea of God. The result, achieved by a process of scriptural exegesis, per-

[1] *History of Dogma*, vol. iv. p. 46.

sonal spiritual experience, and speculative reflection, was the Christian doctrine of the Trinity—in the development and maintenance of which Apollinaris himself took a considerable part.

But, once the divinity of Christ had been vindicated, a further problem was bound to arise. If He was indeed the God-Man, in what way was the co-existence of Godhead and manhood in Him to be expressed? What was the mode of their inter-relation? Was the Logos, the Divine in Christ, merely joined with humanity, or absolutely transformed into it? Or, in becoming Man, had He transformed the human into the Divine; or, in deifying the human had He left its distinctive nature intact? Or, had He really not deified it at all, but merely associated it with the Godhead? Furthermore, how, from this point of view, were the statements about our Lord in the Gospels to be interpreted? Was it merely the flesh, the man, that was born of the Virgin Mary, or was the Logos born of her, together with the flesh? Who is it who suffers, who hungers, who thirsts? Is it man only—or the God-man? Who is it—on the other hand, who heals the sick, controls the forces of nature, forgives sins? Is it God only—or the God-man?[1] The demands both of scriptural exegesis and of philosophic reflection were insistent on these points. Is the Christ, for whom the faith and the hope of humanity are claimed as its Lord and its Redeemer, really two persons? Or, if He be one, how is the unity to be conceived and expressed?

This, or something like it, was the problem, of which Apollinaris propounded a solution. From what point and along what lines did he approach it? He approached it in the first instance as the sworn foe of Arianism and the determined upholder of the orthodox Nicene Faith. It was an element in the Arian conception of Christ, the Logos, that He was capable of change like other created beings (τρεπτὸς φύσει ὡς τὰ κτίσματα). They laid emphasis on the freedom of choice (τὸ τρεπτόν) of the Logos. They held that He was subject to growth and development, and that in every case wherein He chose the good it was the free act of a will that might conceivably have chosen otherwise. It was this mutability, this freedom of choice, in Christ which seemed to Apollinaris a wrong and indefensible conception. Two aspects in particular were open to objection.

[1] Cf. Harnack, *u.s.* p. 142.

It seemed, in the first place, to follow from this hypothesis of freedom, that 'the redemption effected by Christ was only the work of a finite being who made Himself redeemer by His own free act,'[2] and therefore was not really a redemption effected for the human race, so much as an example to it how it might redeem itself. As Harnack well expresses it: 'Everything that Christ had done for us, God must have done, otherwise it has no saving power. Everything that He did must be perfect, else it avails us nothing.'[3] Zeal for the absolute divinity of Christ was here the nerve of the Apollinarian argument.

But, secondly, there was this further important aspect of the matter. So far as we are conversant with humanity, where there is freedom of choice there is, as a matter of fact, sin. No soul that is really human is wholly free from sin. Man's νοῦς, his intellect, is not only the organ of his free choice, it is the seat of his sinful instincts. And therefore in surrendering the changelessness of Christ we have surrendered His sinlessness as well.

And these two things, the changelessness and the sinlessness of Christ, in other words His absolute divinity, must, according to Apollinaris, be fully safeguarded if the effectiveness of His redeeming work was to be maintained. Christ was certainly, and admittedly, Man. It must in some comprehensible and convincing way be shown that He was also God. The Divine nature and the human must be shewn to co-exist in Him.

But here a further difficulty emerged. To Apollinaris a complete 'nature' was, in effect, neither more nor less than a 'person.' We have to observe carefully the confusion in terminology here involved; for it pervaded much of the subsequent thinking. The union of a complete Divine nature with a complete human nature was tantamount to the union of a Divine person with a human person. Such a twofold personality could not be acquiesced in as a final solution of the Christological problem. The Christian thinker who would understand Christ aright must devise some method of transcending it.

We have seen what the general conditions of the problem were. We have also seen how through the exigencies of Arian controversy it forced itself upon Apollinaris. Let us now try to follow a little

[2] Dorner, *u.s.* p. 360.

[3] Harnack, *u.s.* p. 152.

more closely the track of thought along which he moved to the solution which he propounded.

Up to a certain point and on certain fundamental propositions he agreed with his opponents. With them he held it as axiomatic that two perfect things can never be combined in a unity; *δύο τέλεια ἓν γενέσθαι οὐ δύναται.* A perfect God and a perfect man can never make a uniform being. If a perfect God had been joined to a perfect Man, there would have been two, one Son of God by nature, the other by adoption. The combination of two wholes into one whole was unthinkable. It was the stultification of any idea of unity at all, and must at all costs be rejected. In this general attitude we trace the Antiochene tradition that had come from Paul of Samosata who was driven to conclude, as the result of it, that Christ was *ἄνθρωπος ἔνθεος*, a 'deified man.'

But Apollinaris, while accepting the general premisses, would by no means draw the same conclusion. His grasp on the Nicene Faith was too strong to permit that. To be absolutely human meant, for him, to be both free in choice and sinful in disposition. And humanity, so construed, could not be predicated of Christ. There was not only a metaphysical impossibility, but an ethical incongruity. To Apollinaris it seemed that to attribute perfect humanity to Christ was *ipso facto* to make Him imperfect. And so he arrived at the proposition that Christ is perfect with Divine perfection and not with human perfection.

He could not, then, accept the Antiochene definition of unity as formulated by Paul of Samosata and the Lucianists. What was his own? It is not difficult to see the line on which his thought must move. If Divinity and humanity cannot combine as two absolute wholes; if the Divine is certainly absolute and unmodified: then such modification as is necessary in order to make alliance with the Divine possible must take place in the sphere of the human.

Now, in order to understand his teaching on the point, we must here recall his view as to the constituent elements in human personality. He seems at first to have conceived that the constituent elements were twofold—soul and body. Later he modified this, and adapted the view, popularized by Plato, and appearing in the Pauline Epistles, that our personality is essentially threefold: body, soul, and spirit; the soul being the animal or irrational life, in contrast with the higher controlling, self-determining element of spirit or rational life.

Now for Apollinaris this third highest element, the rational soul or spirit, was the distinctive determining element in human personality. Here lay the seat of self-determination, and so of personal distinction; here too lay that power of choosing which as a matter of fact involved the possibility of evil choice. Here too, in humanity as known to us, lay not merely the possibility but the actuality of evil. Our rational soul, he said, is under condemnation. Where there is full or complete humanity there is sin. If Christ assumed human attributes in their entirety, He must have assumed human reasoning powers (*λογισμοί*), and it is impossible for these to be free from inherent sin.

If, then, the *νοῦς* or *πνεῦμα* is necessarily the seat of sin, it cannot as such find a place in the perfect being of Christ. Something that is free from variability and liability to sin must take its place. That something is found in the Divine Logos Himself. At the Incarnation the Logos took to Himself an 'animal' soul and a human body, Himself taking the place of the 'rational soul'; in this way eliminating the element of mutability and possible sin. The Logos was a prevailing principle of holiness, supplying the place of that *νοῦς* which in Adam had fallen under the dominion of the flesh. In this way it seemed to Apollinaris that the sinlessness of Christ was secured, because the possibility of moral evil appeared to be effectually excluded from His human nature.

And not only so, but the desiderated unity of His Person was secured as well. The Logos could not combine with a rational human soul, because there would then be two self-determining centres, and so two wills, involving a permanent and unthinkable antithesis. But if the Logos did not combine with the 'rational soul,' but *supplanted* it, then you arrive at the sought-for unity. You have *one* centre of self-determination, one controlling principle and power, the Logos Himself, representing the perfect life and perfect will of God. In this sense, and in this way, 'the Word became flesh.' And the result of the Incarnation was not the union of two 'natures,' but a new and resultant one God made flesh (*θεὸς σαρκωθείς*). 'Neither man wholly, nor God wholly, but a mingling of God and man.' Or, in the phrase

originated by Apollinaris, and afterwards to become so famous, 'one incarnate nature of the God Word.' It is true that this idea of a new Divine nature as a result of 'mixing' seems to conflict with what was said above about the Divine remaining 'intact.' But it is only in appearance. The Divine element, the Logos, is there fully present, completely filling and animating the human elements with the higher life of God. It is the humanity that has suffered modification and alteration.

One criticism of this teaching is not far to seek, and may be expressed at once. It is that the Person of Christ as conceived by Apollinaris is open, so far as the human element in it is concerned, to the charge of unreality. If a human being consists essentially of spirit, soul and body, then a being who consists of Logos, soul and body, cannot in any real sense be called human. This criticism is to be emphasized partly because of its element of truth, and partly because the anticipation of it by Apollinaris gives the occasion for what is perhaps the grandest, most profound and most attractive element in his whole doctrinal position.

He finds the basis for it in certain well-known passages of New Testament Scripture. This is in entire harmony with his general practice; for he was above all an exact and careful exponent of the Bible. There is the familiar Pauline passage in which Christ is set forth as the second, the spiritual Adam.[1] There is the further Pauline passage in which we are told that this 'second man is from heaven.'[2] There is St. John's reference to 'the Son of Man which is in heaven.'[3] There is, again, the Pauline conception of Christ as the one Mediator between God and Man.[4] From a combination of the ideas here set forth, Apollinaris deduced the conception that the Logos, Who in Christ took the place of the rational soul, so far from being alien to humanity, was in reality its truest expression. The Logos, in other words, is not only the image of God, but He is also, from all eternity, the archetype of mankind. The Logos was from eternity destined to become incarnate—had in Himself from all eternity the 'potency' of, the capacity for, the Incarnation. Which may almost be expressed by saying that there has always, from all eternity, been something of the human in the Godhead. And from this point of view the conception becomes intelligible that, so far from humanity in the Person of Christ being unreal or incomplete, it is in Him for the first time that it finds real and complete expression. If the Logos was Himself the very truth of human nature, if He is more truly human than any individual of the species; if, so far from being foreign to, He constitutes rather the perfection of the humanity; if it was only when the Word became flesh that humanity reached its Divinely predestined goal, and our fallen nature was restored to its archetypal sinlessness—then indeed all charges of unreality, all suggestions of a mutilated humanity, fall completely to the ground.

It may fairly be questioned whether in the lifetime of Apollinaris, or ever since, this sublime and thoroughly scriptural conception has ever been treated with adequate justice and comprehension. It has been said, and not without reason, that it was a conception 'to which the Church of that time was not fitted to do justice.'[5] It has also been said—with equal reason—that 'the recognition of the natural affinity existing between the human soul and God might have smoothed the way to a really satisfactory doctrine of the Person of Christ.'[6]

This, then, in a meagre, but I hope, intelligible outline, is the contribution of Apollinaris to the solution of the Christological problem. He wished to safeguard in the most absolute way two great truths: the Divinity of our Lord and the unity of His Person. And it will be readily admitted that in the solution which he offered, those two truths are unquestionably maintained intact; for him the one Christ was very God incarnate. It remains now to be seen whether his view of the Person of Christ did full and adequate justice to the humanity. Could the view that Christ, with Logos, soul and body, was more really and truly human than any other man, stand the test of full and exhaustive examination?

The answer of the Catholic Church, indicated first in the writings of various theologians, and finally expressed in conciliar enactment, was that the teaching of Apollinaris could not be accepted as a finally acceptable statement of the truth. What, then, were the reasons for which it was found to be inadequate?

It is interesting to observe that one great principle

[1] Ro 5^{12-19}. [2] 1 Co 15^{47}.
[3] Jn 3^{13}. [4] 1 Ti 2^{5}.
[5] Orr, *Progress of Dogma*, p. 180.
[6] Bethune-Baker, *u.s.* p. 244.

which had animated Apollinaris in his construction of the Person of Christ formed the very nerve and motive power of the refusal to accept it. And that was the intense desire to maintain the reality and the effectiveness of Christ's work as Redeemer. In maintaining this he had rightly shewn that if the work of redemption is to be truly accomplished, it must be God's work; it must contain the flawlessness, the perfection which God alone can supply. Apart from this, it might be, at best, a worthy example; it could not be effective redemption. In reply to him, it was maintained that the rational soul, the spirit, is the most important, the most distinctive element (*τὸ κυριώτατον*) in our human nature. It is the very seat of our personality where our need for redemption is greatest. And therefore, that if Christ had not, in the sense that we have, a human soul, it put Him at once in a sphere remote from us, and placed him out of all effective relation to us. He could not be our Redeemer; He could not even be our example. Because, in the last analysis, He was not really human at all (*οὐχ ὁμοούσιος τῷ ἀνθρώπῳ κατὰ τὸ κυριώτατον*).

There was also the further point, to which allusion has been made, that it was precisely this part or element in our personality which is the seat of sin. The spirit, as well as the soul and body, must be the object of redeeming and restoring work. And, according to the thesis of Apollinaris, it was precisely the element wherein the need for redemption was greatest that had *not* been assumed by Christ. And, as Gregory Nazianzen said, 'what has not been assumed has not been saved.' If Christ's humanity was but partial, then His redemption was incomplete.

It was difficult also for the theory of Apollinaris to evade the charge of being really docetic in its character. It did introduce an element of unreality. To the plain man, at any rate, it meant, that while Christ *seemed* to be man He was not really so. If 'the Godhead without constraint swayed the manhood'; if Christ had really no human will to be surrendered voluntarily to the Father's will, then there could neither be growth nor probation in His earthly experience. On this assumption what intelligible meaning could be given to the words: 'Jesus advanced in wisdom and stature, and in favour with God and men';[1] 'in all points tempted like as we are, yet without sin'?[2] It was on these, and other kindred passages, that the School of Antioch laid emphasis, in its strenuous maintenance of the fulness and reality of our Lord's humanity. The reality of Christ's human nature, it was felt, would be undermined and destroyed if the theory of Apollinaris should be carried out to its only logical issue.

So his teaching on the Person of our Lord was rejected and condemned. The Western Church rejected it in 377 A.D. and 378 A.D. in Synods held at Rome. It was rejected by the Second General Council of 381 A.D. In 375 A.D. he appears to have withdrawn from the Church, and his followers were formed into a separate communion. Between 388 A.D. and 428 A.D. various Imperial edicts were issued prohibiting their assemblage for worship, and they appear ultimately either to have rejoined the Catholic Church or to have swelled the ranks of the Monophysites.

What, then, are we to say of the work of Apollinaris and of the criticism to which his Christological teaching has been subjected? Much of his work, as we have already seen, was a contribution, valued by all, to the constructive process of Christian doctrine. He took a leading part in the defence of the Nicene Creed against the Arians; he largely helped in establishing the doctrine of the Godhead of the Holy Spirit. In fact, he assisted in no slight measure, in the formulation of the Christian doctrine of the Trinity. To have done as much as this was to render a great service to the thought of Christendom. But he was one of the first to see that this statement of the Christian doctrine of God, compelled the Church to formulate as well its doctrine of the Person of Christ. How was personality related to nature? Did the conjunction of Divinity and humanity in Christ mean that in Him a Divine person was united to a human person? On this great issue the teaching of Apollinaris was in harmony with the ultimate verdict of the Church. He rejected the idea that the humanity of Christ was 'personal' and so preserved the oneness of His Person. He was also at one with teaching subsequently accepted as Catholic, in finding the centre of Christ's personality in the Logos. The Word became flesh; God became man. The God Who became man was personal, the manhood which He took was impersonal. To speak of this here is to anticipate further stages of theological reflexion. It is only

[1] Lk 2^{52}.

[2] He 4^{15}.

mentioned now to shew the wide extent of the agreement between Apollinaris and the views which afterwards were held as orthodox. Finally, it must not be forgotten that he was the author of the formula, 'One incarnate nature of the God-Word,' so emphasized by Cyril of Alexandria in his vindication against the Nestorians of the unity of the Person of Christ.

And what of the criticism upon his work? He attempted to define the manner of the union between the Godhead and the manhood in the Person of Christ. And if this attempt be written down a failure, it may at any rate be conceded that it was a splendid failure. And further, where he failed no other man has yet succeeded. No one of the opponents of Apollinaris was able to express the union in any satisfactory manner. And it may fairly be questioned whether his sublime conception of the eternal humanity of the Logos, in virtue of which Christ was not imperfect, but the first perfect man, has ever yet received its full measure of justice. If once it were admitted it destroyed the force of the criticism, that the Apollinarian theory destroyed the perfection of Christ's humanity.

This, at any rate,—the charge that his view impaired the perfection of Christ's humanity—was the ground on which the Church declined the teaching of Apollinaris. And in maintaining, in this decided way, the thought of the perfect humanity of Christ, the Church, as Harnack frankly admits, did an inestimable service to later generations. For the aim of the Church, throughout all this period of intricate and complicated controversy, was not to furnish an exhaustive definition of the Person of Christ, not to provide a *rationale* of the Incarnation, but to maintain the absolute integrity of the fact of Christ as presented in the pages of Scripture; to maintain it intact in the face of the theories and speculations which professed to explain it, but really mutilated it in various ways. The mystery of Christ's Person was a challenge to the thought of the Early Church, as it is to our thought to-day. We may recognize and appreciate the consummate ability of an attempt such as that of Apollinaris to penetrate to the heart of the mystery and unfold its inner meaning. But we may thank God that the Church would accept no teaching, which even had the appearance of detracting from the Scripture presentment of Christ as perfect God and perfect Man. She could do no better service to succeeding ages than to hand down to them that Scripture presentment—unexplained perhaps, but intact in all its fulness. And we shall be wise in imitating the example which she set. Speculation is still occupied with Christ, and theories of His Person are submitted for an acceptance. For any help they give we may be grateful; but the Christ of Whom they speak, Whom we revere and worship, must be transmitted by us in all His fulness to the generations yet to come.

Literature.

IMMORTALITY.

The University of St. Andrews invited Dr. J. G. Frazer to deliver the Gifford Lectures there in the session of 1911–12. He accepted the invitation, and lectured on *The Belief in Immortality*. The volume containing the lectures, together with twelve lectures on 'The Fear and Worship of the Dead,' delivered at Cambridge and repeated at St. Andrews, has been published by Messrs. Macmillan (10s. net). This volume, which is to be followed by another on the subject, contains an account of the belief in Immortality among the Aborigines of Australia, the Torres Straits Islands, New Guinea, and Melanesia.

Is the subject attractive? It does not matter what the subject is; in Dr. Frazer's hands every subject is attractive and absorbing. No doubt the day is come when everything belonging to religion, whether civilized or uncivilized, is of interest. And the ideas and practices of the Australian aborigines touching survival after death are sure to find readers in plenty, whoever writes about them. But we must remember that it was Dr. Frazer more than any man who brought that to pass. First his *Golden Bough*, with its amazing wealth of information and its unfailing charm of language, came to tell us how true it is that God has made of one blood all nations to dwell on all the face of the earth; and then it was easy for

other writers and other books to catch our attention. So it would have been a pleasant course of lectures to listen to, and a pleasant book to read, whatever had been the subject.

But the subject is Immortality. It is death and the beyond. It is the perpetually recurring question:

Is this the end? Is this the end?

So anxious are men to find their hopes confirmed that it is something to be told that belief in survival after death is almost universal. We wish to hear Dr. Frazer's very words: 'The question whether our conscious personality survives after death has been answered by almost all races of men in the affirmative. On this point sceptical or agnostic peoples are nearly, if not wholly, unknown. Accordingly if abstract truth could be determined, like the gravest issues of national policy, by a show of hands or a counting of heads, the doctrine of human immortality, or at least of a life after death, would deserve to rank among the most firmly established of truths; for were the question put to the vote of the whole of mankind, there can be no doubt that the ayes would have it by an overwhelming majority.'

But there are more important things in this volume than that, important as the belief in immortality is. There are stories of man's inhumanity to man—or woman—in this life, an inhumanity which is due to some sort of belief in a life to come, that move us more deeply. In Fiji 'wives were often strangled, or buried alive, at the funeral of their husbands, and generally at their own instance. Such scenes were frequently witnessed by white residents in the old days. On one occasion a Mr. David Whippy drove away the murderers, rescued the woman, and carried her to his own house, where she was resuscitated. But, far from feeling grateful for her preservation, she loaded him with reproaches and ever afterwards manifested the most deadly hatred towards him. "That women should desire to accompany their husbands in death, is by no means strange when it is considered that it is one of the articles of their belief, that in this way alone can they reach the realms of bliss, and she who meets her death with the greatest devotedness, will become the favourite wife in the abode of spirits. The sacrifice is not, however, always voluntary; but, when a woman refuses to be strangled, her relations often compel her to submit. This they do from interested motives; for, by her death, her connections become entitled to the property of her husband. Even a delay is made a matter of reproach. Thus, at the funeral of the late king Ulivou, which was witnessed by Mr. Cargill, his five wives and a daughter were strangled. The principal wife delayed the ceremony, by taking leave of those around her; whereupon Tanoa, the present king, chid her. The victim was his own aunt, and he assisted in putting the rope around her neck, and strangling her, a service he is said to have rendered on a former occasion to his own mother." In the case of men who were drowned at sea or killed and eaten by enemies in war, their wives were sacrificed in the usual way. Thus when Ra Mbithi, the pride of Somosomo, was lost at sea, seventeen of his wives were destroyed; and after the news of a massacre of the Namena people at Viwa in 1839, eighty women were strangled to accompany the spirits of their murdered husbands.

'The bodies of women who were put to death for this purpose were regularly laid at the bottom of the grave to serve as a cushion for the dead husband to lie upon; in this capacity they were called grass (*thotho*), being compared to the dried grass which in Fijian houses used to be thickly strewn on the floors and covered with mats. On this point, however, a nice distinction was observed. While wives were commonly sacrificed at the death of their husbands, in order to be spread like grass in their graves, it does not transpire that husbands were ever sacrificed at the death of their wives for the sake of serving as grass to their dead spouses in the grave. The great truth that all flesh is grass appears to have been understood by the Fijians as applicable chiefly to the flesh of women. Sometimes a man's mother was strangled as well as his wives. Thus Ngavindi, a young chief of Lasakau, was laid in the grave with a wife at his side, his mother at his feet, and a servant not far off.'

SCHLEIERMACHER.

The study of Schleiermacher is the natural entrance into the knowledge of modern theology. It is a pity that Schleiermacher is so difficult to study, for nothing can take the place of his own writings. But the excessive difficulty being undeniable, a difficulty which is due partly to the

progress of his thinking and partly to the badness of his style, it is right and proper to begin with some introduction. And it is not possible to begin with a better introduction than that which simply goes by the title of *Schleiermacher* and has been written by the Rev. W. B. Selbie, M.A., D.D., Principal of Mansfield College, Oxford (Chapman & Hall; 7s. 6d. net).

Dr. Selbie is not difficult. He has an easy control of the English language, and he has studied Schleiermacher long enough to know what can be known and clearly expressed in his writings. The book is an exposition of these writings. There is a short sketch of the theologian's life to begin with. Then comes the exposition. It is not an exposition of each separate work. That would have had its advantages, and the plan must have occurred to Dr. Selbie as a tempting one, with so manifestly progressive a thinker as Schleiermacher. But we are glad that he set it aside. His method is to take theology in its parts or doctrines and tell us what Schleiermacher had to say on each doctrine.

The most difficult matter to manage successfully is Schleiermacher's approach to pantheism. Dr. Selbie states the evidence for and against. He does not acquit the theologian of the charge of being a pantheist; but he shows clearly enough that his pantheism did not seriously, and certainly did not fundamentally, affect his theology or any doctrine of it.

No one need be surprised to find that Principal Selbie gives Schleiermacher an influential place in the development of modern theology. For, however it has come about, it is just those things which Schleiermacher laid emphasis on that have proved most attractive to the modern mind and most capable of scientific expansion. Thus, the tendency to emphasize the experimental side of religion is, as Dr. Selbie says, a feature of present-day theology, and it is to Schleiermacher that we owe the first impulse towards it.

LUTHER.

It is a strange but evidently an irresistible fascination that Luther possesses for the Roman Catholic. Several Lives of Luther or extensive articles on him by Roman Catholics have appeared of late; and here is another biography, an immense biography by Professor Hartmann Grisar, S.J., of Innsbruck, in two handsome volumes, though as yet only the first volume has been issued (Kegan Paul; 12s. net).

Professor Grisar is hard on Luther. Perhaps no Roman Catholic can help it. But it is significant that he is hard on the anti-Lutherans also. He attributes bad temper and other serious infirmities to Luther, but he attributes bad lives and yet more serious sins to Luther's enemies. He shows us, indeed, though not deliberately, that some reformation of religion was both imperative and inevitable. And he gives no sufficient reason for doubting that it should have come by the hand of Luther.

In the life of Luther there are many things that are doubtful and disputed. On most of them Professor Grisar takes the side that is least creditable to the Reformer. But he is far from being overwhelmed with prejudice. He really investigates, uses good authorities, and gives reasons for his judgments.

Perhaps we cannot do better than quote the account which Dr. Grisar gives of the Scala Santa incident in Rome.

'He came to the so-called Scala Santa at the Lateran, and saw the Faithful, from motives of penance, ascending the holy steps on their knees. He turned away from this touching popular veneration of the sufferings of the Redeemer, and preferred not to follow the example of the other pilgrims. An account given by his son Paul in 1582 says that he then quoted the Bible verse: "The just man liveth by faith." If it be a fact that he made use of these words, which were to assume so great importance and to be so sadly misinterpreted in his subsequent theology, it was certainly not in their later sense. In reality we have here in all probability an instance of a later opinion being gratuitously anticipated, for Luther himself declares that he discovered his gospel only after he had taken his Doctor's degree, and this we shall show abundantly further on. Older Protestant writers have frequently represented the scene at the steps of the Lateran in unhistorical colours, owing to their desire to furnish a graphic historical beginning of the change in Luther's mind. Mylius of Jena was one of the first to do this. Mylius, in 1595, quite falsely asserts that Luther had already commented on the Epistle to the Romans previous to his journey to Rome, and adds that he had already then noted the later interpretation of the Bible text in question. It is

true that his son Paul, where he speaks of Luther's exclamation as having been communicated to him by his father, expressly states that "he had *then*, through the spirit of Jesus, come to the knowledge of the truth of the holy gospel." But Köstlin's Biography of Luther rightly denies this, and describes it as an "exaggeration"—"error" would have been better—for the assumption to which Luther's friends still cling with such affection, namely, that from the very commencement of his journey to Rome he had been "haunted by the Bible text concerning justification by faith," at a time "when he still was striving to serve God by his own works," must be struck out of history as a mere fiction.'

THE HISTORY OF MAGIC.

Alphonse Louis Constant was born at Paris in 1810, and was the son of a shoemaker, apparently in very poor circumstances. His precocity in childhood seemed to give some promise of future ability; he was brought to the notice of a priest belonging to his parish, and this in its turn led to his gratuitous education at Saint Sulpice, obviously with a view to the priesthood. There his superiors must have recognized sufficient traces of vocation, according to the measures of the particular place and period, for he proceeded to minor orders and subsequently became a deacon. He seems, however, to have conceived strange views on doctrinal subjects, though no particulars are forthcoming, and, being deficient in gifts of silence, the displeasure of authority was marked by various checks, ending finally in his expulsion from the Seminary.

He married Noémy, a girl of sixteen, who became afterwards of some repute as a sculptor, but it was a runaway match, and in the end she left him.

In the year 1851 Alphonse Louis Constant contributed a large volume to the encyclopædic series of Abbé Migne, under the title of *Dictionnaire de Littérature Chrétienne*. He is described therein as *ancien professeur au petit Séminaire de Paris*, and it is to be supposed that his past was unknown at the publishing bureau.

Four years later the voice of the churchman, speaking the characteristic language of the Migne Encyclopædias, was succeeded by the voice of the magus. The *Doctrine of Transcendental Magic* appeared in 1855, the *Ritual* in 1856, and henceforth Alphonse Louis Constant, under the pseudonym of Éliphas Lévi, which has become almost of European celebrity, was known only as an exponent of occult science. It is these works which more especially embody his claims in respect of the alleged science and in respect of his own absolute authority therein.

He was in Paris during the siege which brought the Franco-German War to its disastrous close, and he died in 1875, fortified by the last rites of the Catholic Church.

This is the man whose greatest book, *The History of Magic*, has been translated into English by Mr. Arthur Edward Waite (Rider; 15s. net). 'I have not translated the book,' says Mr. Waite, 'because it is entertaining and brilliant, or because it will afford those who are concerned with Magic in history a serviceable general account. The task has been undertaken still less in the interests of any who may have other—that is to say, occult—reasons for acquaintance with "its procedure, its rites and its mysteries." I have no object in providing unwary and foolish seekers with material of this kind, and it so happens that the present History does not fulfil the promise of its sub-title in these respects, or at least to any extent that they would term practical in their folly. Through all my later literary life I have sought to make it plain, as the result of antecedent years spent in occult research, that the occult sciences—in all their general understanding—are paths of danger when they are not paths of simple make-believe and imposture. The importance of Éliphas Lévi's account at large of the claims, and of their story throughout the centuries, arises from the fact (*a*) that he is the authoritative exponent-in-chief of all the alleged sciences; (*b*) that it is he who, in a sense, restored and placed them, under a new and more attractive vesture, before public notice at the middle period of the nineteenth century; (*c*) that he claimed the very fullest knowledge concerning them, being that of an adept and master; but (*d*) that it follows from his long examination that Magic, as understood not in the streets only but in the houses of research concerning it, has no ground in the truth of things, and is of the region of delusion only. It is for this reason that I have translated his *History of Magic*, as one who reckons a not too gracious task for something which leans toward righteousness, at least in the sense of charity.'

Mr. Waite has not only translated the book, he has added notes to it and he has written a preface. The preface contains the biography of Éliphas Lévi summarized above, together with much curious information about Magic generally and Lévi's ideas regarding it in particular. The notes are as valuable as they are necessary. They are necessary to correct mistakes not a few into which Lévi fell through carelessness, and also mistakes due to ignorance, whether his own or his generation's. And Mr. Waite has so corrected these mistakes as to add materially to the value of the book.

It is a handsome volume of something like 570 pages, and it is illustrated with all the original illustrations together with portraits of its author.

THE NEAR EAST.

Mr. H. R. Hall of the Department of Egyptian and Assyrian Antiquities in the British Museum, is a highly accomplished scholar and he has a covetable command of the English language. His contributions to the *Encyclopædia of Religion and Ethics*, together with his book on the *Oldest Civilization of Greece*, have encouraged us to expect from him the finest literary work. He has just finished and had published *The Ancient History of the Near East* (Methuen; 15s. net).

It is a volume of six hundred large octavo pages, but it is one volume only. To bring within that space the history as it is now known of ancient Greece, Egypt, Babylonia, the Hittites, the Syrians and Israelites, the Assyrian Empire, and the Medes and Persians, is an undertaking that could have been carried out successfully only by a man who had the most complete command of his subject and of himself. No wonder that he regrets that some matters of interest had to be omitted. His readers, however, whether they are the Oxford undergraduates, for whom he writes most immediately, or the wider 'general' readers, who simply want to know, will not regret any omission that has brought the whole history within this compass, especially as such occasional omission has kept the book from being superficial and sketchy, and has left room for colour and for concreteness. Besides, when the undergraduate becomes a graduate and the general reader particular, they will proceed to separate histories of these nations, and they will never forget the debt they owe to Mr. Hall's mastery of that most difficult art, the art of writing a small book on a great subject.

The latest discovery is taken account of, wherever it has been made or by whom, and the adjustment of our knowledge to its demands has been carried out. In order to do this, in order to be quite up to date, Mr. Hall has rewritten certain pages over and over again. And now he publishes because there is a lull in discovery. He has been able at least to get his book out before it is antiquated.

It need never be antiquated. That is to say, if we start with this book as we have it, everything in it being at present the last word of science on its subject, we can ourselves watch the discoveries that are made and add or modify Mr. Hall as we find necessary. The great matter is to get a thorough grasp of the history as a whole, and that great thing has been done for us.

The book is furnished with thirty-three plates and fourteen maps.

ST. PAUL AND JUSTIFICATION.

A book has been published by Messrs. Macmillan with the title of *St. Paul and Justification* (6s. net). It is an exposition of the teaching of St. Paul on Justification in the Epistle to the Galatians and the Epistle to the Romans. Its author is the Ven. Frederick Brooke Westcott, B.D., Archdeacon of Norwich, formerly Fellow of Trinity College, Cambridge.

The manner of Archdeacon Westcott is as different as it could be from that of his father, the Bishop of Durham. He is a scholar, as every line of this book testifies, but he has no confidence in his scholarship. The Bishop was a scholar and knew it. Again, he writes in a free and familiar style and with perfect lucidity, whereas his father was often accused of haziness and always wrote with the sense of a great responsibility. We are not invited to choose between the men. If we were we should prefer to read the Archdeacon.

The Epistles to Galatia and to Rome are expounded verse by verse, always with an eye to their teaching on Justification. The Apostle's language is illustrated with extraordinary felicity. And even when a difficulty remains unravelled we are told that it remains. Then when the exposition is finished a short section gives us a bird's-eye view of the doctrine of each Epistle.

Thus, of Galatians Mr. Westcott says: 'As one peruses the Epistle, it is borne in on the mind that, whatever it may be, it is not a formal treatise. It has all the free discursiveness of a thoroughly natural letter. Great ideas pervade it throughout; but they appear to defy analysis. And one feels (one cannot help feeling) that St. Paul would have been mightily surprised if he could have learned of the dogmatic superstructure to be afterwards upreared on the great ideas thrown out in the course of his eager writing.

'These ideas, on a broad survey, would appear to be chiefly two.

'Granted all would stand well with God, they can only attain their wish by what is called "faith in Christ." This is not very clearly defined, probably primarily because it defies all definition. From this "faith," further, flows a notable consequence, the gift of the Holy Spirit.'

At the end of the exposition of Romans, Archdeacon Westcott says: 'When I was a schoolmaster (and they were very happy days, as all schoolmasters find them) there was no department of my work which pleased me more than the teaching of the New Testament. The "fly in the ointment" was the necessity of examination; for I was very well aware it was almost certain that that test would not be conducted on lines such as I myself approved. The difficulty was this, that it would have been wholly possible, in many cases, for a boy to make half marks *without knowing his text at all*; for a good half of the questions always dealt with "introduction." One had to know—that is, the boys had—not what the Apostle said himself, but what some one else said about him. This I could not believe to be right. For me, the one object was, so far as I could compass it, to make my pupils understand as of infinitely larger importance the Apostle's own pronouncements. The longer one reads St. Paul, the harder one seems to find it to be absolutely sure of his meaning in any section.'

Zones of the Spirit is the title which has been given to the English translation of August Strindberg's *Blau Buch* (Allen; 5s. net). The translation has been done by Mr. Claud Field, M.A., and it is such a translation as makes one forget wholly that it is a translation.

But who is August Strindberg? Mr. Arthur Babillotte tells us this, in the introduction which he has contributed to the volume. He was a Swede. He died last May. 'The demonic element in him, which spurred him on restlessly, made him scale heaven and fathom hell, gave him glimpses of bliss and damnation. He bore the Cain's mark on his brow: A fugitive and a wanderer shalt thou be.'

On March 29, 1897, he began the study of Swedenborg. More and more he seemed to approach Catholicism. The return to Christ was at last complete. All his faith, all his hope, now rested solely on the Crucified, whom he had once demoniacally hated. He now devoted himself entirely to the study of Swedenborg, and wrote the *Blau Buch*.

The *Blau Buch* is a volume of reflexions, about a page each in length. They are often openly Swedenborgian; they are always thankfully Christian; they are acute and astonishing. One of the reflexions had better be quoted as it stands. Let it be 'Affable Men.'

'When I have seen a character-drama, I have always asked myself, "Are men really so simple and transparent?" There is a kind of men about whom one can never be certain. They are so disposed by nature that they adapt themselves to their companions out of pure affability. Such a man once came into my circle; I found him sympathetic, lovable, good-natured. On one occasion I imparted to a third person my opinion of my affable friend. He answered, "You don't know him! He is a malicious man; he has only put on an air of affability with you."

'Then there came a fourth: "He! He is the falsest man in existence!" Finally his wife came: "No! he is neither malicious nor false; he only wants to be on good terms with people."

'At the beginning of our acquaintance (he confessed it himself later on), he had determined to win me by affability, and to preserve my affection by doing everything, or nearly everything, that I wished. He also abstained from contradicting me. During a whole year I never heard him express a view of his own; he only repeated my thoughts. I believed he had no will, no views, not even feelings. He seemed to me to be a mirror in which I was reflected; I never found him, only myself. Then I became tired of him, did not know how to hold myself in, and asked him to do something wrong. Then at last I dis-

covered the man himself. With an unparalleled strength of character, he left wife, child, and home! In order "to save his soul," as he said. "Have you then got a soul?" I asked. "Judge for yourself," he answered, and departed.

'It is dangerous to be affable, and it is dangerous to consider men simple.'

Palmer, in his *Treatise on the Church of Christ*, speaking of the doctrine of the Eucharist, says, 'With the extraordinary latitude allowed in the Church of England to the teaching of the clergy, all possible views from absolute transubstantiation to flat Zwinglianism may be found at the present day.' What was true in 1838 is not less true in 1913. How, then, can the Rev. F. W. Worsley, M.A., B.D., who has undertaken a volume on *The Theology of the Church of England* (Chapman & Hall; 7s. 6d. net), describe the doctrine of the Eucharist? Or the doctrine of Baptism? Or the doctrine of the Church? Or any other doctrine? For it is of the whole round of teaching that Palmer's words were used, and it is of the whole round that they are true still—there is extraordinary latitude allowed to the teaching of the clergy.

Mr. Worsley has resolved to be comprehensive. He describes the extremes of doctrine, he describes the doctrine between the extremes, and leaves criticism alone. His skill is shown in being comprehensive and yet succinct and clear. Occasionally he finds relief in a footnote, in which the fulness of his knowledge and the catholicity of his mind are made manifest together.

Mr. Worsley's own sympathy is perhaps with the broad school. But the broad is not the enemy of the high or the low, only of the narrow.

What the result is of a scientific study of the Sunday School will be found in a book called *For Childhood and Youth* (Clarke & Co.; 1s. 6d. net). The author is Thiselton Mark, D.Lit., B.Sc., Lecturer on Education in the University of Manchester. Three subjects are handled—the organization of the Sunday School, the curriculum, and the teaching. Under teaching there are three divisions—the Bible as a guide to methods of teaching, the use of the Bible in class teaching, and sources of Sunday School power. Under the last subdivision one thing is laid emphasis on beyond all else—that the teaching in the Sunday School must reach the *will* of the scholar.

The first subject that is to be discussed at the Pan-Presbyterian Council in June is the subject of Authority in Religion. For it enters into nearly every Christian doctrine, and profoundly affects Christian life. Now the question of authority falls back sooner or later upon the question of the inspiration of the Bible. For the last authority is Christ, and for Christ—what He said, what He did, what He was, and even what He is—we are dependent on the Scriptures. Even before the subject of authority is directly discussed, it will be necessary to come to some understanding on inspiration.

It is therefore with peculiar pleasure that we can commend a book on the doctrine of inspiration which has been published by the Rev. John Puleston Jones, M.A. (James Clarke & Co.; 3s. 6d. net). Its title is *Until the Day Dawn*, which we fear will suggest eschatology and warn some off who would greatly benefit by the reading of the book. But those who read it will benefit. For the scholarship of the author is reliable, and he has been able to write firmly and yet considerately. In no time he finds himself close to Christ. The chapter on 'Christ the Test of Inspiration' is particularly pleasing. 'Christ,' he says, 'produces conviction in the realm of thought on precisely the same terms on which He wins allegiance in the realm of conduct. In the one case as in the other, the surrender is complete; but it is a willing surrender—the surrender of a rational being.'

There are writers still who use the spelling 'Mahomet' for the name of the prophet. The only spelling that should ever be used is 'Muhammad.' And if a dot is placed below the *h* to show which guttural it is, any one can pronounce it correctly. This is Canon Sell's spelling in his new biography, *The Life of Muḥammad* (Christian Literature Society for India). As the spelling of the name, so the biography is accurate and up to date. Dr. Sell has made Muḥammadanism a lifelong study, and he is studying it still, so that no new interpretation or fact escapes him. Yet with all its learning the biography may be easily and pleasantly read by anybody.

To the series entitled the 'Islam Series,' edited by Canon Sell, the Rev. W. R. W. Gardner, M.A., has contributed *The Doctrine of Man*. By means of this series the Koran and its commentaries are for the first time made accessible and intelligible to the whole world.

Within a volume of 55 small pages Dr. Henry C. Sheldon offers us an interpretation of Eucken's philosophy and a criticism of the theology implied by it. The title is *Rudolf Eucken's Message to our Age* (New York: Eaton & Mains; 35 cents). The interpretation is quite elementary and quite sufficient for the beginner. The criticism is both kindly and acute.

If you would understand what religion means in life, read *Religion and Life* by Professor T. Cuming Hall of Union Theological Seminary, New York (Eaton & Mains; 75 cents net). Professor Hall defines Religion. This is his definition: 'Religion is an inward attitude of reverent relationship to that which is thought of as for the time of supreme moment, resulting in outward expressions, personal and social, that form complexes of rites, beliefs, and customs.'

It is a definition that is purposely vague and general, but it serves to bring Religion and life together, and enable this author to show how great has been the influence of Religion on life from the beginning until now. But is its influence on the wane? Not by any means. In Professor Hall's competent judgment, it is more extensive and also more intensive than ever it was.

At the end of every chapter Dr. Hall gives a list of literature. It shows the control he has of the vast subject. But he has not summarized the literature; he has written out of his own soul's deep conviction.

The Most Beautiful Book ever Written (Eaton & Mains; 75 cents net)—which is that? Renan said it was St. Luke's Gospel. Professor D. A. Hayes of the Garrett Biblical Institute, not agreeing with Renan in much, agrees with him heartily in this, and writes his own book to prove it. He writes first on St. Luke—a brief, bright, and brotherly biography,—and then on St. Luke's Gospel. The Gospel is called the Gospel for the Gentiles, the Gospel of an Educated Man, the Gospel of the Physician, the Gospel of Childhood, the Gospel of Womanhood, the Gospel for the Poor, the Gospel for the Outcasts, and the Gospel of Praise. On each of these topics Professor Hayes says pleasant, warm-hearted things, never forgetting that it is his business to prove that this Gospel is the most beautiful book ever written.

Dr. Agar Beet has fought bravely and long for his doctrine of the last things, and he is not done fighting. Very wisely he appeals now to the average man, stating his doctrine with brevity, clearness, and temperance in a book which he calls *The Last Things in Few Words* (Hodder & Stoughton; 2s. net).

Dr. Eugene Stock has written a short biography of Bishop Thomas Valpy French of Lahore. For the biography by the Rev. H. A. Birks, in two volumes, is out of print, and French seems to run the risk of being forgotten. He must not be forgotten. He was one of the greatest missionaries and one of the best men of his day. The title is *An Heroic Bishop* (Hodder & Stoughton; 2s. net).

Principal H. B. Workman, M.A., D.Lit., has written three 'Chapters in the History of Christian Renunciation.' The first 'chapter' was his book on *Persecution in the Early Church*. The second 'chapter' is his book, just published, on *The Evolution of the Monastic Ideal* (Kelly; 5s. net). The third chapter is a *History of Early Missions* which is about to be published by the Student Volunteer Christian Union.

The book before us, then, is the second chapter of a comprehensive scheme. This has to be kept in mind. But we cannot find that the scheme in any way affects the independence of the volume. As a sketch of the history of the Monastic ideal—of that conception of the Christian life which those men held who fled for refuge from the snares of the world to the dens and caves of the earth—it stands by itself, apart not merely from Dr. Workman's other 'chapters,' but also from the literature of the subject. Nowhere else will the history be found within this compass, with this grasp of the ideal in all its modifications, or with this accuracy in detail. It is a great surprise that a man of affairs, the head of a College, has found it possible to do so much first-hand work in a manner so finished and reliable.

The man who can condense a great Church's missionary enterprise into the compass of a primer has an enviable gift, whatever name the gift may be known by. This has been done for the Missions of the United Free Church of Scotland by the Rev. A. Duff Watson, B.D. The primer

is called *Our Missionary Heritage* (Edinburgh; 6d. net). Not only is the work all here, but it is here so that its history can be read with pleasure and its character conceived impressively. The author has even found space for the terse telling of some of those incidents which bring the foreign missionary's work home to our firesides. We see him at his work; we are moved to work and hope with him.

Under the title of *The Soul of India* (Kingsgate Press; 5s. net) the Rev. George Howells, M.A., B.Litt., B.D., Ph.D., has written what he himself calls 'An Introduction to the Study of Hinduism in its Historical Setting and Development, and in its Internal and Historical Relations to Christianity.' It is just such a book as will give those who are interested in India in its religious aspect all they require in order that they may understand the situation in that vast land with which the missionary has to deal. For Mr. Howells has, first of all, given an account of the Land, its Languages, and its Races; next, he has offered an historical survey of Indian Civilization; then he has traced the Evolution of Indian Religion and Philosophy; after that he has made a Comparative Study of Hinduism and Christianity; and, last of all, he has brought Hinduism and Christianity into historical contact.

To do all this demanded space. But he has got it. The book is a closely printed crown octavo of more than six hundred pages. And he has used his space with the utmost skill. For he seems to have mastered each separate portion of his vast subject before he began to write, and his style is precise. The very look of the book is attractive; the handling of it is a growing pleasure. It is difficult to believe that this direct narrative, this well-proportioned history of a great race and a great religious enterprise, could ever have been spoken from the platform. Yet the main portion of the book, we are told, formed the course of Angus Lectures delivered in Regent's Park College, London, in the winter session of 1909–10.

What evidence is there outside the New Testament and the Christian writers themselves for the fact of Christ? Mr. Samuel E. Stokes has gathered it together—from Tacitus, Pliny, Lucian, and the rest—and has set it forth plainly in *The Gospel according to the Jews and Pagans* (Longmans; 1s. 6d. net). The Rev. J. O. F. Murray, D.D., Master of Selwyn College, Cambridge, has verified every statement in the book and seen it through the press. It was written to make Christianity more credible to Hindus: it will undoubtedly help weak believers, perhaps even convince unbelievers, in this land.

That we cannot get young people to see that the Bible is real, is the constant complaint of teachers. One way which has been found successful is to bring it into touch with the history of the wider world. Tell the children something about the Assyrians, and then bring the Assyrians and the prophets of Israel together. This can be done excellently by means of a book written by Miss Eleanor Trotter, B.A., and called *Life in Olden Times in Babylon and Assyria* (Macdonald & Evans; 1s. 6d.).

Of the many-sided St. Paul, one of the most interesting sides is his relation to his friends. But his relation to his friends is more than interesting; it is a vital element in the Apostle's history, and it is the occasion of some of the most difficult problems in that history. We have only to think of the names of Luke and Timothy. Seeing this clearly, the Rev. E. Basil Redlich, M.A., has written a volume, entitled *St. Paul and his Companions* (Macmillan; 5s. net), in which he has investigated every problem, pursued the Apostle throughout his ministry, and demonstrated once for all how great a genius for friendship he had, and how fundamentally it told upon his work. The volume contains a short biography of every man and woman with whom St. Paul was intimately acquainted. And each biography gains enormously in value by its setting. But it is for St. Paul's sake that all this is done, that we may understand him better, and understanding him better may more than ever be followers of him as he was a follower of Christ.

Even to gather together, as Mr. Redlich does, the designations used by the Apostle for his friends is an education in friendship. They are: 'Approved in Christ' (Apelles, Ro 16^{10}); 'My beloved' (Epænetus and Stachys, also Ampliatus with the addition of 'in the Lord,' Ro $16^{5.9.8}$; and Persis is 'the beloved'); 'the Brother' (Quartus, Ro 16^{23}; Sosthenes, 1 Co 1^{1}; Apollos, 1 Co 16^{12}; Timothy 2 Co 1^{1}, Col 1^{1}, Philem ^{1}; Epaphroditus, Ph 2^{25});

'the Chosen in the Lord' (Rufus, Ro 16^{13}); 'Fellow-servant' (Epaphras, Col 1^{7}; Tychicus, Col 4^{7}); 'Fellow-soldier' (Epaphroditus, Ph 2^{25}; Archippus, Philem ^{2}); 'Fellow-worker' (Prisca and Aquila, Urbanus, and others); 'Fellow-prisoner' (Andronicus and Junias, Aristarchus, and Epaphras); and 'Kinsman,' 'Minister,' 'Slave.'

A sympathetic and yet scientific history and exposition of Psychotherapy has been long desired. It has come now. A book has been published by Messrs. Macmillan, under the title of *Mind and Health* (8s. 6d. net), which discusses the subject in all its scientific phases and in all its historical manifestations. The book has been written by Mr. Edward E. Weaver, Ph.D., sometime Fellow in Clark University, and an historical introduction of sixty-four pages has been contributed to it by Dr. G. Stanley Hall, President of Clark University.

What is Psychotherapy? Psychotherapy, says Dr. Stanley Hall, 'means, properly speaking, the curing of a mental ailment; it also means the use of mental measures in effecting that cure. A broader use of the term, however, is usually understood, but for such use the word "psychotherapeutics" is preferred by some, which means the treatment of the sick by influencing the mental life.'

Its history is for the most part a history of methods of 'divine healing.' And these methods —Christian Science, the Emmanuel Movement, and the rest, are described with the utmost desire to see their worth and make known authoritatively what in them is reliable and useful. It is always easy for the 'scientific' mind to miss the essential; but Dr. Weaver is more than scientific. As we said at the beginning, he is sympathetic. And in the exercise of his sympathy he is careful to go to the fountain-head for his knowledge. His quotations are numerous, because they are part of his plan. The last chapter is called 'How the Christian Church may Heal.' It deserves the attention of the Christian Church.

Dr. Scott Nearing of the University of Pennsylvania is convinced that there is enough in the gospel to solve the whole social problem if only it were set to work upon it. The Churches must set the gospel to work. And this is all the trouble, he holds. The Churches are selfish. Still, in his most recent book on *Social Religion* (Macmillan; 6s. 6d. net), Dr. Nearing indulges in no cheap indignation with the Churches. He gives himself rather to the task of showing the Churches what they have to do. It is a terrible story—nearly incredible in some parts of it. Dr. Nearing says that the trade of prostitution, for example, is in Chicago 'organized to the highest point of efficiency, with cash registers,' and all the rest, so that you can tell by examining the books how many men have been 'served' by each woman in the twenty-four hours.

The Rev. Alexander Smellie, D.D., has issued a new biography of *Robert Murray McCheyne* (Meyer; 2s. 6d. net). He is quite pleased with Dr. Andrew Bonar's biography, but has come into possession of 'an altogether priceless box of McCheyne manuscripts—letters to and from his family and friends, notebooks, sermons and documents of different kinds'; and he determined to use both Andrew Bonar and the box and write a new convenient and cleverly illustrated biography. Cleverly illustrated—the illustrations by Mrs. Struthers are able to double the value of the volume.

'A First Book of Protestant and Free Church History for the Young People of the Nonconformist Churches' has been written by the Rev. J. G. Stevenson, B.A. It begins with the story of St. Pancras 'over fifteen hundred years ago.' That story is told not only clearly and simply, but in considerable fulness. And this method is wisely pursued throughout the book, for the details must be given if the child is to find a story worth listening to. We wish a little more space had been given to the Children's Crusades; but Mr. Stevenson has to come to modern days, and he has to come home. What we miss in the Children's Crusades we find to utmost satisfaction in the Pilgrim Fathers and the Pilgrim Children. In avoiding childish language Mr. Stevenson has occasionally fallen upon large general words which need translation. But he has performed a most difficult task with undoubted success. The title is *Fathers of our Faith* (Meyer; 3s. 6d.).

There is a Christ for every individual, and a complete Christ. Mr. Douglas G. Browne finds Christ beautiful. Yet it is no partial Christ. Beauty sums up all that we know of Him. First,

however, Mr. Browne gives us a careful survey of the conditions of life into which Christ came. For he must have a Christ who is truly human, however Divine, and really local, however universal. Then he comes to the beauty of the gospel of Christ and the beauty of Christ. It is an aspect of Christ which has been somewhat overlooked. It may make its appeal to an artistic age. But it is not a part of Christ; it is, as we have already said, the whole gospel of Christ and the whole Christ of the Gospels that are found to be beautiful. For beauty is harmony, and harmony with God is the first condition of our existence, the condition also into which Christ came to bring us after we had got lost.

The title which Mr. Browne has given his book is *Christ and His Age* (Methuen; 3s. 6d. net).

It is sometimes said that if the conditions were the same we should find the New Testament miracles repeated to-day. Are the conditions the same in the heart of Africa? In his book called *Garenganze: West and East* (Pickering & Inglis; 1s.), Mr. F. S. Arnot tells us that, like the 'son' in the Gospels, Njimbi 'ofttimes fell into the fire and oft into the water.' Conversion brought him not only spiritual life, but deliverance also from the fits to which he had been subject. The little book has other striking incidents, and some striking illustrations of them.

Dr. Eugene Stock has issued a second impression of his *Talks on St. Luke's Gospel* (R.T.S.; 2s.). Both man and book are known and much esteemed.

The Religious Tract Society has issued three series of *Scripture Post Cards*, each containing twelve cards (6d. net). The pictures are by Harold Copping.

In his new book, which he calls *All the Year Round* (Revell; 3s. 6d. net), Dr. Newell Dwight Hillis makes an appeal for an American National Year, after the manner of the Christian Year. 'We must make a large place for the anniversaries that celebrate the great men and events of the republic.' Last year Dr. Hillis observed such a National Year in Plymouth Church, delivering on every anniversary an appropriate address. It is the addresses thus delivered that compose this volume. The National Year is not quite complete, however, in itself. Dr. Hillis combines it with the Christian Year. We have accordingly this sequence: New Year; Abraham Lincoln; George Washington; Easter; International Arbitration; A Day in June (the recognition of Nature); Independence Day; Labour Day; Christian Unity; Thanksgiving Day; The Expansion of Puritanism; and Christmas. Every address is as pointed in expression and happy in illustration as only Dr. Hillis can make it.

A simple theory of life is maintained throughout the essays of the Rev. Cortland Myers, D.D., which are published under the title of *Making a Life* (Revell; 2s. 6d. net). It is, Do well, and it shall be well with you. And, in spite of the laughter over the late Samuel Smiles and his gospel of 'Get on,' what else can we preach to the young? There is the suspicion that that laughter was the laughter of the indolent at the industrious. No doubt life is a complex matter, more complex and mysterious than the essayist of these progressive ideas is able to recognize. But a clear, simple theory must always be good to begin with. And Dr. Myers is often quite Biblical in his teaching. The Bible bids us redeem the time: Dr. Myers has a most impressive chapter on the value of a minute.

Out of all the mission books of the season we should select and commend *Notable Women of Modern China*, by Margaret E. Burton (Revell; 3s. 6d. net). The subject is delightful, and it is handled delightfully. The ladies whose biographies are so well told and so well worth telling are Dr. Hü King Eng, Mrs. Ahok, Dr. Ida Kahn, Dr. Mary Stone, Yu Kuliang, and Anna Stone. There are photographs of them all and of certain places associated with them.

Mr. Charles Stelzle is known in the United States as a more secular 'J. B.' He writes to many newspapers on questions affecting labour, his articles being, in the phraseology that is used, 'syndicated to two hundred and fifty labor papers.' Of these articles a selection has been made. Mr. Revell publishes the book with the title of *The Gospel of Labor* (1s. 6d. net). Mr. Stelzle is a socialist, but of the evolutionary rather than the revolutionary type. He says we should not destroy existing institutions; we should slowly improve them for our use.

And he illustrates in this way: 'It was a curious process of construction, but a very effective one. The newspaper that occupied the building had outgrown its dimensions, but it seemed impossible to move to larger quarters while waiting for the new building which was to be erected upon the old site. It was therefore decided to continue doing business at the old stand, and with an occasional shift of the departments from floor to floor, the new building was finally completed, from foundation to dome, without a single interruption in the getting out of one of the most important journals in this country.'

Much ridicule has been cast, and deservedly, on the Sunday School story which brings the bad boy to a terrible and speedy end. But it is not yet laughed to shame. In a volume of sermons entitled *How to live the Christ Life* (Revell; 3s. 6d. net), the author of which is the Rev. Russell H. Conwell, we find this story: 'A mother heard some boys at the front door one Sunday morning asking her boy to go with them on a boat down the Delaware River. The mother asked them not to invite her son to accompany them, and pleaded with him, saying, "If you do not want to go to church, take the day off and rest, but do not disgrace your God and His Sabbath by such sport." I was asked to attend his funeral the following Thursday, the boy having been drowned in the river. While such physical judgment may not follow all who thus desecrate His holy name, it illustrates the fact that something dreadful does follow somewhere every person who breaks that commandment. Every man should rest one day in seven. The Lord wanted us to secure that needed rest, and for that reason He commanded it, in loving regard for His children.'

It is the author's intense desire to do good, as if, like St. Paul, he would by all means save some, that makes him fall into the telling of such a story. But even in a sermon such stories should be impossible; that they are true makes no difference.

The history of the protest in Italy against what is regarded as the tyranny of the Roman Church is told by Professor Giovanni Luzzi, D.D., of the Waldensian Theological Seminary in Florence, in a series of lectures which were delivered in America last winter, and are published under the title of *The Struggle for Christian Truth in Italy* (Revell; 5s. net).

The book as now issued contains new matter. It has seven chapters: (1) The Dawn of Christianity in Rome; (2) The Protestant Revolution and its Echo in Italy; (3) The Dramatic History of the Bible in Italy; (4) The Israel of the Alps; (5) Missionary Blossom and Evangelical Fruit in the Garden of Italy; (6) In the Land of Exile; (7) Modernism.

It is a fascinating story; almost all the elements that move the emotions and touch the imagination are in it; and it loses nothing in Professor Luzzi's telling.

How far apart even yet is the Roman Catholic from the Protestant Church may be seen with startling vividness in the translation of a book by Dr. Albert von Ruville, of the University of Halle. It is evident even in the title: *Humility the True Talisman* (Simpkin; 3s. 6d. net). It is almost painfully evident in the tone of the book throughout, which seems sometimes to belong to a different age of the world rather than a different Christian community. And if it is not recognized earlier, Dr. Ruville takes care that it shall be understood before the book is ended; for he says in concluding: 'The Church unveils herself more and more radiantly to the careful investigator, as the true and holy work of the Son of God leading up to a happiness of ever-increasing purity. Meanwhile deep shadows are gathering over the Protestant world. Doubtless there is much light there also, but it originates from Catholicism, and becomes more and more eliminated by the influence of a purely rational Science. And there is an element in all the utterances of Protestantism that is repulsive to a believing Catholic. It is the element of presumption and pride which cannot harmonize with that distinguishing mark of the Catholic Church, to which she owes her power, her unity, her organization, in short her whole being and existence; and this fundamental virtue is *Humility*.'

But in spite of the difference, the non-Roman reader may profit not a little by the reading of this book. Its insistence on Humility, albeit it is often strained and fanciful, tells at last. And it is a grace so difficult of cultivation that every aid is welcome.

Contributions and Comments.

Matthew xxii. 4.

WHILST revising my proof-sheets for a new edition of the Story of Achikar, of which I am a co-editor, I have come across one of that sage's maxims which throws a ray of light on one of our Lord's parables. It occurs in a translation of the Slavonic Version which I made from the German of Dr. Jagić. Addressing his disobedient nephew, Nadan, Achikar says (p. 6), 'My son, if one bid thee to a feast, appear not at the first summons; if he call thee a second time, thou wilt see that he esteems thee highly, and thou wilt enter his presence with honour.' This surely illustrates the fact that Oriental customs often differ widely from our own. I have read, I cannot recollect where, some remarks of a distinguished critic, which contained a scornful remark about the barbarous and impossible incident in the parable recorded by Matthew, of invited guests making excuse for not carrying out their acceptance of an invitation. Yet here is a maxim, possibly original to the ancient Babylonian tale, possibly one that has crept into the Aramaic text, or into its Slavonic version, at some period between 500 B.C. and 1400 A.D. (so wide a range have our extant MSS.), which shows us that a second summons, 'All things are ready, come to the marriage feast,' was not only permissible in Semitic circles, but was actually expected by guests who had the right of entry to Sennacherib's court. This coincidence may surely teach us the wisdom of pausing before we try to make the tales of other ages and other races conform too rigidly to our modern ideas of propriety.

The only parallel to this which I have observed, is a habit which once was prevalent at children's parties, and of which I myself have been an unwilling victim, that the little guests have sometimes been previously instructed that it is a point in good manners to decline taking any of the sweet cakes, until they are pressed to do so for the second time. Achikar may be said to have lived in the childhood of the human race.

The maxim does not occur in any other version except the Slavonic, so far as I know.

AGNES SMITH LEWIS.

Cambridge.

Psalm xc. 3.

MISS KIRKPATRICK'S interesting suggestion in the April number of THE EXPOSITORY TIMES—that דכא means 'contrition'—seems to leave some important considerations unnoticed.

1. Had not the poet, probably, Gn 3^{19} in his mind? There (*a*) שוב is twice used; and (*b*) דכא is (in accordance with that Hebrew poetry to which Miss Kirkpatrick appeals) naturally taken as equivalent to עפר, 'crushed earth.' As a noun דכא occurs only here. In Is 57^{15} (to which might have been added Ps 34^{19}) it is an adjective, and the sense is quite clear.

2. But the real difficulty of the verse is quite untouched by Miss Kirkpatrick, and that is the use of the Jussive form תשב. Had she argued in favour of a literal translation of this Jussive *as* a Jussive, her contribution to the discussion of a difficult passage might claim some support. A case might perhaps—but somewhat doubtfully—be made out for 'O turn thou man to contrition.' If we adhere to the most probable explanation of דכא as a poetic synonym for עפר there seem to be three principal ways in which the Jussive might be accounted for. (*a*) *Waw Consecutive* may have been omitted (cf. Driver, *Tenses*, § 83). (*b*) The אל which comes at the end of v.^{2} should not be pronounced אֵל, *God*, but אַל (the particle of deprecation), and should be moved up to תשב—'O do not turn man back to dust.' Thus was אל תשב read by the LXX (μὴ ἀποστρέψῃς). This is adopted by Briggs ('Int. Crit. Com.,' pp. 271–276).

(*c*) The Massoretes may have been misled by a *scriptio defectiva* (omission of the *yodh*), and the word may have been intended as Imperfect, not Jussive. This explanation (unnoticed by Briggs, probably because the evidence of LXX is so strongly in favour of the Jussive) is supported by Gesenius-Kautzsch, § 109 *k*. And it would well suit the attractive suggestion of Fr. Buhl and others that vv. $^{3.4}$ should be transposed.

H. F. B. COMPSTON.

King's College, London.

The Casting out of Leaven (Ex. xiii. 7; Dt. xvi. 11).

During this festival leaven was not only forbidden as food, it was banished from the houses, that is to say, it was destroyed. After the seven days of unleavened bread new leaven must have been procured from somewhere. A similar thing happens in Lebanon to-day. At the beginning of the year the lump of leavened dough which is always kept back from one baking to leaven the next is thrown away. Fresh paste is made of flour and water and put in a cotton bag. At night a girl of the family takes this to the fountain, soaks it in the water, and then hangs it on a tree near the house till the next evening. This is done thrice. Presumably the heat of the midday sun sets up fermentation in the sodden dough.

The popular explanation is that on the third night Christ passes through the village, touches the dough and turns it into leaven. As He passes through the land all the trees bow down to Him. A benighted muleteer once tied his animal to a tree and lay down beside it to sleep. When he woke in the morning his animal was dangling in the air. This is the night of the عيد غ القطاس, Feast of Sprinkling, Epiphany. We may perhaps compare the thorn tree of Glastonbury which blossoms on the same day, Christmas day, old style.

Thus at different times in the year we find the same spring-cleaning of the household bakery among the Hebrews and the modern Syrians. The new leaven is three days in the making, for the Syrians generally bake sufficient to last three or four days.

A. S. Tritton.

Edinburgh.

Some Correspondences between the Elephantinê Papyri and the Gospels.

Any anticipations of the sayings of the Gospels are of literary interest, and so I would call attention to a few correspondences between the gnomic sayings in the proverbs of Ahikar discovered by Sachau in his Elephantinê papyri and the words or sentiment of the Gospels. There are many points of contact between the New Testament and the intertestamental literature of the Jews, *e.g.* Ecclesiasticus, 4 Maccabees, Epistle of Aristeas, and so it is not strange to find some adumbrations of the New Testament in these documents of the fifth century B.C. Still, as the story and the proverbs of Ahikar, in this their earliest form, are pagan, not Jewish, the correspondences are of more than special interest.

Professor W. R. Arnold has called attention (in the *Journal of Biblical Literature*, 1912, p. 27) to the expression in Sachau's papyrus, No. 11, line 10, שימא שים, 'a treasure is to be laid up,' which he translates, 'a credit will be established,' and compares it phraseologically to the Lord's command to 'lay up thy treasure in heaven' (Mt $6^{19f.}$). Perhaps a correspondence of similar nature may be found in papyrus 54, line 1, which is unfortunately much mutilated:

אף לאלהין יקירה הי . . . מלכותא בשמ[י]ן שימה הי

Evidently the two predicate expressions ending in הי are parallel. Reading toward the end, with Sachau, בשמין, 'in heaven,' we obtain for the line: 'Dear is it to God, . . . (yea) the kingdom laid up (*i.e.* credited) in heaven is it.' The reference appears to be to some virtue or action meritorious toward God and to its reward. With the latter part of the saying compare Lk $12^{32f.}$: 'The Father is pleased to give you the kingdom. . . . Make for yourself purses that grow not old, a treasure unfailing in the heavens.' At least there is a tempting similarity in the sound of words between the two dicta. In this connexion it may be noticed that the evangelical phrase of the heavenly treasure is of Jewish, not Christian origin: it is found in Ecclus 29^{11} (Swete's enumeration): 'Set thy treasure in the commands of the Highest.'

In papyrus 57, col. 1, line 13 f., occurs the following dictum (as I would read it):

הן יאחדן בכנפי לבשך שבק בידה אחר ארני
לשמש הו . . . [י]לקח זי לה וינתן לך

The commentators have made little or nothing of this saying, although Ungnad has noticed the plausible parallel to Mt 5^{40}. By understanding ארני as the participle passive of רנא, with prothetic א, I obtain the following sense: 'If a bad man take hold of the skirts of thy clothing, leave it in his hand. After he has bethought himself of Shamash (the god of justice), he will take of his own and give it to thee.' This is nothing else than

the doctrine of non-resistance to evil, the evil man being converted from the error of his ways by his recollection of Shamash. The saying is the more striking because it is pagan.

In this connexion may be noticed a maxim in the same papyrus, line 2, which breathes a good deal of the Pauline spirit of the freedom that is found in the right relation to God. It reads: 'Let a man keep himself (*i.e.* be on his guard) with God, and he shall not have to guard against his inner sin(fulness).' The thought is far in advance upon the grovelling fear before secret sins which we find in Ps 19^{12}, and elsewhere in the Old Testament.

Finally there is a passage in which a verbal identity is attractive, although possibly misleading. It is found in papyrus 56, col. 1, l. 13:

לא יתרום בשם אבוהי ובשם אמה אל ידנח
שמ[שא] . . . כי גבר לחה הו

Now יתרום is etymologically a variant of יתרון, 'advantage.' How much of the right hand of the papyrus margin is torn off we do not know; if we may supplete a few words at the beginning, we get: 'If a man say, no advantage (is there) in the name of his father and in the name of his mother, let not the sun rise (upon him?), for a cursed man he is.' The excoriated utterance may refer to the honour coming from father or mother, which the unworthy son rejects, 'name' being an equivalent to honour, and for the sentiment we may compare Ec $3^{1\text{-}16}$ and in especial v.^{11}: 'The glory of a man is from the honour of his father.' But בשם is also good Semitic for 'to the account of,' and accepting this turn of the phrase we may read: 'If a man say, there is no profit (advantage) to the account of his father or his mother,' etc. If so, we have an indubitable parallel, in one word and in the spirit of the whole to our Lord's denunciation of the principle of Korban in Mt 15^{5}: 'That wherein thou mightest have been profited is *korban*.' In both cases there is the circumvention of filial duty, in the latter case under a religious pretext. It is to be noticed that the imprecation at the end of this saying is in contrast to the broader wisdom of Jesus expressed in Mt 5^{45}: 'He makes the sun to rise upon the just and the unjust.'

The reader may possibly be acquainted with various striking coincidences between the later forms of the Ahikar legend, especially the Syriac version, and the Gospels. They are fully discussed by Dr. J. Rendel Harris in the introduction to his *Story of Ahikar*.

James A. Montgomery.
Philadelphia Divinity School, U.S.A.

A Note on Psalm lxxi. 18.

Psalm 71^{18} has given much trouble to translators and commentators. As the passage is one of the most beautiful in the Bible, the more is the pity that the text should be inaccurate, as undoubtedly it is. It reads, in its present form, as follows:

וגם עד זקנה ושיבה אלהים אל תעזבני
עד אגיד זרועך לְדוֹר לְכָל־יבוא גבורתֶך

The words לְדוֹר and לכל יבוא are the ones that present the difficulty. The Targum gets out of the latter by adding a word. It simply translates לְדֹר דָּרֵי, as if the text had לדור דורות. The Vulgate, following the Septuagint, translates: 'Donc annuntiem brachium tuum generationi omni quae ventura est,' as if the text were לכל דור יבוא, and then takes גבורתֶך over into the following verse. The Revised Version reads: 'Yea, even when I am old and grey-headed, O God, forsake me not; until I have declared thy strength unto the next generation, thy might to every one that is to come.' This means an insertion of the adjective 'the next' into the text, and follows the suggestion of some older commentators—*e.g.* Ibn Ezra. Rashi, on the other hand, construed לכל יבוא to refer not to the future, but rather literally to 'all comers': 'That I might declare thy might to all that may come to me.'

Among modern commentators, Duhm (in *K.H.C.*) follows the LXX and carries גבורתך over into the following verse, and reads עַד instead of עַד, and instead of the words לדור and לכל יבוא, לכל הדור יבוא. As an old man, Duhm suggests, the poet could not possibly have hoped to be able in person to declare the might of Yahweh to future generations; his desire must have been to prophesy concerning it. It does not matter, he adds, whether in construing the verse we regard לכל הדור as dative to אגיד, or combine the ל with זרוע and treat it as a poetic substitute for על. Disregarding the latter suggestion, the verse would read עד אגיד

זרועך לכל הדור יבוא. Such a reconstruction, we cannot but feel, destroys the balance and beauty of the passage.

Kautzsch translates: 'That I may declare Thine arm to the (next) generation, Thy strength to all that are yet to come'—admitting that the text is bad, and that the insertion of the word 'next' is dictated by necessity.

Briggs, also, admits the difficulty of the passage, and translates as follows: 'Until I declare Thy wondrous deeds to a seed, To a generation to come Thy might.' He does not make it clear, however, just how he would read the Hebrew.

It seems to me that by a very simple transposition of two words, and a slight change of punctuation, both the balance and the meaning of the verse can be saved. Read

עַד אַגִּיד זְרוֹעֲךָ לַכֹּל
לְדוֹר יָבוֹא גְּבוּרָתֶךָ

and translate

> Until I have declared Thy strength unto all,
> Thy might unto the next generation.

This makes good Hebrew (cf. for לַכֹּל, Ps 145^9, Eccl 10^3), preserves the parallelism without violence to the original, and, *pace* Professor Duhm, the aspiration it voices is quite true to the optimistic and yearnful faith of the Biblical poets.

H. G. Enelow.

Louisville, Ky.

Entre Nous.

Bohn.

'The usefullest thing I know,' said Carlyle. And this time all the world agrees with him. But Bohn has been expensive. For one Bohn leads to another, from the sheer worth of the books. And sometimes several volumes had to be bought to complete a great book or some great author's works. Now the whole of the Bohn's Libraries are to be issued at the price of one shilling net each volume. The first twenty volumes are ready. They make a great show on the shelf. They are printed on good paper, thin and opaque, and they are bound in various colours and shades of colour. They will catch the eye in any library and not displease it.

What are the books covered by these twenty volumes? *Gulliver's Travels*, Motley's *Dutch Republic* (3 vols.), Emerson's *Works* (2 vols.), Burton's *Pilgrimage to Meccah* (2 vols.), Lamb's *Elia and Eliana*, Hooper's *Waterloo*, *Joseph Andrews*, *Don Quixote* (2 vols.), Calverley's *Theocritus and Eclogues of Virgil*, *Evelina*, Coleridge's *Aids to Reflection*, *Poetry and Truth from my own Life* by Goethe (2 vols.), Ebers' *An Egyptian Princess*, and Young's *Travels in France*.

Here, then, for a single pound is reading for the rest of the year. And each volume is so convenient in size that it may be carried comfortably in the pocket, or held comfortably in the hand a whole evening through.

This is the cheap literature we should both read and recommend. The publishers are Messrs. George Bell & Sons.

In the Name of Jesus.

'Perhaps no class of promises has been more misunderstood than those which bid us ask "in the name of Jesus." Many good people have actually thought that to conclude a petition with the words, "For Jesus' sake," is to guarantee the answer. But, surely, Jesus did not mean to give us his name to be used as a shibboleth. To ask in his name must be something more than these people think. Jesus has underwritten our prayer—but not all our petitions. John has given us the key: "If we ask anything according to his will, he heareth us" (1 Jn 5. 14); and again, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (Jn 15. 7). To ask in the name of Jesus is to ask according to his mind; to pray as he would pray; to stand related to the Father as he stands. Then, and then only, do we ask, "in his name," assured that we shall obtain the things we ask for.'

These necessary words are taken from a highly artistic booklet published by Messrs. Eaton & Mains of New York, of which the title is *The Heart of Prayer*, and the author the Rev. C. W. M'Cormick.

The People's Books.

Messrs. T. C. & E. C. Jack have now issued the 'sixth dozen' volumes of their 'People's

Books' (6d. net each), which they describe with perfect propriety as 'a Library of new books by writers of distinction, bringing within the reach of all the results of modern knowledge.' The range of subject is: (1) Science, (2) Philosophy and Religion, (3) History, (4) Social and Economic, and (5) Letters. That is the publishers' own division. The volumes just issued touch all these departments. In Science we have *Youth and Sex*, by Mary Scharlieb, M.D., M.S., and F. Arthur Sibly, M.A., LL.D.; *British Birds*, by F. B. Kirkman, B.A.; *Gardening*, by A. Cecil Bartlett; and *The Science of Sight*, by P. Phillips, D.Sc. In Philosophy and Religion we find *Ethics*, by Canon Hastings Rashdall, D.Litt.; *The Problem of Truth*, by H. Wildon Carr, D.Litt.; and *Judaism*, by Ephraim Levine, M.A. One volume only has been contributed to History, *The Oxford Movement*, by Wilfrid Ward. The Social and Economic section has been increased by two volumes, *Trade Unions*, by Joseph Clayton, and *Mediæval Socialism*, by Bede Jarrett, O.P., M.A. Last of all there are two biographies which belong to the class called Letters, *Charles Lamb*, by Flora Masson, and *Shelley*, by Sydney Waterlow, M.A.

New Periodicals.

The spring season has seen the birth of three theological periodicals, *The Constructive Quarterly*, 'A Journal of Faith, Work, and Thoughts of Christendom,' edited by Silas McBee (Frowde; 3s. net); *Faith and Doubt*, 'A Magazine of Discussion' (Seminary Press; 6d. net); and *The New Commentator*, 'A Quarterly Cambridge Paper for the Discussion of Current Religious and Theological Questions' (Heffer; 3d.).

We like *The New Commentator* best, though we do not like its name. It is a sort of theological *Spectator* or *Nation*, being of that size and appearance and having some at least of the features. And it is out of sight most original. If originality will float a periodical, Mr. Hart's article on the title 'Son of Man' should be sufficient for *The New Commentator*.

We must notice also *The Calcutta Review* (Calcutta General Pub. Co.), which commenced a new series with the January number. Two articles in this number strike us as particularly good, 'Shakespeare, the Last Phase,' by Nicol MacNicol, M.A., D.Litt., and 'Early Buddhism in the West,' by J. C. Matthew, M.A.

New Poetry.

Mr. Edward Carpenter commends *Voices of Dawn over the Hills*, by Rose E. Sharland (Arrowsmith; 1s. net), to all those who care about the labour movement of to-day, 'because out of the heart of that movement it not only gives voice to the longing for a more natural and gracious life than is now possible, but also, like the apparition of a snowdrop in Spring, bears with it some promise of glad fulfilment.'

Here is one of the Songs—

THE UNEXPRESSED.

Day comes as it goes,
In soft amber and rose
  Dissolved in dim amethyst lakes;
And no poet has told
Half its glory of gold,
  Or the thoughts that such beauty awakes.

Life comes as it goes,
Like the wind when it blows,
  On earth but a moment alit;
Yet never was sung
By most eloquent tongue
  The meaning and glory of it.

Two of Ella Wheeler Wilcox's volumes are bound in one with the title of *Poems of Life and Moments*, and published by Messrs. Siegle, Hill & Co. (2s. 6d. net). The binding is a beautiful soft brown leather. The poems are of many of life's experiences, but especially the experiences of love and sorrow. This is one of them—

CONVERSION.

When this world's pleasures for my soul sufficed,
  Ere my heart's plummet sounded depths of pain,
I called on reason to control my brain,
And scoffed at that old story of the Christ.

But when o'er burning wastes my feet had trod,
  And all my life was desolate with loss,
With bleeding hands I clung about the cross,
And cried aloud, 'Man needs a suffering God!'

Mr. Claud Field has called his little book of poetry *Puritan Pansies* (Gay & Hancock). It is attractively prepared for presentation. Here is one of the pansies—

OXFORD.

Her stones are dreams,
  Her river is a thought,
She is not what she seems,
  A city mason-wrought;
Descended from the sky,
  Like John's Jerusalem,
She lets the years go by,
  But is not touched by them.

The Rev. C. Venn Pilcher, B.D., has translated some of the hymns sung in the churches of Iceland. The volume, which is called *The Passion-Hymns of Iceland* (Robert Scott; 2s. net), has come as a surprise to the Bishop of Durham, who writes a foreword to it, and to many another. The surprise is that the hymns are so like our own. Some of them could easily be adopted, in Mr. Pilcher's translation, into our hymn books. We offer one of the shortest by way of sample. Its author is Páll Jónsson. But the greater number translated are either by Hallgrim Petursson or Bishop Valdimar Briem.

VESPER HYMN.

On the wings of light declining
  Sinks the westering sun to sleep:
Lord, alike in dark or shining,
  Thy pure eyes their vigil keep.
Let Thy light, which faileth never,
  Round me shine, though day depart;
And, though night prevaileth, ever
  Flood the chambers of my heart.

Editorials.

When Professor Shailer Mathews edited *The World To-day* he contributed to its pages pointed paragraphs on passing events and emotions. These paragraphs he has been well advised to republish, and they appear in an attractive little volume with the title *The Making of To-morrow* (Eaton & Mains; $1 net). Those who have hitherto known Dr. Mathews only as a writer on the New Testament will be astonished at the knowledge of secular affairs which he possesses, and at the terse modern style in which he can express himself. Take the first note on 'Give us back our Rivers!'

'Civilization, like Moses, got its first start on water. Until recent times there never was a nation that did not paddle or sail its way into history. Look in your general histories to find the proof.

'The United States was born of water. It was easier to get to New Orleans from Montreal by way of the Great Lakes and the Mississippi than over land.

'In those early days rivers were thoroughfares. They continued to be thoroughfares until the middle of the last century.

'Now they are used mostly for sewerage and drinking water.'

The Great Text Commentary.

The best illustration this month has been found by the Rev. Robert Hughes, Alsager.

Illustrations of the Great Text for July must be received by the 1st of June. The text is Jn 3^8.

The Great Text for August is Ps 31^{15}—'My times are in thy hand.' A copy of Thorburn's *Jesus the Christ*, or any volume of 'The Scholar as Preacher' series, will be given for the best illustration sent.

The Great Text for September is Ac 11^{24}—'For he was a good man, and full of the Holy Ghost and of faith.' A copy of Sanday's *Outlines of the Life of Christ*, or of any volume of the 'Scholar as Preacher' series, will be given for the best illustration sent.

The Great Text for October is Lk 14^{18}—'And they all with one consent began to make excuse.' A copy of Strahan's *The Book of Job*, or of any volume of the Great Texts of the Bible, will be given for the best illustration sent.

The Great Text for November is Ph 4^{13}—'I can do all things in him that strengtheneth me.' A copy of Dean's *Visions and Revelations*, or of Coats's *Types of English Piety*, or of Clifford's *Gospel of Gladness*, will be given for the best illustration sent.

Those who send illustrations should at the same time name the books they wish sent them if successful. More than one illustration may be sent by one person for the same text. Illustrations to be sent to the Editor, Kings Gate, Aberdeen, Scotland.

Printed by MORRISON & GIBB LIMITED, Tanfield Works, and Published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, Kings Gate, Aberdeen, Scotland.

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

Are moral and religious beliefs capable of proof? Professor Sir Henry Jones asks that question in his Deansgate Lecture, first delivered in Manchester, and now published, along with two other lectures, in a volume entitled *Social Powers* (Maclehose; 2s. 6d. net).

The answer is 'No.' 'It would be difficult,' says Sir Henry Jones, 'to ask a question which would raise a more unanimous "No!" Believers and scoffers, agreeing in nothing else, are rivals in the emphasis of their denial. "Religion may be true, or it may be false," they will say; "but it is certainly not capable of proof."'

And Sir Henry Jones agrees. His own 'No!' is as emphatic as that of any believer or scoffer. He delivered the Deansgate lecture in Manchester in order to commend the use of the reason in religion. He commends it heartily, and he commends it unreservedly. He seems, indeed, to place quite unnecessary emphasis on the unfettered use of the reason in religion, for it is rather a rare thing now to find any one disputing it. But as soon as he comes to the matter of *proof*; as soon as he asks the question, What is the nature of proof? Sir Henry Jones is compelled to admit that moral and religious beliefs are incapable of proof. And he does admit it.

Why are moral and religious truths incapable of proof? Simply because every kind of truth is incapable of proof. As soon as Sir Henry Jones comes to consider the nature of proof, he is compelled to declare that there is no proof possible of anything on earth. It is just as easy to prove anything in religion as anything out of religion. The existence of God, for example. In that case, as in every other, you must take certain things for granted. And there is nothing to hinder any one from refusing to grant these things. Then the proof is impossible.

Descartes desired to prove certain things. He started with *Cogito, ergo sum*—'I think, therefore I am.' He expected that to be granted. But it was not granted. The very next philosopher pointed out that it was bursting with presuppositions. The 'I,' the 'think,' the 'am,' the conception of 'self,' the idea of 'thought,' the conception of 'existence,' the 'because'—there is not a single element in that supposed fundamental truth which will not be found by any thinker to contain unexamined presuppositions. If the presuppositions are not granted, the proof cannot follow. And so is it with every 'proof' in religion or out of it.

'In religion or out of it'—that is the point. And the worth of Sir Henry Jones's essay lies in

that. He does not prove that moral and religious beliefs are capable of proof. But he proves that they are just as capable of proof as the most secular and earthly things.

In religion as in everything else we must take certain things for granted. We must be allowed the use of hypotheses. It is a hypothesis that action and reaction are equal and opposite. Deny that to the physicist, and how much of his physics will remain? It is a hypothesis that attraction varies inversely as the square of the distance. Deny that to the astronomer, and how much astronomy will remain? No one dreams of denying these hypotheses. Why? Because they work. The moment a hypothesis is produced which contradicts these *and works better*, that moment these hypotheses will be abandoned.

God is a hypothesis. We must take God for granted. We take God for granted because the idea of God works. No other conception has been found to work so well, though every other conception that the mind of man could hit upon has been tried instead of it. Take away the hypothesis of God, and we have little religion left. But grant us God and we shall use reason, emotion, imagination, conscience, will — every faculty we possess, even our whole personality—in proving that God so loved the world that He gave His only begotten Son. And we shall prove it.

In *The Harvard Theological Review* for April, Professor F. G. Peabody bids us consider whether it is possible now to live the Christian life. The Christian life, according to St. Paul, is to live soberly, righteously, and godly in this present world. Can we do that? Professor Peabody interprets the text in the ordinary way—'soberly as concerns one's self, righteously as concerns one's neighbour, piously in one's relation to God.' St. Paul laid down these three laws as practicable rules of conduct for the vicious and pleasure-loving people of Crete. Are they practicable for the cultured communities of the modern Christian world?

Professor Peabody finds that the answer is pretty unanimously in the negative. It is offered, however, in two different ways. On the one hand, the beauty of such precepts as these is admitted and admired. But the admiration is offered from a distance. To live soberly, righteously, and godly in this present world is a fine ideal of Christian conduct which any one may possibly reach in moments of profound sorrow or joy, but for everyday living is practicable only for the few. A daily life of such devotion is regarded as a Catholic layman may view the *vita religiosa* of the clerical orders. It is a counsel of perfection which few can accept, but which an unsanctified world may admire from afar.

What is the result? The result is that the Christian life is admired but not imitated. A view of it arises which is practically that of a looker-on; a conventional conformity is accepted which does not even propose to itself a genuine obedience. Certain incidents of experience—birth, marriage, and death—are consecrated to God; but the long years of work and play, of love and struggle, are ruled by motives of the world, the flesh, or the devil. One comes to live, says Professor Peabody, on a left-over piety, as he may live on an inherited estate, without much thought of its origin or responsibility.

On the other hand, and with increasing emphasis, the Christian ethic is rejected as inconsistent with the demands of modern life. 'We hear much,' says Professor Peabody, 'of the alienation of the working-classes from religion, and new ways are bravely devised to reach the masses and to preach the Gospel to the poor. But this defection of the wage-earners, serious as it may be, does not compare in significance with the intellectual neutrality or indifference of great numbers of the privileged and thoughtful.'

He quotes Professor Huxley's letter to Charles Kingsley: 'Understand me that all the young

men of science whom I know are essentially of my way of thinking. I know not a scoffer or an irreligious man among them, but all regard orthodoxy as you do Brahmanism.' That was fifty years ago, and it was Professor Huxley. But Professor PEABODY does not seem to think that that is far from the truth even to-day. 'A man of science, not long ago, when asked his conclusions about religious problems, answered, "We simply do not think of these things at all."'

What are we to do? Two courses are open to us, and we may choose between them.

One way is to discover that the rules of conduct which Christ laid down for His followers in the Sermon on the Mount and elsewhere, and which St. Paul summarized in his letter to Titus, were rules for a state of society wholly different from ours, and therefore they are not applicable to us. This discovery is supposed to be the great accomplishment of modern scholarship. Jesus was an apocalyptist. He expected the speedy end of the world, and He expected it in catastrophe. He legislated accordingly. If the world is just about to be destroyed, what is to hinder men and women from living soberly, righteously, and piously? They may not have to keep up the practice long, and there are urgent reasons for maintaining it in the meantime.

Have we realized how completely this argument cuts away the foundations of Christianity? Professor PEABODY has realized it. The Gospels, at least the Synoptic Gospels, are no longer applicable. The only form of Christianity that we are concerned with is the doctrine of the Epistles—theoretical or mystical theology, within the reach of only the keenest intellect or the most fervent feeling. If our Lord believed that the end of the world was at hand and laid down His rules of conduct in view of that event, then in every effort we have made to understand the Sermon on the Mount and to follow Christ we have vexed ourselves in vain and spent our strength for nought.

The other way is to understand Christ. Professor PEABODY recommends this way. He thinks it probable that even His disciples did not always understand Him. He thinks it possible that some of the things which they report of Him were never spoken by Him, or were spoken quite differently. 'Jesus above the heads of His reporters,' he takes to be, after Matthew Arnold, a wise canon of criticism. But let us see to it that we understand Christ as *well* as His disciples understood Him.

Now it is quite clear to Professor PEABODY that our Lord's disciples never could have supposed that He spoke literally and universally when He said, 'Lay not up for yourselves treasures upon earth,' or when He said, 'Sell that thou hast and give to the poor,' or 'Give to him that asketh thee, and from him that would borrow of thee turn not thou away.' For they, like their Master, were Orientalists, and this, which is an Oriental way of speaking, was quite familiar and intelligible to them. It is we that confuse Oriental imagery with universal principles; it is we that single out the teaching of non-resistance as the core of the Gospels; it is we that then speak as if to follow Christ were to retreat from social obligations in the name of One who gladly shared them and was called a friend of wine-bibbers and publicans. It may be heroic, but it is impracticable discipleship and historical perversion. 'It mistakes the occasionalism of the Gospels for universalism. It pictures Jesus as posing before the glass of the future, proclaiming in every utterance a universal law, when in fact He is primarily concerned with the individual case immediately before Him, and is applying universal laws to the interpretation and redemption of that single life.'

Let us swear an oath, and keep it with an equal mind,
In the hollow lotus land to live, and lie reclined
On the hills like gods together, careless of mankind.

That is not true about God. It is the direct contradiction of the truth. God is near. In Him we live, and move, and have our being. He takes an interest in us, and in all that concerns us. Not a sparrow falls to the ground without our Father. The very hairs of our head are all numbered by Him.

Our subject this month, as we continue the notes on the life of Christ before He came into the world, is His life after the Creation. It is a subject upon which there has been something more than an evolution in our day, a revolution rather. For before our day it was understood that God had finished His work of Creation in six days, or some other definite period of time, and had then sat down to enjoy the rest of a long-continued Sabbath. Now we know that the Creation was not finished in any definite space of time. We know that it is not finished yet. We understand, as those who went before us could not understand, what Jesus meant when He said, 'My Father worketh hitherto, and I work.'

The doctrine of Providence is therefore inseparable from the doctrine of Creation. And inasmuch as the act of Creation in all the length and breadth of it—we agreed to use the word 'act' for provisional convenience—was and is an act of love, so also we know that every step in the continuance of that act, every thought of God for every creature of His hand, is a thought and an act of love. We know (to turn the Apostle's words as he would gladly have turned them) that all things work together for good to them that recognize the hand of God creating them and give His hand room to work.

Now we have seen that the Creator is Christ. That, indeed, is the secret of our assurance that all is the outcome of love. The Preserver is Christ also. That follows inevitably, and is demonstrated by the same arguments. We have simply to keep in mind two facts. First, all intercourse with this world is held through the Son of God. 'No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.' The other fact is that this Son of God is Jesus of Nazareth. There is nothing of which the writers of the New Testament are more convinced. They assume the identity always. They base everything in all their doctrine and in all their life upon it.

If, then, the Preserver of the world is Christ, we may look for materials with which to write the life of Christ after the Creation of the world in all authentic history. We may look for them in the Old Testament. And at once we observe this striking fact, that whatever is said of Jehovah in the Old Testament is given to Christ in the New. The very name is transferred. The Greek translators of the Old Testament often use the word 'Lord' of God; the writers of the New Testament adopt the name at once and apply it to Jesus Christ.

Did St. Paul hesitate to attribute the acts of Jehovah to Jesus? What else does he mean by that highly imaginative figure of the Spiritual Rock which followed the Israelites through the wilderness? That Rock, he says, was Christ. And what else does he mean when he sends home his warning against stubbornness by saying, 'Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents'? Some later scribe of the Epistle misunderstood, it seems, and inserted 'the Lord,' and the Revisers have accepted his ignorant emendation. But it makes no difference. The Lord is Christ.

And what else does St. John mean throughout the whole of the Prologue to his Gospel? That Prologue is simply a history of Christ before He came into the world. The evangelist begins at the beginning. 'In the beginning was the Word, and the Word was with God, and the Word was God.' That is the first step in the life of Christ—His life before the creation of the world. Next, 'All things were made by him, and without him was not any-

thing made that hath been made.' That is the second step—His life at the Creation. Then follow several sentences of which the very purpose is to tell us how He lived and what He did after the Creation. 'In him was life; and the life was the light of men.' 'There was the true light, even the light which lighteth every man, coming into the world.' He was there always, at the entrance of every man into the world; He was there to give him life and light. More than that, 'He was in the world, and the world was made by him, and the world knew him not.' There are too many proofs of that in the history of ancient Egypt, in the history of Babylon, Greece, and Rome, and in darker histories even than these. Not only so; 'He came unto his own, and they that were his own received him not,' a truth of which the Old Testament is evidence throughout. This is the third step—the life of Christ after the Creation of the world. One step remains and only one. St. John takes it immediately, 'And the Word became flesh, and dwelt among us.'

How great is the advantage of this to the preacher! How great is its advantage to the foreign missionary! We claim uniqueness for Christianity among the religions of the world because it alone has a Redeemer. We have a greater claim than that. The Redeemer is Creator and Preserver. We say that we are carrying back to the East the Christ who came from the East originally. It is a pretty argument and has its weight. But in very truth the Christ has never left the East. He is the light that has lighted every man that ever came into India or China. He has been in India, He has been in China, all the time, though India and China knew Him not. And when He came into the world as Redeemer, though He came perforce into visibility in one little city of it, He was there and then in every city of all the world, Creator, Preserver, and Redeemer.

Has He ever made His presence known in the world? Surely He has made His presence known in the natural things of the world. 'The heavens declare the glory of God; and the firmament sheweth his handywork.' If the things of Nature could not make His presence known, there would have been less appropriateness in His using the vine and the corn-seed as the symbol of His ways of working.

He made Himself known in conscience also, as He makes Himself known still—in conscience,

> God's most intimate presence in the soul,
> And His most perfect image in the world,

as Wordsworth says. He did on earth what He had been doing all through the world's history. He touched the conscience of Peter, and Peter went out and wept bitterly. He even touched the conscience of the woman of Samaria, till she said with awe, 'Sir, I perceive that thou art a prophet.' So had He been touching the conscience of man and woman all through their history.

But even as He came into the world, the world knew Him not. The world was aware of His presence, but it knew Him not so as to rouse itself and respond to Him. Is it not so still?

> We heard His footfall on the vacant stair
> The whole night long. We lay awake in bed
> And heard Him climb;—but those who slept instead
> Smiled and assured us that He was not there.
>
> We had our own important things to care
> About—place, profit, and the daily bread;
> And then the street so thundered in one's head—
> And often life's a commonplace affair!
>
> Yet then we heard Him! we, not they, were right;
> We heard Him—Yes, though now we sleep by night
> Almost as soundly as we sleep by day,
> We waked, we heard Him, heard—and nothing more.

Has He not also made Himself known in a sense of restlessness? 'Thou hast made us, Thou hast made us for Thyself, and we find our only rest in Thee.' Augustine touched a string that vibrated before and after. Job felt it long before and cried, 'O that I knew where I might find him.' John Byrom felt it many days after:

My spirit longeth for Thee, within my troubled breast,
Although I be unworthy of so divine a Guest.
Of so divine a Guest, unworthy tho' I be,
Yet has my heart no rest, unless it come from Thee.

And then there are what we call the theophanies of the Old Testament. He was seen by Moses and Isaiah before He came into the world, as He was seen by St. Paul after He left it. There is that mysterious person, the Angel of Jehovah. We must not introduce the incredible. We must not go back to the unscientific age of interpretation. But we may safely follow Professor DRIVER, who says that the Angel of Jehovah is a self-manifestation of Jehovah. He identifies Himself with Him; He speaks and acts with His authority; and He is spoken of by others as 'God' or 'Jehovah.' It is true, He is also apparently distinguished from Jehovah, which DRIVER explains by quoting DAVIDSON—'the mere manifestation of Jehovah creating a distinction between the angel and Jehovah, though the identity remains.' Yes, there is some uncertainty. But the great occasion upon which the Angel of the Lord appears is one in which He acts most like to the Lord Jesus Christ. It is the occasion of the Sacrifice of Isaac—an event in which Christ was certainly deeply interested. And when He says to Abraham, 'Lay not thine hand upon the lad,' we admit at once that that is just what Jesus Christ might have been expected to say.

But, seen or unseen, He has all the while been at work on His creation. He stood at the beginning, saw the whole, and said, 'Very good.' So, at a later stage, He stood on a high mountain and saw all the kingdoms of the world in a moment of time. He did not then say, Very good. But He was greatly drawn to the vision. He had come to do that which once again would enable Him to say, Very good.

The Value of the Subconscious: In Reply to Critics.

BY THE REV. W. SANDAY, D.D., LL.D., LITT.D., LADY MARGARET PROFESSOR OF DIVINITY, AND CANON OF CHRIST CHURCH, OXFORD.

I SUPPOSE I ought to feel quite crushed by the judgement passed upon me—somewhat magisterially—by Dr. Garvie in the April number of THE EXPOSITORY TIMES, when he includes an experiment of mine in his collection of 'Mares' Nests in Theology.' I must say in passing that I cannot accept his representation of my views as at all accurate. He first exaggerates them, and then denounces his own exaggeration. He uses language (such terms as 'relegates' and 'dismisses') which I would not use, and the point of his attack really turns on these expressions. Under these conditions I do not feel crushed; and I cannot help thinking that other criticisms, which affect me more, really go off to a large extent on side issues and do not touch—or at least do not adequately and finally touch—the heart of the problem.

I shall not attempt now to answer my critics in detail. I have done so in part in the pamphlet *Personality in Christ and in Ourselves* (printed separately, and also bound up with copies of *Christologies Ancient and Modern*). But the kind of answer that I wish to give at present is a brief restatement of the whole position. I am in hopes that this may be done at once more simply and more guardedly, avoiding such terms as 'subliminal consciousness' and the like which have tended to excite a not always relevant opposition.

It will not be denied that the history of the Personality or Self embraces not only the continuous series of conscious states or activities, but a number of others that are sub- or unconscious as well. It will also, I think, not be denied that until a comparatively recent date these sub- and unconscious states have by no means had justice done to them. I do not wish to discuss the question of their relative importance. It is just these discussions which seem to me to have had a tendency to obscure and confuse the main issues. Enough that both sets of states are of very great importance and play a very essential part in the history of personality as a whole. On the one hand it may be said that the sub- and unconscious states are, very largely but not entirely, a product of the conscious. Impressions consciously received are stored up in the memory; sometimes these impressions are recoverable, and sometimes not. But it does not follow that even when an impression cannot be recalled by an act of will, it is therefore destroyed; the impression remains and continues to have its effect, fainter perhaps and less distinct, along with the multitude of other impressions. In like manner the effect of conscious arguments and decisions, conducted in the privacy of conscience, are formulated and remain as permanent possessions and principles of action. The effects of conscious struggles with temptation are permanently felt in either case, whether the temptation is yielded to and so becomes stronger on its recurrence, or whether it is overcome and so the power of resistance is gradually strengthened. It may rightly be said that the conscious life is the field of our probation; it is the field for the expression of character, and by its expression character will be ultimately judged: 'By thy words thou shalt be justified, and by thy words thou shalt be condemned' (Mt 12^{37}); 'we must all be made manifest before the judgement seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad' (2 Co 5^{10}).

When this side of things only is considered, the conscious life may well be thought to be of overwhelming importance. And it is quite true that it has a continuity of its own; conscious acts are very often the direct result of previous conscious acts. But that is still very far from exhausting the whole matter. After all, when we speak of character, we include a great deal more than has ever been consciously formulated or expressed:

> What I aspired to be,
> And was not, comforts me. . . .
>
> . . . all, the world's coarse thumb
> And finger failed to plumb,
> So passed in making up the main account;
> All instincts immature,
> All purposes unsure,
> That weighed not as his work, yet swelled the man's amount:
>
> Thoughts hardly to be packed
> Into a narrow act,
> Fancies that broke through language and escaped;
> All I could never be,
> All, men ignored in me,
> This, I was worth to God, whose wheel the pitcher shaped.

It may be said that, however subtle and fugitive these light-wing'd embodiments of character may be, they will have yet at one time or another definitely entered into consciousness. But there are others, more subtle still, of which not even so much as this can be said. Character is indeed fuller and richer than any of its manifestations; it is a whole in which the total sum of the past counts for more than even the most exciting moments of the present.

It is just this influence of the accumulated past which is most perplexing. How are we to think of it? It is only a very small portion of a man's life of which he is conscious at any given moment; the vastly greater part he cannot recall, however much he tries. And yet, though lost, it is very far from being dead. Somewhere and somehow—and we know very little of either the 'where' or the 'how'—it lives on; and it not only lives, but is active. I ventured to describe this state of things by saying that the storehouse of the past—whatever it may be—'is not only a storehouse but a workshop.' Active processes are constantly going on in it. We cannot follow these processes, because they are withdrawn from consciousness; but we infer their existence from their effects. We know that an item of experience recalled rarely, if ever, comes back into consciousness in the same shape in which it left it. New combinations, new groupings, have happened to it. The sharp edges of the original experience are worn off, and it has been affected by other experiences, with which it would seem in some way or other to have come in

contact. Subtle changes have taken place—sometimes for good and sometimes for evil—which cause the new form of consciousness to differ from the old. There is progress of some sort, either in a right direction or in a wrong one. Plastic forces have been at work; one tendency is weakened as another is strengthened. It may be that old temptations lose their power, or it may be that they are stronger than ever. The principles that determine action may be fortified and enlarged, or they may lose the hold they had.

And a special point among these unconscious workings appears to be that they are not confined to the effects of one old experience upon another. There are influxes from without as well as decomposition and recomposition within. Of all such influxes the most important are those that we call divine, the influence of the Spirit of God. For it is here, more than anywhere, that processes elude us, and the process is known only by its effects. The 'fruits of the Spirit' are evident and palpable enough; but the fruit is one thing, the fructifying process is another. It is just as in nature—the bud and the flower catch the eye, but the bulb and the germ are hidden out of sight. The old saying holds good: 'The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth'; and the breathing of the Spirit is like that of the wind. I would not of course deny that there have been in the past and are at the present time very different degrees of sensitiveness to this breathing of the Spirit. There were holy men of old whose ears were so attuned to it, who by a special gift of God apprehended it so vividly and so strongly, that it was as though they heard the voice of God actually speaking to them; and they felt themselves authorized to pass on what they heard with the emphatic preface, 'Thus saith the Lord.' There have also been mystics in many ages who have seemed to themselves to hold direct communion with God. And there is doubtless a graduated scale downwards of experiences more or less approximating to these, in which holy living and concentrated self-discipline have made individual men and individual women more receptive than their fellows, so that what is unconscious or at most subconscious for the rest of the world enters more directly into consciousness with them. But for the average man and woman I think it must be said that these divine influences, though very real, are not consciously apprehended at the time of their occurrence, but reveal themselves indirectly through their consequences.

In all that I have written on this subject I have had at the back of my mind the experience of the average man or woman in regard to *answers to prayer*. I have been thinking especially of those prayers which are most legitimate and most surely answered—prayers for help to resist temptation, for strength in the performance of duty, for the lifting of despondency, and for all the many ways in which men are raised above themselves and out of weakness are made strong. In such cases as these it does not often happen that the supplicant is conscious of any direct intervention of God. He will indeed rise from his knees in a calmer frame of mind; the habit of prayer, and the trustfulness which goes with such a habit, cannot fail of their effect in quieting for the time the troubled spirit. The humble Christian does not look for more than this; but he waits awhile, and the crisis passes. He does not know what has happened; but in some strange way the difficulties that seemed to beset him have vanished; the problem that seemed so unmanageable is solved; the thing that seemed so impossible is done.

Then again, it would, I imagine, be true to say that all the great changes that take place in men's lives have a comparatively long subconscious, and in part wholly unconscious, preparation. The conscious change, the deliberate and recognized change, is always of the nature of a culmination. Our ordinary ways of thinking and speaking of such changes are rough and wholesale, simply because the mind is not able to follow, or even guess, the subtle and delicate threads of influence and association which have led up to them. The processes are, as we say in a metaphor, 'underground'; they elude our analysis. The changes are sometimes of such a kind that we find ourselves compelled to assume a divine element in them; but the presence of this element is a matter of inference rather than of observation. It shades downwards by imperceptible degrees. The conscious processes lie, as it were, on the top; but we know very well that these are not all, that they would hardly be there if they had not been preceded and accompanied by other movements of which we are not conscious. Any one who turns his attention to the workings of the human mind

will be prepared for an almost infinite variety in the conditions. Some changes are to outward appearance violent, and come as the result of a bitter inward struggle. But this may be like the heaving of the waters in a storm; we do not know how far the lower depths are agitated. Perhaps a still better analogy would be that hidden ferment of microbes, crossing each other in an infinite variety of directions, sometimes helping and sometimes thwarting and counteracting each other, that we are told is perpetually going on within the human frame.

The kind of changes that I have in my mind are by no means confined to those which we are in the habit of calling 'conversions.' Many other changes take place in the course of a lifetime that are so gradual as to be hardly perceived at all, and yet may involve great and far-reaching alteration—changes of mental attitude and understanding. It is no uncommon thing for a man to have what seems to him a new light suddenly thrown back over wide spaces of his past; a multitude of points in that past assume a new significance; the facts remain as they were, but the interpretation put upon them, and the consequent attitude in regard to them, are wholly different. In cases of this kind, as in cases of conversion, we may be sure that the apparent 'suddenness' of the change is mainly subjective; it is perhaps rather a degree of emphasis in consciousness than any special abruptness in point of time. But the point on which I desire to lay stress is that, however important a mental or moral or spiritual change may be, we should have a most inadequate conception of its causes and antecedents if we were to confine ourselves to those which lie upon the surface of consciousness. It is true that prolonged introspection and dwelling upon the past may bring to light a good deal more than we began by suspecting. The will does seem to have this power of raking among the ashes of fires that are seemingly extinct. But, when all is done, there will remain a great deal that is quite mysterious; and mysterious chiefly because it has never definitely entered into consciousness, though it has supplied all along the primary impulse by which the conscious train of thought has been set in motion.

I will make bold to say that the sub- and unconscious elements in human life are the chief cause of the mystery in which it is involved. Our attempts at analysis fail us, more than anything else, because when they reach a certain point the object that we are pursuing seems to vanish out of our ken. And yet we know that, although we cannot follow it, its flight is by no means ended; it has rather entered into a region in which countless influences are brought to bear upon it that are not faint and dead because they are invisible, but just as alive and active as anything that stirs our consciousness. Among these mysterious influences I feel sure, for reasons which I have given, that we must reckon in particular a large part of those which we are most inclined to set down as supernatural. It is the Spirit interceding with our spirit 'with groanings which cannot be uttered.' Some of these groanings, it is true, come to utterance; but St. Paul was certainly right in implying that numbers of them are never uttered, and that many are never even felt. The Holy Spirit works in its own hidden ways. As I have already said, its workings are known by their *fruits*, and not—or but imperfectly—by direct impression upon that part of the mind which is mirrored in the conscience. Once more I admit that there are all sorts of degrees—that there are some choice souls who by deliberate study and application of the will can realize more of what is going on within them than others. But the class that Wordsworth described is certainly a large one:

> There are who ask not if thine eye
> Be on them; who, in love and truth,
> Where no misgiving is, rely
> Upon the genial sense of youth:
> Glad Hearts! without reproach or blot;
> Who do thy work, and know it not. . . .

And even those who constitute the other class must often find their powers of self-analysis reaching their limits, and themselves 'moving about in worlds not realized.'

I do not want to speak too absolutely, or to draw any hard-and-fast lines. But I cannot help thinking that, if we take a survey of human life as a whole, we shall be aware of a tendency for much of it to shade off into mystery; for much of this mystery to be involved in the sub- and unconscious; and for a considerable part of these sub- and unconscious motions to run up into, or be directly associated with, what the Christian calls 'the indwelling of the Holy Ghost.'

But if this is so, then I think it will be natural to ask, and we shall be justified in asking, whether

in the life of our Lord Himself there may not have been something analogous to these phenomena. In the Person of our Lord there was in any case a great deal that is mysterious. And is it not true that, as we contemplate His Person, the mystery rises in proportion as we approach that side of His Being which to us is most inscrutable? And is not this inscrutability at its highest when we come to consider the relation of the Divine Son to the Divine Father, of the incarnate Christ to God?

We are sure that this relation constitutes the essence of His Being. But when we come to look at its expression in outward speech and act, we cannot help seeing that in fact it was attended by a great amount of reticence and reserve. The *Messiasgeheimnis*, of which Wrede made so much use in the way of destructive criticism, was no figment but a very real and very marked feature in our Lord's life. He did not proclaim His Messiahship from the housetops, but rather carefully avoided direct and public enunciation of it. It is true that He assumed its existence and gradually led on His disciples to recognize that He was the Messiah; but He seems to have wished that this recognition should come spontaneously from them and that it should not be put into their mouths. And when, at an advanced stage in His public ministry, their spokesman St. Peter broke out into a warm confession of the truth, he was commended indeed, but they were all bidden to keep their knowledge to themselves. Not until one of the very last scenes of all, the trial before the High Priest, did the definite question, 'Art thou the Christ?' receive a definite and affirmative answer.

This appears to be the key to the remarkable manner in which our Lord chose to refer to Himself, indirectly rather than directly and in the third person rather than in the first, as 'the Son of man.' That designation seemed exactly to suit the purpose for which it was used. A Jew who inquired into its history could not fail to see that it really pointed to the Messiah; but at the same time it was not a current synonym, frequently employed and universally understood. It seems to have been intended to half reveal and half conceal its own significance. As the inner circle of the disciples, so also the outer circle of those who saw and heard had its time of probation, its gradual education of which some availed themselves, though many did not.

This state of things has left its clear mark upon the Gospels, especially upon the Synoptics—for in the Fourth Gospel, where the events are looked back upon from a greater distance, the gradualness of the process has been somewhat, though not entirely, obliterated. In the earlier Gospels the allusions to our Lord's Messianic character and functions are almost all incidental and such as might easily be overlooked: 'I am not come to destroy, but to fulfil'; 'the Son of man hath power on earth to forgive sins'; 'A greater than Jonah . . . a greater than Solomon is here': 'if I by the Spirit of God cast out devils, then is the kingdom of God come upon you'; 'Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes'; 'Whosoever shall confess me before men, him will I also confess before my Father which is in heaven'—and many other sayings of the same kind.

I do not think I know any other feature in the Gospel reports of our Lord's teaching that speaks so strongly in favour of their substantial truth as this common quality that is found to run through them. It is surely most paradoxical that there should come a Teacher who himself by inference claimed, and for whom his followers claimed, that he played so momentous a part in the religious history of mankind, and yet that his own allusions to that part should be so subdued and guarded as they are. No other feature reflects so vividly the full freshness and originality of a teaching and a life that are beyond the reach of invention.

And yet, when we look at the Gospels broadly, and especially when we look at that eschatological aspect of them which has had so much light thrown upon it by recent research, I think we shall see how well and fitly these paradoxical features fall into their place. So long as it was supposed that the Messianic Coming of our Lord Jesus Christ was a single Act, begun and finished within the thirty odd years of His earthly life, there might seem to be a certain discrepancy or want of proportion between its real significance and its apparent manifestation. But as soon as it is clearly understood that the real Messianic Coming is a double Act, of which the earthly life is but the first preliminary part and the revelation of the

risen and living Lord the predestined complement and consummation, the apparent humiliation of what we have been in the habit of calling the First Advent is lost and absorbed in the grandeur and world-wide significance of its sequel, which will not be fulfilled until the knowledge of the Lord covers the earth as the waters cover the sea.

If we may presume to analyze—or attempt to analyze—the contents, so far as they are revealed to us, of the incarnate life of Christ upon earth, we should, I think, be led to some such gradually deepening impression as this. On the surface we should see—as the crowds who gathered around Him saw—those seemingly slender, veiled, incidental hints and intimations of confined and hidden majesty which are all that the Synoptic Gospels preserve for us. They were indeed sufficient for those who had ears to hear, for the wise who could penetrate beneath the surface, and grasp, if only in part, the sublime possibilities latent in that despised and rejected human form. But we should know that these recorded utterances were but a small part of the total self-revelation which our Lord made to those around Him during His sojourn upon earth. And we shall be sure that even that—the self-revelation which He permitted Himself to make—was but a small part of His total consciousness of the Divine within Him. Nor, if it had been possible to add together all the several items of that consciousness as they occurred, would even these exhaust the real significance of His Divine Nature. For, besides the waking consciousness present to His mind at any given moment, there were all the dormant impressions of the past, the full potentialities of the matured Divine self—that Divine Self which not only dwelt on the present and on the past, but which also ranged over a vast incalculable future. Truly, we stand appalled before the picture conjured up by our own imagination.

The fact that has to be realized, and that we are in danger of not realizing, is that the self is alive and active even when it is to all appearance asleep. Even the Messiah Himself could not have been exempt from that condition. The perpetual influx from above which constituted His Messiahship was not confined to conscious states, but was going on just as much behind the screen of the unconscious. If among ourselves there are certainly workings of this kind on no inconsiderable scale, we may be sure that in Him who was made in all points like as we are there must have been similar workings, however much they may have been magnified and glorified. No doubt there are wide differences of degree even amongst us men as to the power of calling up into consciousness these deep and hidden impressions. We may well believe that the Messiah had a supreme and unparalleled power of exercising this command over the latent forces of His being. But that does not mean that they came to Him in any different manner, by any fundamentally different avenues or channels. If we may for a moment speak of the 'sphere' of these Divine workings, it was the same kind of sphere for Him that it is for us—a region of roots and processes rather than of manifested expression.

We remember how St. Paul, when he is comparing the Christian society to the bodily organism, is careful not to raise questions of precedence, but balances part against part: 'Those members of the body which seem to be more feeble are necessary: and those parts of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness; whereas our comely parts have no need: but God tempered the body together, giving more abundant honour to that part which lacked; that there should be no schism in the body; but that the members should have the same care one for another' (1 Co 12^{22-25}). It is idle to debate degrees of dignity, where every part contributes something that is essential to the economy of the whole. So is it precisely in the more spiritual context. We do not need to ask whether one section of psychology is more honourable than another; what we really need is to watch the living interaction by which part works in with part and the whole attains to the fulness of the stature of the perfect man.

May I say with all reverence that I would not adopt any other attitude in contemplating the Person of our Lord Jesus Christ? I am quite willing to be criticised for drawing harder lines than I should have done. I should wish any language that I may have used to be discounted to any extent that may be right. But I still cannot help thinking that behind what I wrote there was a nucleus of substantial truth. If in any sense it can be truly said that the Divine enters into man from below and spreads upwards and outwards, in the same kind of sense I must

needs think that it is legitimate to use similar language of our Lord.

In this lies the likeness. But there was also unlikeness—which, just because it is unlikeness, withdraws itself from our powers of observation and description. When St. Paul is speaking of the Divine indwelling in Christ, he says: 'For in Him dwelleth all the fulness of the Godhead bodily' (Col 2^9; cf. 1^{19}). The Apostle would not have written thus of any child of man. We must leave the phrase as it is, and let it stand for something that we are not able to define further.

I have avoided as much as possible the use of metaphor, and especially of local metaphor. I used it freely when I first wrote, partly following in the track of other writers, and partly because I hoped that in this way my meaning would be more readily apprehended. I do not, however, think that the use of such metaphors is really necessary. The main point is that certain phenomena of which we have evidence are conscious, others subconscious, and others again not conscious at all. I have tried, so far as I could, to make these distinctions serve my purpose.

At the same time I must not be supposed to yield in principle to those of my critics who would bar the use, in matters of psychology, of 'spatial and material metaphors' altogether. It seems to me quite impossible to do this. Whatever might be true of another state of being, it seems to me that in the present state of which we have experience, our souls—ourselves, whatever they may be—are certainly in space. They are bounded by the body, and we carry them about with us in the body wherever we go; they are affected by changes that happen to the body; apart from this embodied state, anything that we may say about them must be highly speculative, and with such speculations we are not at present concerned.

Neither can I conceive that the picturesque language which has got into general use, about 'the subliminal' and the like, is really to be tabooed. People use it, and it conveys a meaning. It has a meaning for the speaker, and it awakes a corresponding meaning in the person addressed. In other words, it rests on both sides upon real experience; and although it does not exactly coincide with that experience, it must have at least a certain relative rightness in regard to it. It holds good as far as it goes; it is knowledge limited and qualified by conditions that are unknown to us.

This is what I have to say in self-defence. The element of 'self' in this defence is very subordinate. It does not matter to the world at large whether I, as an individual, am right or wrong; but it does matter whether the facts to which I have sought to give expression are right or wrong. And that must be my excuse for returning to the subject and stating my case once more. It is probable that this will be my last word, and I shall in any case look on the course of further discussion with equanimity.

The Great Text Commentary.

THE GREAT TEXTS OF ST. JOHN'S GOSPEL.

John iii. 8.

The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit.—R.V.

1. Such were the words of Christ to a man who had regarded the doctrine of the new birth of the soul as an apparent impossibility. To Nicodemus the emphatic assertion, 'Ye must be born again,' came with all the novelty of a voice from another world. He could not understand it, and stood in startled unbelief before its mystery. Christ met at once the objection to its mystery by pointing him to a similar wonder in the world of nature.

Perhaps a gust of night wind swept round the chamber where Nicodemus sat listening to Jesus, and gave occasion for this condensed parable. But there is sufficient occasion for it in the word 'Spirit,' which, both in the language in which our Lord addressed the ruler of the Sanhedrin and in that which John employed in recording the conversation, as in our own English, means both 'spirit' and 'breath.' This double signification of the word gives rise to the analogies in the text, and it also raises the question as to the

precise meaning of the text. There are two alternatives, one adopted by the Authorized and the Revised Versions, and one which is given in the margin of the latter. We may either read 'the wind bloweth' or 'the Spirit breathes.' 'The Spirit breathes' is legitimate, but does not yield quite so good a sense, since the separation between the material emblem and the power which it was used to describe is complete. At the same time, however, the whole of the phraseology is inspired by the higher meaning.

2. There are three things brought into relation with one another in the text: the wind, the Spirit, and those that are 'born of the Spirit.' From these three things two comparisons are drawn. (1) There is a comparison between the 'wind' and the 'Spirit.' The laws of both are practically unknown; both are unseen; the presence of both is revealed in their effects. (2) There is a comparison between the Spirit and the Spirit-born. The characteristics of the Spirit are to reappear in them, for 'that which is born of the Spirit is Spirit.' So we have—

I. The Wind and the Spirit.
II. The Spirit and the Spirit-born.

I.

The Wind and the Spirit.

1. The symbol is beautifully chosen, for what more powerful figure of speech is there for the purpose than the wind? The mere word comes with wings of mystery. When the cruder kind of rationalism has jauntily denied us the wonder and worship of the world, when philosophers have deluded us with explanations of the inexplicable, the sighing and the sobbing of the wind awaken long buried instincts to the presence of mysteries too deep for speech.

2. Christ wants Nicodemus to see that, as the wind is a reality and a power, though we do not understand it, so the Spirit of God, mystery as He is to us, can yet be a fact and a force. Strange and inexplicable things do exist. The body lives by breath, by the respiration of the air. The air we breathe is moving ever about the world in breezes; we know almost nothing of the method of their movements, but we do not deny there is such a thing as wind, and we do not doubt its power. These breezes—why do they rise and fall; why do they come now from this quarter, then from that; now soft, again strong; one time in gusts and lulls alternating, like the sobs of a child, another time quiet and steady, like the breathing of a child that has forgotten his sorrows in sleep? Whence they come and whither they go—who can tell? Such is the Spirit of God.

i. 'The wind bloweth where it listeth.'

1. The wind arrests man's attention, as an unseen agent which seems to be moving with entire freedom. It is fettered by none of those conditions which confine the swiftest bodies that traverse the surface of the earth; it sweeps on as if independent of law, rushing hither and thither, as though obeying its own wayward and momentary impulse. Thus it is an apt figure of a self-determining invisible force; and of a force which is at times of over-mastering power. Sometimes, indeed, its breath is so gentle that only a single leaf or blade of grass will at distant intervals seem to give the faintest token of its action; yet, even thus, it 'bloweth where it listeth.' Sometimes it bursts upon the earth with destructive violence; nothing can resist its onslaught. Thus, too, it 'bloweth where it listeth.' Beyond anything else that strikes upon the senses of man, it is suggestive of free supersensuous power; it is an appropriate symbol of an irruption of the Invisible into the world of sense, of the action, so tender or so imperious, of the Divine and Eternal Spirit upon the human soul.

2. Such is the absolute and self-determining sovereignty of the Spirit, who comes to accomplish the miraculous change which had staggered the faith of Nicodemus. To teach this lesson Jesus personified a dumb, insensate force, and described it as choosing its own pathway. He who is Divine enough to create new life in human souls is clothed with matchless majesty; and, whilst obeying no human mandate on the one side, recognizes no impossibility or finite limitation on the other. This power from God, which makes for human regeneration, can overpass mountains and outleap all restraints imposed upon its action by our dim vision and our blundering unbelief. It is free to pass by for the time, if need be, a stereotyped, self-complacent Rabbi like Nicodemus, and bring a flood of spiritual vitality into a callous, covetous publican or an abandoned profligate. It may withdraw itself from the punctilious Jew, and focus its vitalizing forces into the soul of a benighted Gentile.

(1) We cannot choose the methods or prescribe the times of the Spirit. And this is to teach us a

reverent and implicit dependence upon God's holy will. Counsels of reason and impartial love guide the movements of this sovereignty, and it is in no sense arbitrary though unfathomable. The winds are not fickle, although we often think them so. They have their appointed zones, and, within a large cycle of their own, their effects are stable and unfailing. Rain-clouds are carried to and fro, the balm of spring is shed through field and forest, and the year crowned with blessing. Even so does God govern the movements of the Spirit.

(2) We cannot command the Spirit; but we, being free agents also, can strive to put ourselves in line with the Spirit's operation. Seamen cannot raise the wind or direct its course, but they can put themselves in the way of the great regular winds. We can do the same: we can slowly, by mechanical helps, creep into the way of the Spirit; we can set our sails, doing all we think likely to catch and utilize His influences—believing always that the Spirit is more desirous than we are to bring us all to good.

It isn't for men to make channels for God's Spirit as they make channels for the watercourses, and say, 'Flow here, but flow not there.'[1]

ii. 'Thou hearest the voice thereof.'

1. The wind asserts its presence by an unmistakable sign. 'Thou hearest the voice thereof.' The eye cannot directly trace its path through the air. It has no rigid, predetermined courses, and may blow upon us from north, south, east, or west. Yet it gives a sign as it passes before us. We catch its murmur amongst the trees, and its quiet music surging through the rocking corn-stalks of the harvest field. We hear it moaning through the forest and splitting the straining boughs. We watch its effect far out at sea, as it whitens the wave-crests or sends the ship with swollen sails swishing through the trough of the deep. The subtle force attests its presence by the sign it stamps upon the face of Nature. We hear the voice thereof and know its message.

2. So with the movement of this life-giving Spirit in human souls. We see the tokens of its power, for they come within the range of our direct experience, although its comings and its goings are veiled in impenetrable dimness. A deepening sorrow for sin shows that He is brooding over the deeps of the soul. We see the inclinations disengaging themselves from earth and turning heavenwards. We hear the confession of sin from lips that have been sealed with pride. We recognize a strange and sudden desire for better things in those who were once of the earth, earthy. We see a mourner comforted. A new power of spiritual discernment arises within those who were frivolous or sodden. We listen to the psalm of praise from forgiven and liberated captives. A home is transformed and softer voices speak within it.

3. The voice of the Spirit is uttered in freedom, in life, and in power. It gives the completest enfranchisement to the divinity of the human spirit. It is not the voice of the ecclesiastical hierarchy, or council, or conclave. It is not the voice of Pope and Patriarch or Archbishop, or of the house of Bishops. It is not the voice of any formally consecrated institution or assembly. It is possible for all these to speak again and again, and yet no tones of the voice of the Spirit be audible to the spiritual ear. The authority of the voice of the Spirit is not with dignitaries as such, but with spiritual men. Again and again in the history of the world, the arrogance of the authoritative institution has been passed by, and upon humble communities of spiritual men and women the Spirit of God has descended, and through their lips men have heard the 'voice of the Spirit.'

iii. 'But knowest not whence it cometh, and whither it goeth.'

1. We are supposed to know far more about the origin and the progress of the winds than men knew when this ruler of the Jews visited Jesus by night. We have our diagrams of cyclones, our theories of trade winds, our newspaper weather-charts, our forecasts. But the laws determining the movements of the atmosphere lend themselves less readily to scientific handling and verification than the laws which have been formulated in other branches of physics. There is here, as elsewhere, a large residuum of unexplained mystery. The Lord's similitude is valid still.

2. The whence and the whither of the Spirit's work amongst men is no less beyond human power to trace. When does the Spirit first begin to work in the heart of a child? Whither is He directing the man who receives His renewing virtues? Towards what activities does He lead forth those who surrender themselves to His sovereign will? For what after-destiny is He making ready those into

[1] George Eliot.

whose soul He comes? To answer such questions would be to empty eternity, past and to be, of those unutterable things which God has kept back from us. Mystery invests the methods and the issues of His sacred work.

In speaking of the human body says one: 'Its power to resist the inroads of disease is said to be in proportion to the opsonic quality of the blood, by which the healthy corpuscles are enabled to kill and devour the dreaded and deadly germs that attack the healthiest frame. Experiments have shown that without this quality or substance the healthy cells are powerlessagainst their enemies. These opsonics have a name, but have not yielded themselves to analysis. It is an unseen power whose presence is only known by its action. We are told "no one has seen these opsonics; the microscope does not reveal them. We only know them by their work." The indwelling Spirit, the Healer, is the opsonic of the soul destroying all that is harmful, and bestowing health, purity and power.'[1]

II.

The Spirit and the Spirit-born.

When our Lord has thus under the symbol of the wind pointed to the freedom and mysteriousness of the Spirit, He adds, 'So is every one that is born of the Spirit.' It is a familiar idea that the Christian life is to be one of Christ-likeness; but even though the law of the higher order of life which Jesus laid down with such clearness and emphasis expresses the truth, it has not been generally recognized that the spiritual man is to resemble the Spirit. The characteristics of the Spirit reappear in the life of every one that is born of the Spirit. Let us consider some of these characteristics.

1. *Freedom.*—The spiritual man is made free with the freedom of the Spirit of the inviolate God. As the Divine Spirit has freedom in Himself, so has He given to the spiritual man to have freedom in Himself through the Holy Spirit that dwells within him.

(1) This true freedom is achieved by the sacrifice of our own will and the acceptance of God's will. When the soul truly accepts God's will its own will dies, and then it enters into the only freedom of which the human being made in the image of God is capable. It is when we have given ourselves up to the obedience of the Son entirely and utterly that we enter the estate of liberty. In so far as we enter it we are unconscious of any conflict, of any jar. We love the law, we hear no more those discords which are God's trumpets to summon the sleeping or rebellious human will. That will is awake and working harmoniously with the good and acceptable and perfect will.

(2) But in order freely to understand the sweep and the greatness of this perfect law of liberty, we must remember that the new life is implanted in us just in order that we may suppress, and, if need be, cast out and exorcise, that lower 'listing,' which is always ignoble and sometimes animal. For this freedom will bring with it the necessity for continual warfare against all that would limit and restrain it—namely, the passions and desires and inclinations of our baser self. These are, as it were, deposed by the entrance of the new life. But it is a dangerous thing to keep dethroned and discrowned tyrants alive, and the best thing is to behead them, as well as to cast them from their throne. 'If ye, through the Spirit, do put to death the deeds' and inclinations and wills 'of the flesh, ye shall live'; and if you do not, they will live and will kill you. So the freedom of the new life is a militant freedom, and we have to fight to maintain it.

Burke said about the political realm that 'the price of liberty is eternal vigilance.' So we say about the new life of the Christian man—he is free only on condition that he keeps well under hatches the old tyrants, who are ever plotting and struggling to have dominion again.[2]

2. *Manifestation.*—The spiritual man is endowed with a power of manifestation and of influence. 'A holy life is a voice.' It reveals its presence in the world. Men take knowledge of the Spirit-born. They cannot be hid. They are 'the salt of the earth' and 'the light of the world.' As the flower reveals itself by its fragrance, so the life that is quickened by the Spirit of God reveals itself by its holy influences. It appeals to the lives of others; it 'speaks' to them, awakening such feelings and emotions as are quickened by the Holy Spirit.

(1) The Christian life has in every case an unmistakable quality which is recognizable. It is apparent to all. Let us be sure that there is such a thing, definite and recognizable, as personal Christianity. Let us be sure that the Christian type of character is a type by itself, and that to follow Christ is a life like no other. As society at large becomes more and more Christianized it

[1] Nevill Roberts, *Before the Foundations.*

[2] Alexander Maclaren.

may be increasingly difficult to feel this. Nevertheless it is true; and the saintly life when we see it is a proof of it. If we find it a thing hard to realize in our own case, let us remember what is alone the secret of it. It is the Spirit that brings it about; and what cannot His agency effect? He has energies and influences, and modes of sanctifying operation at command that may be trusted to make all things new. He can melt and fuse and refine, and, when He has tried the nature, bring it forth like gold.

(2) Christians should be in the world, as the very breath of life amidst stagnation. When the Christian Church first sprang into being it did come into that corrupt, pestilential marsh of ancient heathenism with healing on its wings, and like fresh air from the pure hills into some fever-stricken district. Wherever there has been a new outburst in the experience of individuals and of churches, of that Divine life, there has come, and the world has felt that there has come, a new force that breathes over the dry bones, and they live.

The Church has sometimes appeared to falter and fail. The city that should be set on a hill, the joy of the whole earth, has been in a low place, in a valley full of ditches, and yet it has sent out streams of regeneration over the waste land, and confounded the unbelievers who imagined that its work was done. An early Christian poet had a vision that all the cities of the earth should offer the Lord, when He comes to judge, the relics of the martyrs who slept in them, and not one city in all the world would fail in the gift.[1]

3. *Mysteriousness.*—The new life has a means of manifestation which all Christian people are bound to exemplify. But our Lord draws a broad distinction between that which can be manifested and that which cannot. We can show the leaves and the fruits; the roots are covered.

(1) It cannot be said, with any truth, of ordinary characters, that there is any mystery about them, or that they have an unseen origin; on the contrary, we know everything about them. Take an ordinary man of the world—what he thinks and what he does. His whole standard of duty is taken from the society in which he lives. He does, in the way of duty, what is generally considered proper and becoming among those with whom his lot is thrown. He reflects established opinion on such points. His aims and objects in life, again, are taken from the world around him, and from its dictation. His motives all come from a visible quarter. It would be absurd to say that there is any mystery in such a character as this; it is formed from a known external influence—the influence of social opinion and the voice of the world.

[1] W. Robertson Nicoll, *Sunday Evening*, 245.

(2) But there is a certain character and disposition of mind of which it is true to say, 'Thou knowest not whence it cometh, and whither it goeth.' The New Testament describes, in various parts, what this spiritual character is, its expressions and manifestations; but there is one gift which sums up all the features of it—the gift of love or charity. Without being able to express accurately all we mean by love, we recognize it when we meet it. There are those who stand out from among the crowd, with an impress upon them which bespeaks a heavenly birth. Their criterion of what is valuable, and to be sought after, is different from that of others. They do not press forward for the prizes of this world; they stand apart from the struggle in which common minds are absorbed. But they do this without spiritual pride, they think little of themselves and much of others, and they have a love of their brethren, and of all whom God has made after his own image. They have these and other great common characteristics, though they have differences of natural disposition; and exhibit the action of Divine grace, each in the form in which his natural character is adapted to show it. When we see one possessed of this spirit we ask ourselves, How has the person become possessed of it?

(3) The origin of this new life is 'hid with Christ in God.' But a man may know that he has been born though he is not able to recall, as no man can recall, the circumstances of his birth. Life is the great evidence of birth, natural or spiritual. We may desire to know the time and place of birth for some other reason, but certainly not for this, to make sure we have been born. Of that there is sufficient evidence in the fact of our being alive. And spiritual life quite as certainly implies spiritual birth. They who manifest this new life have indeed been 'born of the Spirit.'

A labouring man utterly regardless of religion happening to be on a visit to where Evan Roberts was preaching at the time of the Welsh revival, came under his influence, and returned home to a small town in South Wales a changed man. A friend asking what had come over him, he, who had not opened a Bible for years, replied, 'Well, it's like this—"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and

whither it goeth." For I now feel that as I was bound before, I am now free as the wind; you say yourself you perceive good effects of something on me, just as we see the beneficial effects of the wind everywhere; and how it exactly happened, I must confess, I could not explain to you except to say that God did it.'

It is now some years since the above happened, and the man has all along been and is still the same free, good man, and now occupies a worthy and responsible position in the town.[1]

[1] Donald M. Henry.

Eberhard Nestle.

By J. Rendel Harris, M.A., Litt.D., LL.D., Hon. Fellow of Clare College, Cambridge.

There is, probably, no one in the great world of German theological scholarship whose removal could have created such a blank in England as has been caused by the recent death of Dr. Nestle, of Maulbronn. To the writer of the present lines, who has been in close and constant correspondence with him for over thirty years, the loss is one that appears irreparable; and there are many others to whom the deprivation will be almost as acute. Frankly, I do not like writing an obituary notice; it would be my own wish to slip away as unobserved as possible, and what one wishes for one's friend, richer in the grace of modesty than oneself, should be something like what one desires for one's self. At the same time I do not feel free to say nothing, because my sense of vacancy is shared by a wide circle of those who prized the man's acquaintance, admired his gifts, recognized the scholarship, linked to Teutonic simplicity and sincerity (which made it as easy for him to disagree with you as it would have been to another man to praise you), and the phenomenal, almost magical accuracy with which he presented the results of his work and exposed the defects of those whom he criticized, so that he might easily and without a rival have been the patron saint of proof-reading and manuscript collation. Add to this that whatever he was and had was at the service of those whom he admitted to the inner circle of his friendship. So I write a few lines in his memory, because I believe I am, in the world of letters, 'the greatest loser of all that ever had a share in his life.' I know there are some who will contest the claim, but my acquaintance goes back to the year 1883, which is long before some well-known scholars in Great Britain had made his acquaintance, and had realized what a choice spirit he was, how valuable was his co-operation, and how sound his judgment. At the date mentioned he was about thirty-two years of age, and I was a few months his junior: he was the trained and expert scholar, just beginning to make his mark in the critical history of the New Testament, and I was an untrained amateur, who had blundered into fields of investigation for which I had never qualified, and was trying to solve old problems by new methods, as has been the case ever since. What vistas of incompetence he could open up before an unfortunate tyro; and, in doing so, he was as gracious as he was wise.

I believe the first thing that passed from Nestle to myself was a post-card, an inquiry of some sort with regard to work upon which I was engaged. A post-card in correspondence is a mustard-seed with evangelical virility; it soon dilated and expanded and multiplied. I think I have lost that first post-card, though I have still with me many illuminating letters from that period, in which he offered me brotherly help and information, giving freely where I had little, in the shape of accumulated knowledge, to offer in return. And then, just at the last, our intercourse ended with a post-card again; it lies before me; I think I will venture to print it.

The work by which he is best known, and will be long remembered, is his edition of the Greek New Testament, in its first form for the Stuttgart Bible Society, and then, later on, at the suggestion of some leading English scholars, for the British and Foreign Bible Society. Quite recently, as I was driving through a town in the heart of Asia Minor (I think it was the ancient Philomelium, from which the church of the place once sent to Smyrna for details of Polycarp's martyrdom), I passed a colporteur who was engaged in the arduous and often thankless task of the circulation of the Scriptures. I stopped the carriage and bought from him a Romaic Greek Testament and

a copy of the older Greek in Nestle's latest edition. Nor did I miss the opportunity of writing to him in his last sickness to tell him how I had come across his book in an out-of-the-way place, where Christianity lies very low, and will some day revive again: when it does, it will owe its new vitality in part to the circulation of the Scriptures in such editions as Nestle spent the best part of his life to produce.

When the long illness in the hospital at Stuttgart appeared to be drawing towards health, and the two operations that he passed through were supposed to have been successful, I thought of nothing so inspiring for him as to point out a mistake in his printed Gospel of Luke. His family were preparing garlands for his house-door and home in expectation of his return, my welcome was to point out one more of the very few errors into which he had fallen. And then came the news of his relapse and passing away, and that the garlands had been laid upon his bier. And here is the pencilled card that he sent me just before the collapse came.

'My dear Friend,—Hearty thanks for your cheery lines. The operation was on the 5th. I am nicely recovered from the shock, but a complete success is not yet visible, though the doctors make all good hopes. These are the first lines I try to write. I must still [be] like your Moslem Saint on Mt. Sinai, who was very holy because he was doing nothing at all. Happy are you in your work. η δυναμις εν ασθενεια τελειται were my last conscious thoughts before the narcotics took away conscience. Just what you wrote to me. God's blessing upon you and your work.—Your friend,

'Eb. Nestle.

'Stuttgart, 17/12/12,
Katharinen Hospital.'

I am not quite sure whether there was another written message. This seems to be the last. It expresses the quiet courage and inward faith of my dear friend.

Literature.

ANCIENT IDEALS.

In 1896 Mr. Henry Osborn Taylor, Litt.D., published in two volumes a great work under the title of *Ancient Ideals*. Discerning men discovered at once a new writer of power. The conception of the book was original. It was neither history pure and simple, nor philosophy. The facts of an historical narrative were given, after most conscientious verification, but they were given, not to be arranged as links in an historical narrative, but to be interpreted as the outcome or impulse of ideas. And yet ideas were never taken apart from external facts. This new conception may have retarded the circulation of the work somewhat. But when, in the year 1911, Dr. Taylor published another work on the same lines, entitled *The Mediæval Mind*, the plan was better understood and the new book had a fine reception.

It is enough now to record the issue of the second edition of *Ancient Ideals* (Macmillan; 2 vols., 21s. net). It is substantially a reprint of the first edition. Great discoveries have been made since 1896 in every corner of the Near East, especially in Greece and Syria. But the worth of Dr. Taylor's book is not seriously affected by discovery. We knew enough of the Greek mind before 1896 to estimate its influence on the world. And although, as we have said, he bases all his conclusions on verified facts, the ancient ideas of Greece in so far as they are of world-wide importance, are not much modified by discoveries in Crete of primitive religious customs.

ORATORY.

History has often been written by means of biography. The Rev. Robert Craig, M.A., D.D., has written the history of England from 1213 to 1913 by means of oratory. His *History of Oratory in Parliament* (Heath, Cranton & Ouseley; 10s. 6d. net) is a history of Parliament, and the history of Parliament is a history of England. This is not to say that Dr. Craig has neglected his proper subject to attend to other things. His book is really and truly a history of oratory. It is to say that the oratory of Parliament has,

throughout these seven centuries, so clearly reflected the movements of the nation and so powerfully guided them, that from the speeches delivered in the House of Commons it is possible to tell what the nation has been occupied with all that time.

The history of oratory in these seven centuries is the whole history of oratory in Britain. We do not believe in oratory now. There is a story afloat that on one occasion Mr. Gladstone turned fifty votes by a speech. We fear it is apocryphal, even though Mrs. Story in her *Later Reminiscences* repeats it. Mr. Gladstone lived too late for that. The very words 'oratory' and 'eloquence' have lost their reputation. When a great speech is made now it is mere matter for astonishment—astonishment at its assurance if Mr. Asquith makes it, at its dexterity if Mr. Balfour, at its violence if Mr. Bonar Law, at its passion if Mr. Lloyd George. So this is a history of an art that is not lost but only gone before. The last of the orators whom Dr. Craig names are Bright, Cobden, and O'Connell. The next chapter is sadly described as 'Oratory and Talk.'

And yet it is not that in Parliament or elsewhere men talk more than they used to do. In the Parliaments of 1867, 1868, Mr. Gladstone, as leader of the Opposition, spoke 198 times. In the session of 1883 he spoke, as leader of the House, 332 times, 179 of these speeches being on the Irish Church Bill. But in the session of 1833 O'Connell spoke 342 times, and he was neither leader of the House nor leader of the Opposition. It is not the amount of the oratory that has lightened its weight. Like other industrial and individual accomplishments it has had to give way before the introduction of machinery. The 'party machine' is now too perfect for it.

THE BRITANNICA YEAR-BOOK.

The number of new year-books is as sure and as sad a sign of the time as any sign or wonder that one sees. For we are all in such a hurry that every year's events must be chronicled for us and served up in this way. But *The Britannica Year-Book* (The Encyclopædia Britannica Company; 10s.) covers nearly three years. At least its first issue does. It chronicles the events of the world since the issue of the eleventh edition of the *Encyclopædia Britannica* in 1910.

Experts have written articles on all the leading departments of knowledge covered by the *Encyclopædia Britannica*, which is to say, all departments of knowledge. These experts are, in almost every case, the first in reputation in their department. Thus in the fourth section, which is entitled 'Archæology and Excavation,' we have an article on Babylonia and Assyria by Mr. Leonard W. King; one on Egypt by Professor Flinders Petrie; one on Palestine and the Semitic Area by Dr. A. E. Cowley; one on the Hittites by Mr. D. G. Hogarth; one on Crete by Dr. R. Montague Burrows; one on Aegean Civilization and one on the Sites of the Middle and Nearer East by Mr. Hogarth; one on the Sites of Greece Proper by Mr. A. J. B. Wace; one on Cyprus by Professor J. L. Myres; and one on Greek Art by Professor Percy Gardner.

The articles are not mere lists. They are full of matter, but the matter is set forth attractively. Vast as the range of subject is, some actual justice is done to it all; for this is a large octavo volume of 1226 pages, exclusive of preliminaries. It is altogether a great work, seriously conceived, generously accomplished.

Only one department, so far as we are able to judge, is defective. It is the department of Religion. Under the heading 'Religion' there are three articles: one on the Church of England, one on the Roman Catholic Church, and one on the Free Churches. But the philosophy of Religion seems to be ignored, although much literature has appeared (especially in the United States) on that subject. The comparative study of Religion is just touched at its fringe by the writers on Anthropology, Dr. J. G. Frazer being mentioned only once in the index, and only twice, so far as we can find, in all the book.

With the exception of this single disappointment we have had nothing but satisfaction in the *Year-Book*. If the future issues are to be annual, as its name indicates, they will be smaller in bulk, but this issue is amazingly light, being printed on the thinnest possible paper—a paper so thin that its opaqueness is a marvel.

Professor Oswald Külpe's *Die Philosophie der Gegenwart in Deutschland* has had a great reception in Germany. Now it has been translated into English, and published under the title of *The*

Philosophy of the Present in Germany (George Allen; 3s. 6d. net). The translation has been made by two competent American translators, Maud Lyall Patrick and G. T. W. Patrick, of the State University of Iowa. We are quite as much interested in German philosophy as the Germans themselves are, and if we do not read or write so many large books as they do, our interest is quite sufficient to overtake a handy book like this. Moreover, it is a marvel of clearness, both of arrangement and of statement. And Professor Külpe has been just as tolerant of those with whom he does not agree as a German philosopher has ever been or may ever be expected to be. He describes fairly—fairly fairly—even where he detests.

A strong but wise and temperate argument against the present system of criminal punishment is to be found in a small book by Mr. Carl Heath, formerly Hon. Secretary of the Society for the Abolition of Capital Punishment, entitled *On Punishment* (Bell & Sons; 1s. net). The last chapter, on flogging, is especially pertinent.

Put *British Boys, their Training and Prospects*, by Mr. M. J. King-Harman, into the hands of every British boy you have influence with. It is not written directly for boys, it is true; there is the more hope of its acceptance. And there is not a word in it that boys will miss the meaning of (Bell & Sons; 2s. net).

Mr. Charles F. Moxon says he is *On the Track of Truth* (Bennett; 6s. net). But the title is due to his unnatural modesty. He has found the truth; and of all things he has found it in reincarnation. This is the secret of existence, the evidence for God, the encouragement to good conduct. We are because of what we have been; we will be because of what we are.

Reincarnation is the explanation of the perplexities of life. 'It is often said of an unlucky man that he deserves a better fate; so he might, had not his past to be taken into account. By his sufferings in this life he may expiate his sins committed in previous existences.'

But Reincarnation is not altogether a soft doctrine. Its doctrine of rewards and punishments is very exact and very exacting. 'Death is a misfortune only to those that have either not fulfilled or, in some cases, that have not overcome their destiny; or to those that have led such a life as to impair their future.' There is no room for repentance; there is no hope of forgiveness.

It is altogether a strange book, difficult to read, but difficult to keep from reading. After the chapters on Reincarnation come ever so many thoughts and observations thrown down at random and of every variety of worth or worthlessness. Then at the end comes a truly wonderful chapter on 'The Hidden Soul,' copied from a book, long out of print, by Mr. E. S. Dallas. Mr. Moxon will rejoice to hear that this chapter is worth all the rest of the volume, for he is very loyal to his unappreciated friend.

The fourth volume is now issued of *The Archbishops of St. Andrews*, by John Herkless, Professor of Ecclesiastical History in the University of St. Andrews, and Provost of the City, and Robert Kerr Hannay, Curator of the Historical Department in H.M. General Register House, and formerly Lecturer in the University of St. Andrews (Blackwood; 7s. 6d. net). The volume is entirely given to the life of David Beaton. It has therefore an interest beyond that of any of the preceding volumes, an interest that is made up of many parts. There is this extraordinary man himself, there are the men and women round him; there is the great revolutionary restlessness of the Church in Europe, and there is the particularly electric condition of the Scottish Church itself—all this, told with the scholar's restraint and the historian's gift of imagination, gives this volume a value that is all its own and very great. The authors might consider whether it could not be published separately as a complete biography, the latest and most reliable, of that ambitious and energetic man Cardinal Beaton.

Thirty-two years ago the Rev. A. W. Streane, D.D., wrote the *Commentary on Jeremiah and Lamentations* for 'The Cambridge Bible for Schools and Colleges.' It was a conservative book. It was a conservative book even then. He has now rewritten the commentary. It is conservative no longer. In these two-and-thirty years Dr. Streane has been a steady student of the Old Testament, and he has found himself compelled to abandon the old traditional ideas of its authorship and arrangement. He has issued a new edition of his

Commentary on Jeremiah and Lamentations (Cambridge: At the University Press; 3s. net) on the lines which are laid down by Professor Driver in his *Introduction to the Literature of the Old Testament*. The first great popular impulse to the acceptance of the critical position came when Delitzsch was known to have abandoned the traditional theory: scarcely less significant is the conversion of so circumspect a scholar as Dr. Streane.

And it must be confessed that the new edition of Dr. Streane's Jeremiah and Lamentations is much more suggestive than the old. The history hangs together better. There is more humanity in the circumstances. There is more vitality in the ideas. No doubt the use of the Revised Version, as it saves space, gives also the impression of greater scholarship in the notes. But the tone and temper of the book as a whole inspires confidence.

Greatly regretted was Philip David Scott-Moncrieff when he was taken away at the age of twenty-nine. Already he had made himself master of one department of study—the religion of Egypt, not ancient Egypt, but the Egypt of the Ptolemies and of Christianity. He wrote the article on the Copts for the ENCYCLOPÆDIA OF RELIGION AND ETHICS. And in the British Museum it seemed likely that he would have opportunity for research and writing in abundance. But the end came suddenly, and so early.

Now Mr. L. W. King and Mr. H. R. Hall, his colleagues in the Museum, have edited a posthumous work, *Paganism and Christianity in Egypt* (Cambridge: At the University Press; 6s. net). It was not quite finished at Mr. Scott-Moncrieff's death, but so nearly that the editors have been able to issue it as if it had been. In another sense it was finished quite, for all Mr. Scott-Moncrieff's work had the note of finish about it. And it is the more welcome that it is an authoritative contribution to a subject upon which there have not as yet been men enough at work. With all its learning and unfamiliarity of subject, the book is written with much charm, both of manner and of language.

Mr. Lewis Spence, whose contributions to the ENCYCLOPÆDIA OF RELIGION AND ETHICS have made him known as a capable student of the religions of America, has written a sketch of *The Civilization of Ancient Mexico* for the 'Cambridge Manuals of Science and Literature' (Cambridge: At the University Press; 1s. net). It is quite elementary, as it was no doubt ordered to be, but it is altogether reliable so far as it goes, and is written in the right style for a scientific primer. The bibliography at the end directs the reader to the means of fuller study.

Under the title of *Gospel Origins*, the Rev. W. W. Holdsworth, M.A., has contributed a Study of the Synoptic Problem to Messrs. Duckworth's series of 'Studies in Theology' (2s. 6d. net). It is a notable book, and that for two reasons. First, because Mr. Holdsworth has covered the whole vast field of modern Synoptical investigation, having concentrated on it for many years, and thus he has been able to focus and fix for us the various rays of light which men have cast upon it. Secondly, because he has himself a theory which, modestly enough, he offers as a solution of the problem, a theory which is worthy of consideration at the hands of experts, and will obtain it. The theory is that the three editions of the Markan narrative which appear in the three Gospels as we know them, are due, not, as Dr. Arthur Wright believes, to oral tradition, but to written documents; and that the Logia of Matthew are not lost, as some have thought, but actually exist, sandwiched between distinctly Markan sections, in the Gospel which bears St. Matthew's name.

In other respects also the book is original. For instance, each Gospel is analyzed with notes, and these notes form a verse by verse commentary, which is the more valuable as it is set in its place amidst the historical criticism of the Gospel.

A Critical Introduction to the Old Testament, by George Buchanan Gray, D.D., D.Litt. (Duckworth; 2s. 6d. net), will command attention, rising as it must clean out of and above the host of books that have been written recently to acquaint the unlearned with the results of Old Testament criticism. For there are few Old Testament scholars alive who deserve the name as Dr. Gray deserves it. He has given a laborious life and the best of a powerful intellect to the study of the Old Testament, and now every sentence he writes down is weighted with experience and responsibility. That he writes here for the people does

not in any degree take off the edge of his accuracy. From this time when other men write on the Old Testament they will appeal for Confirmation very often to this book.

Messrs. Duckworth have added to their 'Crown Library' a second edition of *Life and Evolution*, by Mr. F. W. Headley, F.Z.S. (5s. net). The book is little altered from the first edition, which was published in 1906, except in price. But the issue of a book of this size and scientific authority, and enriched with so many illustrations on specially prepared paper, is something like the opening of a new age in publication. There are no fewer than seventy-two plates. The book is written with the utmost anxiety to make a difficult subject intelligible to the unscientific. The preacher of the gospel will find its information of great service, and to himself the study of the book will be a liberal education, or at least an education in liberty.

An introduction to the study of Socialism has been written by Mr. Alfred Raymond Johns, and published by Messrs. Eaton & Mains. The title is *Socialism, its Strength, Weakness, Problems and Future* (50 cents net). It is a well-informed as well as a sympathetic introduction. This form of Socialism is workable.

Messrs. Eaton & Mains have also issued *Lantern Stories*, by Lena Leonard Fisher (50 cents net), 'being little stories of how some children with the light tried to show the way to others who had no light.'

The fine edition of the complete works of Nietzsche which Mr. T. N. Foulis published, has now been made accessible to all students by the issue of an ideal *Index to Nietzsche* (6s. net).

'Ideal,' we call it, as an index. For not only is it admirably arranged under one alphabet (the only way, say the American bibliographers, of making an index), but its fulness and accuracy are a great delight. The whole series of volumes is indexed, including their introductions and whatever they say about Nietzsche anywhere as well as what he says himself. Then a translation is given of all the foreign words used by Nietzsche throughout his works, volume by volume and page by page.

The *Index* is compiled by Mr. Robert Guppy. The foreign words are translated by Mr. Paul V. Cohn, B.A. And there is an introductory essay by Dr. Oscar Levy on the Nietzsche Movement in England.

Mr. Edward Grubb has issued the eighth volume of 'Bible Notes'; but he has changed the title to *Study Notes*, since the subject is no longer mainly Biblical (Headley Brothers; 1s. net). The subject of this volume is the Doctrine of the Person of Christ as formed by the Church after the close of the Canon. The history of the Problem is traced with great care throughout the centuries, and the volume closes with an estimate of its present position. The best sources are invariably used, and they are used with as invariable insight into their value. But Mr. Grubb is careful never to interfere between the student and his work. His purpose is to show the student where to work and how to work for himself. The volume is accordingly interleaved with writing paper for notes.

Glad Tidings! A Statement of the Science of Being: A Guide to the True Life, by Radnor H. Hodgson (Headley; 1s. net). The title is rather terrifying, but the book turns out to be a warm-hearted and altogether sane encouragement to young men and women to do justly and love mercy and walk humbly with their God. Its leading idea is that there is a purpose in the mind of God for every one's life, and that purpose must be recognized and fulfilled. The motto on the title-page is: 'There is a path leading from the lowest to the highest, and it is open equally to all.'

What comes over the English Churchman when he goes to Canada? 'The Methodist or the Baptist builds up his home, his church, and his school; if he has any left over he may give a little to frivolous things. But he puts first things first. The average Churchman puts pleasure first, and the rest may take care of themselves.' This is what we are told in a volume of *Sketches in Western Canada*, which has been written by the Right Rev. Bishop Ingham, D.D., and the Rev. Clement L. Burrows, M.A. (Hodder & Stoughton; 2s. 6d.). The book has been written to answer the questions: 'What is the matter with the Church in Canada? To what can we ascribe her comparative failure?' It is written more in sorrow than in anger. And its plentiful illustration makes both the wonder and the sorrow greater.

Messrs. Hunter & Longhurst have issued a new and enlarged edition of Mr. Arthur H. Tabrum's book which gives an account of the *Religious Beliefs of Scientists* (2s. 6d. net). The book owed its existence originally to the assertion of a secularist lecturer that scientific investigators were not Christians. Mr. Tabrum secured the testimony of a vast number in contradiction, and he secured it mostly from the men themselves. These testimonies he published. The new edition contains forty new letters, some of which were written as recently as September, 1912. It includes also American men of science. But no amount of evidence will prevent the original statement from being repeated. Indeed, Mr. McCabe has just been repeating it in the *English Review*.

Messrs. T. C. & E. C. Jack have issued a volume of stories and legends of the Scottish Border, collected and told by Jean Lang, under the title of *North and South of the Tweed* (5s. net). Some of them are familiar (though not always in this telling), and more of them are new. All are told with rare skill. In one breath you say of the stories, How impossible! and How likely! This is the secret of the folk story; it is outside the bounds of possibility, as so many true things are.

In an unbound but nicely printed and engaging little book, Professor John S. Banks, D.D., of Headingley College, expounds *Central Questions of Faith* (Kelly; 6d. net). The book can be read from cover to cover in an hour, and a better spent hour will come to no one, young or old. For the truth is here, and it is told very agreeably. The young will find instruction, the old strength.

Mr. Francis Grierson has published a new volume of essays. *The Invincible Alliance* is the title of the first essay, as well as of the book (John Lane; 3s. 6d. net). It is a piercing cry from one who fears with a great fear the yellow peril, a cry for an alliance between Great Britain and the United States. And in order that that alliance may come to pass, Mr. Grierson urges preachers in Great Britain to occupy American pulpits, and American preachers to occupy pulpits in Great Britain, 'having for a universal text the spiritual and social unification of Anglo-American peoples.' The main part of the work, he says, would be accomplished in a year.

Of the other essays the most striking is one on 'The Agnostic Agony.' It is a plea for certainty in religion. The same theme is handled in an earlier essay entitled 'The New Preacher.' Music will not do; nothing will do but a preacher with an assured mind who has discovered how to appeal to the imagination of his hearers. We are all tired of agnosticism; 'honest doubt' has been turned out of doors. We want something to believe, to live by, to die for.

Folk Tales of Breffny, by B. Hunt (Macmillan; 3s. 6d. net), are a great delight to the lover of stories and a valuable contribution to the science of folk-lore. They were told by an old man, who said he had 'more and better learning nor the scholars.' 'The like of them,' he declared, 'do be filled with conceit out of books, and the most of it only nonsense; 'tis myself has the real old knowledge was handed down from the ancient times.'

How much they owe to the old man and how much to the author of the book we are not told. We do not care to know. The tales have the folk-lore atmosphere about them.

National Life and Character, by Charles H. Pearson, LL.D., is not only an authority in the department of Social Science, it is also an English classic. The book was first published in 1893. It was published as the work of a social prophet. In these twenty years there has been time to test the prophet's integrity. In all essentials Dr. Pearson's foresight has been vindicated. And now the book is reissued at a price which should secure for it a wide circulation. The wider the better. It is scientific and religious; it is both individual and social; it errs not either by excess or defect, or errs but slightly. The publishers are Messrs. Macmillan (5s. net).

The Rev. Robert Johnstone, LL.B., D.D., Emeritus Professor of New Testament Exegesis in the United Free Church College, Aberdeen, has published, through Messrs. Marshall Brothers, a volume *On Principles of Evidence in Critical Inquiry: With Special Reference to the New Testament* (1s. net). The chapters are short, simple, temperate, and useful. Particularly commendable is the chapter on the 'Argument from Silence.'

The Faith of all Sensible People (Methuen;

2s. 6d. net) is not a very merry faith. There is no certainty in it, no certainty in life or in death. There *is* God, but how this particular sensible person finds Him, or where, is as mysterious as all the rest. The book is readable enough, quite lively indeed and overflowing with good humour as well as with candid criticism of those scientific people who think they know. 'In the days'—to quote one paragraph—'in the days when religion was real in Scotland, the pious people used to feel and say that there was no chance of salvation for any man till he had been filled with the conviction that he was a born sinner. This was one aspect of the eternal truth. There is no possibility of any man attaining to knowledge or wisdom, or in older phrase becoming a man of sense, until he has been filled with the conviction that he is a born fool.' The author is Mr. David Alec Wilson.

The *Free Church Year Book for 1913* is out (Meyer; 2s. 6d. net). It contains the official report of the eighteenth National Council of the Evangelical Free Churches, together with much miscellaneous information for those who desire to know what the Free Churches are doing and hope still to do.

At the Council meeting there were notable events. Dr. Connell delivered the Presidential Address; Professor Peake spoke on Modern Biblical Scholarship and Christian Faith, Dr. J. W. Ewing on Materialism, Dr. Clifford on the Living Message of the Church for To-day; and all these addresses are given in full, together with other notable addresses and sermons.

It is a long time since we have had a book on the Second Coming, and this month three books are published together. What is the meaning of it? It is not that the study of eschatology or of apocalyptic has begun to bear fruit popularly, for these authors ignore that study with one consent. There is, however, the feeling that the thought of the last things is upon us. And the book which we notice now (the other two will be noticed on another page) has a distinct sense in it of the problem which faces this generation. This book, under the title of *The Second Coming*, concentrates our attention on Christ's prophetical discourse in Mt 24^{25}, and offers a key to its interpretation. The author is the Rev. James Davidson, M.A., Emeritus-Minister of Finnart United Free Church, Greenock (Nisbet; 2s. net). Mr. Davidson has no hesitation in believing that Christ delivered the discourse, that He spoke of a catastrophic judgment, and that it will be well for us all to be ready.

Mr. M. D. Hennessy has, under the title of *The Coming Phase in Religion* (David Nutt; 5s. net), published a book, of which the purpose is to prove that St. Paul wholly misunderstood and misrepresented Christ; and all the theology of the Church, being derived from St. Paul, has been and is now utterly erroneous. The 'Master,' as our Lord is called, was a normal human being, who spoke out of His own consciousness and experience. He found His experience at variance with the Old Testament, especially on matters like covenants and blood, and so He contradicted the Old Testament in nearly everything He said. St. Paul, and for that matter the rest of the early disciples, did not understand Him, and so perpetuated the false teaching derived from the Old Testament. There is, for example, no atonement in the mind of Christ, or in His life. That is all Pauline and pernicious.

It is a curiously written book, in short paragraphs, and pruned sentences. It is produced handsomely by the publisher.

Under the title of *The Second Advent*, Mr. George Dickison discusses the Kingdom of God in Israelitish and Christian times, the Second Advent itself, the First Resurrection, the Great Tribulation, the Return of the Twelve Tribes of Israel to their own land, and the Millennium (Oliphant, Anderson & Ferrier; 3s. 6d. net). The discussion proceeds on familiar lines, but even those who are aware of the new aspect of the eschatological problem will enjoy the author's beautiful writing. His description of the Millennium is ethically and religiously most attractive. 'In the Millennium,' to quote three sentences, 'the Simple Life will displace all affluent and luxurious ways of living, and all needless harassments and strivings after worldly advantages. Tranquillity, peace, ease, and calm will possess the minds of men in that most blessed time. The highest virtues which man's nature is capable of cultivating and cherishing in his own heart, both toward God and man, will be like flowers in full bloom when "The kingdoms of this world are become *the kingdoms* of our Lord, and of his

Christ"; and when "He shall reign for ever and ever."'

The Rev. David James Burrell, D.D., LL.D., Minister of the Marble Collegiate Church, New York, has written a complete statement of the faith that is in him. It occupies a volume of three hundred and fifty pages, for it is a full creed. Very little that the Bible offers is rejected, while much is interpreted and enlarged by the experience of an active many-sided life. And surely it is encouraging that this servant of the Lord, who has been down among men and had abundant opportunity of seeing what the contents of the Bible can do for the world, is ready now to come forward and say in effect 'the Bible, the whole Bible, and nothing but the Bible—that is the religion for me.' He is no bibliolater, however. He believes in the Bible because the Bible gives him Christ. The title of the book is *The Old-Time Religion; or, The Foundations of our Faith* (Oliphant, Anderson & Ferrier; 3s. 6d. net).

A Bibliography for Missionary Students (1s. net), edited by the Rev. H. U. Weitbrecht, Ph.D., D.D., has been published by Messrs. Oliphant, Anderson & Ferrier for the Board of Study for Preparation of Missionaries. It is much more than a bibliography of Missions. That is only its first part, and is the work of Dr. Weitbrecht himself. The second part is a bibliography of Phonetics, which has been prepared by Mr. Daniel Jones, M.A., Lecturer on Phonetics in University College, London. Part III. is on Languages, by the Editor. Part IV. deals with Religions, and is divided into sections; the first section being Philosophy and History, by Professor A. Caldecott; the second, Judaism, by Dr. A. Lukyn Williams; the third, Islam, by the Editor; the fourth, Hinduism, by Mr. J. N. Farquhar, M.A.; the fifth, Buddhism, by Mr. W. E. Soothill, M.A., late President of Shansi Imperial University; the sixth, Confucianism and Taoism, by the same; and the seventh, Shinto, by Miss A. M. Henty, L.L.A., of the Church Missionary Society, Japan. The remaining parts of the book are Geography and Anthropology, Educational Outline, and Elementary Medicine. An effort has been made throughout to find and recommend books in English.

Dr. Lawrence Mills, Professor of Zend Philology in the University of Oxford, has collected his essays and lectures, old and new, and has issued them in a handsome volume through the Open Court Publishing Company of the United States. The title is a curious one: *Our Own Religion in Ancient Persia.* It is the title of the lecture which appears first in the volume. The purpose of that lecture seems to be to show how nearly identical with the religion of the Old Testament is the religion of the Gathas. Other lectures deal with 'The Avesta and the Veda,' 'Immortality in the Gatha,' 'God as Almighty and Superpersonal,' and the like. Among the rest there is printed a report of a visit paid to Oxford in 1911 by a small but representative number of Parsis from London, and a presentation made by them to Dr. Mills 'for his inestimable services to the Zoroastrian faith.'

Most of the lectures have appeared elsewhere already; their inclusion in this volume will give them permanence, while it adds considerably to their individual worth.

Messrs. Pickering & Inglis have reissued *The Characteristic Differences of the Four Gospels*, by Andrew Jukes (1s. net).

The third book on the Second Advent issued this month is *Jesus is Coming*, by W. E. B. (Revell; 2s. net). It is a reprint of a once famous and very popular book, the book which Dr. Torrey says first made the Coming of Jesus Christ a living reality to him.

The College of Missions Lectureship is a new foundation. The first course was delivered in 1912 by Mr. Archibald McLean, President of the Foreign Christian Missionary Society. It is now published under the title of *Epoch Makers of Foreign Missions* (Revell; 3s. 6d. net). We have often had Heroes of Foreign Missions; the Epoch Makers are not identical. If they were we should have Mackay of Uganda here, and Bishop Hannington, and Holman Bentley, and Coillard, and many another. Those we *have* here are Henry Martyn, Adoniram Judson, William Carey, Swartz, Robert Morrison, Moffat, Livingstone, Williams, Patteson, John Hunt, Duff, James Chalmers, James Evans, Verbeck, Pitkin, and Loftis. Their story is told so as to bring out their epoch-making experience—not as biography simply, but as biography making history. More-

over, the book is written with the study of missions in view: it will serve as a model for the missionary teacher.

The Rev. James S. Dennis, D.D., is best known by his great three-volume book on *Christian Missions and Social Progress*. That book proved him at once a reliable and an attractive writer on missions; and editors everywhere, but especially in the United States, have been glad to obtain articles and essays from him. These his contributions to periodical literature he has now collected into a volume, which has been published by Mr. Revell under the title of *The Modern Call of Missions* (6s. net).

Its range is wide, its topics varied. The keenest attention at the present moment will be given to what he has to say about China. And the essay on 'Missions in China,' which is called 'A Defense and an Appreciation,' as it is one of the longest, is also one of the best, in the book.

Under the title of *The Message of the Disciples of Christ for the Union of the Church*, Dr. Peter Ainslie has published three lectures which he delivered before the Yale Divinity School (Revell; $1 net). The lectures are on (1) The Message of the Disciples of Christ, (2) The Origin of the Disciples of Christ, and (3) The History of the Disciples of Christ. In order to be sure that he did not in any way misrepresent the beliefs or ideals of that body of Christians, Dr. Ainslie asked a committee of well-known disciples of Christ to read and report in his lectures. They were of one accord in their approval. In an Appendix Dr. Ainslie publishes a number of valuable documents.

No book gets a better chance than the book of adventure. If a man can describe his experiences even passably well the book becomes a success. That there are failures is due to the fact that travellers' tales are sometimes execrably told. We suspect that Mr. W. Barbrooke Grubb, fearless traveller, is no great author; but his book has been edited by Mr. H. T. Morrey Jones, M.A., and its success has been so great that Messrs. Seeley have issued a third edition at a cheaper price. The title is *An Unknown People in an Unknown Land* (5s. net).

The Rev. John C. Lambert, M.A., D.D., has discovered for himself that no books of adventure can beat the best missionary books. There is more in the best missionary books than adventure, and they are all the better for that more, but they have the thrill of the real adventure book, and they have the satisfaction of being strictly, gloriously true.

Having made that discovery, Dr. Lambert passes it on. His *Missionary Heroes in North and South America* (Seeley; 1s. 6d.) is unsurpassable. It contains the cream of his larger book, *The Romance of Missionary Heroism*, and it is not only written with literary power, but it is also artistically illustrated.

Mr. W. Tudor Jones, Ph.D., who translated *The Truth of Religion* of Professor Rudolf Eucken into English, and translated it well, has been offered the opportunity of revising his translation, and has accepted it. The first English edition went out of print in less than a year. Meantime a new and much altered edition appeared in German. Mr. Jones has incorporated the changes of this third German edition, and at the same time revised and simplified his translation, and has published a second English edition (Williams & Norgate; 12s. 6d. net). 'I hope,' says Mr. Jones, 'that the second will be far less difficult to read than the first edition.' The changes have all been made in consultation with Professor Eucken himself, one of the most courteous and generous of men.

The Sanctification of Christ and His Disciples.

By the Rev. John Reid, M.A., Inverness.

'And for their sakes I sanctify myself, that they also might be sanctified through the truth' (A.V.). 'And for their sakes I sanctify myself, that they themselves also may be sanctified in truth' (R.V.).—John xvii. 19.

The late Professor A. B. Bruce in his *Training of the Twelve*, p. 446, says these are 'remarkable words, whose meaning is obscure and has been much debated.' These are good reasons for discussing them afresh. Certainly the translations given in A.V. and R.V. are not satisfactory. In A.V. it seems as if the 'sanctification' of the disciples was to be accomplished 'through the truth,' whereas it is distinctly stated that it was to be secured by the 'sanctification' of Jesus Himself—'On their behalf I "sanctify" myself, that they also may be "sanctified."' It was not 'the truth' that was to be the power or instrument of their 'sanctification,' it was the 'sanctification' of Jesus. Most likely it was because this was recognized by the Revisers, that they gave the translation 'that they themselves also may be sanctified in truth.' Most commentators take the words 'in truth' as an adverbial phrase indicating 'truly' or 'really.' Whether this is right or not it is certainly weak, and quite out of harmony with the usual manner of our Lord's speech and action. He is not in the habit of saying that He does or says something, that something else may be rightly or truly done. He did not say, 'Come ye after me, and I will make you fishers of men in truth,' or, 'I came not to call the righteous, but sinners to a true repentance,' or, 'This do, and thou shalt truly live.' Qualifying clauses are absent from His method of speech. Their absence is one of the wonderful characteristics of His teaching. For these reasons we are dissatisfied with the translations given in A.V. and R.V. Some other idea must be expressed in the phrase 'in truth' (ἐν ἀληθείᾳ).

There is evidently a close connexion between the words 'sanctified in truth' (v.[19]) and 'sanctify them in the truth' (R.V.) (ἐν τῇ ἀληθείᾳ, v.[17]). The reference is the same though the article is not repeated in v.[19]. This is recognized by Wendt in note on page 256, vol. ii. *The Teaching of Jesus*. But in v.[17] 'the truth' is interpreted by the following clause, 'Thy word is truth,' as if, to the mind of Jesus, the 'word of God,' *i.e.* the whole loving life-giving revelation of the gospel, and 'the truth' were synonymous. That 'word' is emphatically distinguished as absolute, infallible, and finally true—the message of salvation in a world of error and ignorance—the word of life in relation to divine and human fellowship, when it is designated as 'the truth.' It is *in the truth* (ἐν τῇ ἀληθείᾳ) in this truth that Jesus prays the Father to 'sanctify' the disciples, and though the article is not repeated in v.[19], we believe it is the same 'truth' that is referred to when He said, 'For their sakes I "sanctify" myself, that they also may be "sanctified" in (the) truth.'

It is the word 'sanctify' that must now engage our attention. Its primary and fundamental meaning is 'to set apart for religious uses,' i.e. '*to consecrate*,' and in the margin of the R.V. we find this given, as the translation, be it remembered, of the majority of the Revisers (though not a two-thirds majority). In our common use of the word 'sanctify' the word expresses a spiritual or character-meaning. It signifies actual, real holiness to us, but its primary significance only indicated 'consecration' to religious uses. 'Sanctify' has become a religious or an ecclesiastical word to us, but it was a word of the street, a word of the common life, in New Testament times. We must never forget that the Greek of the New Testament was simply the Greek of the ordinary everyday speech of the time. There were countless instances of things that were 'sanctified' in the life of the people then, and the word as popularly used did not convey suggestions of character. In the life of India to-day we find the same striking peculiarity. The land is filled with 'holy' men and women, 'holy' places, 'holy' animals, etc. etc., and all that is meant is that people and things so designated are set apart for religious service or use. The element of character or essential holiness does not enter into the popular conception of 'holiness.'

If we take the word 'sanctify' in our passage as having this fundamental and primary meaning, then our Lord first prays that His disciples may

be set apart religiously or 'consecrated in the truth' (v.[17]). Then He declared that He sets Himself apart, consecrates Himself that the disciples also may be consecrated. The tense is a gnomic present, and indicates a continuous action—a governing principle covering His life in all its parts, including also the act of supreme devotion in the death He was about to die. He thus 'consecrated' Himself for His disciples that they might be 'consecrated in (the) truth.' The 'truth' was the sphere in which they were to be set apart. It was not to be the means of their consecration, it was the sphere of it. The construction is what is called 'pregnant' (cf. ἐν τούτοις ἴσθι, 1 Ti 4[15]). The disciples were to be set apart from all others, and from all other interests, 'in (the) truth.' They were to find their business, their life-interests, their life in it. Devotion to the gospel in the highest and fullest sense is what the Saviour sought for them. He had devoted Himself to them for that end. He lived a 'dedicated' life, and was 'dedicating' Himself to death for them, that they might live a 'dedicated' life in the gospel, and for the gospel.

This interpretation casts light on the days of His companionship with them, and explains why He was always in their company, or always took them or some of them with Him wherever He went. Instead of selecting 'passages out of the Gospels exhibiting the Twelve Disciples of Jesus under discipline for the apostleship,' Professor Bruce, in his book on the *Training of the Twelve*, might have taken the whole gospel record.

Then this interpretation agrees with the statement in v.[18], 'As thou hast sent me into the world, so also have I sent them into the world.' He sent them out devoted to one end—the gospel. He had lived for that; He had prayed for that; He was going to death for that. And as we think of what we know of the after lives of the men for whom all this was done, we see that the purpose and prayer of our Lord were fulfilled. These men were set apart in the truth. The gospel was their life-work, and their life, their interest, and their joy.

Sargon of Assyria in the Lake Region of Van and Urmia, 714 B.C.

By Theophilus G. Pinches, LL.D., London.

II.

Returning to the subject of the campaign, Sargon states that the inhabitants of the region, in despair at the defeat of Ursâ, reduced the fortified city Ušqaia, with the villages around it, to a heap of ruins, and abandoned the place, never to return. Sargon completed the work, razing the great rock-supported walls level with the ground, and carrying away much plunder into his camp. What houses remained in Ušqaia met with the same fate, and fire completed its destruction and that of 115 villages around it. Another important city destroyed at this time was Aniaštania, the centre of a stock-breeding district.

Leaving Ušqaia, Sargon entered the pastoral district of Baru (possibly Sofian), which was regarded by the natives as part of Sangibutu. Here lay the towns of Tarui and Tarmakisa, strongly walled, where Ursâ's reserve horses were kept, and supplied to him in good condition yearly. Fearing for their lives, the inhabitants fled into a desert and waterless place, whilst Sargon demolished the towns and 30 villages near, destroyed the standing crops, and carried away the stored grain, for the use of his army.

Here is again a mutilated passage, but sufficient remains to show that the aim of his operations was the city Ulḫu, at the foot of mount Kišpal. According to Sargon's Annals, he took and burned 21 cities and 440 villages in this district. The text seems to state that he had made the inhabitants, on some former occasion, like fish deprived of water, but Ursâ of Ararat, coming to their aid, had carried out hydraulic works, whereby the district had become wonderfully productive. He had also built a palace there roofed with sweet-smelling cypress beams. Everything, however, was de-

stroyed by the Assyrian invader, who thoroughly ravaged the tract, making it worse than before Ursā's improved water-supply. In addition to Ulḫu, Sargon destroyed another large fortress and 57 villages in the region of Sangibutu. The tract is identified by Thureau-Dangin with Marand, where, according to Tavernier, confirmed by Belck and Lehmann-Haupt, and Sester (*Zeitsch. für Ethnologie*, 1892, pp. 137 ff.), remains of these hydraulic works still exist.

Leaving Ulḫu, Sargon approached the chief fortified city of Sangibutu, the name of which is incomplete. Concerning 21 cities of the district to which he refers, the Assyrian king says: 'They shone on the peaks of Arzabia like winestocks, the produce of the mountains.' Notwithstanding the excellence of their fortifications and the height of the walls (120 brick-courses), the inhabitants did not remain to defend their property, but took refuge in the mountains between Arzabia and Irtia, where they were dispersed by the Assyrian troops. These are regarded as the names of mountains, the valley between being now known as that of the Kotour-Chaï. Many cities not mentioned in the text were destroyed, their vast grain supplies captured, heaped up in the Assyrian camp, and stored for the return-journey. In his devastation of this fruitful country, 146 villages were wiped out of existence, and the smoke of their burning covered the face of the heavens like a storm-cloud.

Quitting the province of Sangibutu, Sargon marched to that called Armarilī or Armarialī, elsewhere called Armiraliu. In this district was the stronghold of Bubuzu, and the double-walled Ḫundur, the upper part of whose defensive towers had a passage like a moat (rendering uncertain). The same scenes of destruction also took place here, these and 5 other strongholds, with 30 villages, being destroyed and plundered. In this province lay Ursā's paternal city Arbu, and Riyar, the city of Sarduri, his predecessor. These, with seven cities in the neighbourhood, were inhabited by the royal family of Ararat, and naturally attracted Sargon's attention. The powerful fortifications of these places were razed to the ground, and the temple of the god Ḫaldia burned down and destroyed.

This devastation accomplished, Sargon resumed his march, and crossed the Uizuku, 'a cypress mountain, whose mass was marble.' Coming to Aiadu, he saw before him 50 cities arranged around a lake—or, in the king's words, beside an undulating sea. The place intended is regarded as being the northern shore of Lake Van. All the names are given, but he speaks more particularly of Argištiuna, 'the city of Argišti,' one of Ursā's predecessors, and Qallania. Both these places were strongly fortified, and were situated at a height of 240 (cubits) on mounts Arṣidu and Maḫunnia. Chosen native troops garrisoned them, but apparently their military training was not equal to the task of withstanding the Assyrian troops in the open, for they fled and took refuge behind their defences, abandoning the country to the Assyrians; 87 villages were destroyed and plundered in the usual systematic way.

On resuming his march, Sargon crossed the rivers Alluria, Qallania, and Innāya, and arrived at Uaiais, apparently an exceedingly important town, often mentioned in the letters of about this period under the forms of *âl Uayasi*, *âl Uasi*, *âl Uesi*, 'the city of Uayasu, Uasu, Uesu,' etc. This, which M. Thureau-Dangin identifies with the modern Bitlis, lay on the boundaries of Na'iri and Ararat, and was one of the places in which Ursā especially placed his trust, for it was a fortress of stronger construction than any of the others, and planned with much technical skill. There is no doubt that this was a chief military station of Ararat, with a strong garrison, and well provided with spies. It was taken, however, by a rear attack, and 6 strong cities with 40 villages fell into Sargon's hands. The destruction of the plantations and the forests followed, and what was left was given as a prey to the flames.

To all appearance Sargon had come to the conclusion that he had broken the power of Ararat, which was probably correct; and he now entered the territory of Yanzū[1] of Na'iri. This king, having heard of his approach, marched a distance of four leagues from his capital Ḫubuškia (possibly Saird or in its neighbourhood) to make submission. On meeting him, he kissed the Assyrian king's feet. The two sovereigns then returned to Ḫubuškia together, and Sargon received tribute consisting of draught-horses, oxen, and small cattle.

At this point Sargon comes to the recital of his conquest of Urzana, the Muṣaṣirian, 'a doer of sin and wickedness,' who 'did not keep the oath made to the great gods, and was unsubmissive to rule.' For this purpose the Assyrian king inter-

[1] The word *Yanzū* would seem to be Kassite, in which language its meaning is 'king.'

rupted his return-journey, and 'in vexation of heart' ordered his cavalry and charioteers to return to Assyria, whilst he, with his other troops, went to exact the homage and tribute which had been withheld. Judging from the long introduction to this portion, it was one of the principal operations of the campaign, and special preparations were made for it by observing the signs of the heavens, Magur (the heavenly bark—*i.e.* the new moon) having indicated it as a favourable time for the acquisition of power; the sungod having given his precious consent; and the readings of the entrails having been favourable. The only chariot seems to have been the king's own, and with him were apparently no more than 1000 cavalry, archers, and lancers. Crossing the needle-like mount Arsiu, and passing to the other side of the upper Zab, they found themselves between four heights—Šeyak, Ardikši Ulāyau, and Alluriu (the route was probably from Meuks to Kochannes *via* Taouk, Mervanen, and Billi—Layard, *Nin. and Bab.*, 418 ff.). Here comes a good descriptive passage, in which these mountains are described as 'lofty slopes, peaks of difficult mountains, which reject description, and among which there is no road for the passage of infantry.' Here they saw mighty waterfalls, the noise of which sounded like thunder (*kima Adad*, 'like Hadad') even at the distance of a league. Here grew every kind of desirable fruit-tree, and vines (as abundant) as rushes; but their narrow pathways inspired fear. No king or prince, Sargon says, had ever before penetrated this region, and as there was no road they had to fell the saplings, and cut through the steep peaks with brazen axes. But with all their toil they could only make a narrow path through which infantry might pass in single file, which was the method adopted also by the cavalry, 'in their hardship,' whilst the royal chariot had to be carried shoulder-high.

A gap of five lines and five more mutilated come in here. This part seems to have detailed the preparations of the enemy, who sought the aid of their gods with sacrifices. A royal tiara having been set on the head of Ḫaldia, Ursā's deity, a sceptre was placed in his lifeless hands. Urzana and his followers were soon made aware, however, of the presence of the Assyrians, the noise of whose army thundered against them 'like Hadad.' The despair and terror of the people is described in realistic language—how, mounting on the roofs of their houses, old and young wept bitterly, and those who went to meet the invaders crept forward on all fours, appealing for their lives. Sargon claims to have taken them all away as captives, and this is probably true with regard to the people of lesser note. Urzana, king of Muṣaṣir, however, in all probability escaped.

Entering the city, Sargon went as master into the house (temple) of Ḫaldia, and installed himself also in the royal palace. He found in both buildings enormous treasures, which he naturally took possession of. Besides the gold (38 talents 8 manas), silver (167 talents $2\frac{1}{2}$ manas), and precious stones, he took 3600 talents of unwrought copper, and 305,412 swords, bows, javelins (?), and darts. There was also the golden signet-ring with which the orders of Bagbartu, the spouse of the god Ḫaldia, were achieved, a statue of Sar-dûri, son of Išpueni, king of Ararat: a statue of Argišti, king of Ararat, wearing a tiara adorned with divine emblems, and holding up his hand in the attitude of blessing. This was in bronze, and with its shrine is described as having weighed no less than 60 talents. The statue among the spoils to which most importance was attached, however, was that representing Sargon's principal opponent, Ursā, king of Ararat. This ruler was shown with his two chargers and his charioteer, and bore the following inscription:—

'With my two horses and my single charioteer, my hand has captured the kingdom of Ararat.'

The list of the treasure captured is of considerable length, and interesting philologically on account of the number of unusual words it contains. All this enormous spoil was sent to Assyria, the country was annexed, and the people worked and paid tribute to the Assyrians. Ursā's despair on learning of the desolation and annexation of Muṣaṣir is graphically told. Evidently the conquest was one of the most complete that the Assyrians had ever accomplished, and Sargon 'caused tears to be for an eternity of days in Na'iri.'

In the end Sargon gives praise to his gods. All this success was brought about by Aššur's supreme force, the power and might of Bel and Nebo, the constant goodwill of Šamaš, and the majesty of Nergal, who, from his entry into Sûbu, and throughout his expedition, had gone by his side and protected him. In a short recapitulation of

his successes, we learn that Sargon estimated the cities in Ararat which he had conquered as numbering no fewer than 430, in 7 provinces. Besides the deities worshipped by Urzana, Ḫaldia and Bagbartu, and besides the great spoils of the palace and the temple, 6110 men, live stock, also Urzana's wife, sons, and daughters, were brought to Assyria. Sargon then returned safely to his country by the defile of Andarutta, which brought him out before the city Ḫipparna—probably the long defile of Dehok, by way of Amadieh and Daudieh.

The final paragraph, which is spaced wider than the rest, is in the form of a colophon, and reads as follows:—

'1 charioteer, 2 cavalrymen, 3 sappers, were killed.

'The great omen-reader, Ṭâb-šâr-Aššur, conducted the forerunners to Aššur, my lord.'

'Tablet of Nabû-šallim-šunu, the great scribe of the king, the great instructor, Sargon, king of Assyria's Master of Arts, eldest son of Ḫarmakku, king's scribe, the Aššurite.

'Brought in the eponymy of Ištar-dûri, governor of Arrapḫa.'

Such is the outline of the contents of this noteworthy inscription, which not only throws considerable light on the geography of the Ararat district, but is, in its way, a valuable fragment of Assyrian literature and a document of human interest. We have been accustomed, in the other inscriptions of Sargon, already known, to note his comments upon his foes—comments as forcible as his treatment of them was generally cruel, but in all probability none of his records equals this in the amount of information of a general nature supplied. The question naturally arises, whether it was the custom of Sargon to send to some chosen deity similar reports of his expeditions? It seems not improbable, and in this case further detailed accounts may be expected. Reports like this of his Palestinian and Babylonian campaigns would be of priceless value.

As M. Thureau-Dangin points out, there are several documents bearing upon portions of this campaign, the most interesting being the letter of Urzana, and that king's cylinder-charm. The latter is a well-known document, engraved with a design showing a four-winged genius in human form holding by the neck two ostriches (were there ostriches in the Armenian district in Sargon's time?). Accompanying this are seven short lines of Assyrian writing, six of which read as follows:—

Kunuk Urzana,	Seal of Urzana,
šar âl Muṣaṣir	king of Muṣaṣir,
âl Uarti	the city of Uarti,
ša kima ṣiri	whose mouth like a
ina šadê limnūti	serpent in the evil
pî-šu pitu	mountains is open.

Whether *uarti* may have designated a bird—that shown on the cylinder—I leave undecided.[1]

The letter of Urzana quoted by Thureau-Dangin is supposed to belong to the period before the 8th campaign of Sargon, and reads as follows:—

'Letter of Urzana to the palace-steward. May there be salutation to thee. Concerning what thou sentest, (saying) thus: "The Araratian king, is he going with his army *chez toi*?"[2] "Where is he?"

'The prefect of Uasi (Uaiais or *Bitlis*), (and) the prefect of the Ukian tract, have arrived. They have performed the service in the House of God. They say thus: "The king is coming—he is at Uasi. The (other) prefects are late, (but) they will come. They have done the service in Muṣaṣir."

'Concerning what thou sentest, (saying) thus: "No one ought to bring his troops to the service without the word of the king"—when the king of Assyria came, did I prevent him? What one has done, the other does, and this one, how may I prevent him?'

It is the impertinence in these last words which suggest that the document belongs to the period before the final overthrow of Urzana,—he would not have dared to write thus after his defeat even to the palace-steward.

Another official of the Assyrians about this time was Aššur-rêṣūa, who furnished information to the Assyrian king. In one, a longish letter, he speaks of certain persons who had been imprisoned in Ṭur-ušpā, and a man named Isîae, about whom the king had made inquiries. Aššur-rêṣūa had asked repeatedly about him, but nobody knew whether he was dead or alive. As one of his letters has 'in' instead of 'to,' it may be doubted whether he was an Assyrian, notwithstanding his Assyrian name, which means 'Aššur is my help'

[1] M. Fr. Thureau-Dangin's monograph, *Une Relation de la huitième Campagne de Sargon* (Paris: Geuthner, 1912), contains (p. xii) a reproduction of this work of art.

[2] *Karkaté*, possibly a non-Semitic (Muṣaṣirian) expression.

—a good name for one dependent upon Assyria for his living and career.

There are also several letters from Tâb-šâr-Aššur, possibly the 'seer' to whom Sargon sent the document. Some of these letters are evidently those of an architect, and may therefore have come from a different person. In one of them, however, the writer quotes a letter from Aššur-rêṣûa, who sends news to the effect that the messenger of the Ukkians had gone to Ararat. Sennacherib, when crown prince, also acted in this region, and received the reports of the military posts established there, which reports he sent, in a condensed form, to his father. In one of these he gives the following news:—

'(So and so), deputy of the palace-steward, came into my presence, (saying) thus: "Urzanna has written as follows: 'The Araratian (king), when he went to Gomer, his troops were killed: the governor of Uasi was killed.'"'[1]

[1] The longest letter from Sennacherib states how 'the Muṣaṣirian' went for alliance to the king of Ararat, and the Ḫupuskians also (*New York Independent* for August 22nd, 1889, p. (1087) 15).

It is difficult, however, at the present time, to co-ordinate all the information contained in these inscriptions, but what is here stated will suffice to show the precision of statement and fulness of detail which will be attained when a thorough and scientific study of all the material has been made.

Naturally, further operations than those recorded in this new inscription were needed to pacify the newly-conquered tracts. Of these the annals of Sargon for the next three years give details, unfortunately more or less mutilated and imperfect. We learn, however, that his armies fought in Ellipu, Bît-Dayaukki, and Kar-alli. On this occasion he seems to have captured a number of cities of Ba'it-îli, distant regions on the borders of the eastern Aribi (Arabs); and Ullu-sunu the Mannean, Daltā (Taltā) the Ellipean, and Bêl-ablaiddina of Allabria brought tribute. Ursā was still hostile, and ready to join in any alliance against Assyria, the result being that Tabal (Tubal) was overrun, and Ambaris of Bît-Buritiš, with his family, sent prisoner to Assyria.

In the Study.

Recent Biography.

Joseph Bell.

A CHARMING short biography of *Joseph Bell, M.D., F.R.C.S., J.P., D.L.*, has been written by Mrs. Jessie M. E. Saxby (Oliphant, Anderson & Ferrier; 3s. 6d. net). It is a demy octavo volume, of attractive appearance, and it is illustrated with ten portraits. Perhaps 'biography' is not the word for it; 'appreciation' Mrs. Saxby calls it. In any case, it is one of the best tributes friend ever offered to beloved friend.

The occasion of its writing was to combat, and if possible kill, the erroneous conception of Dr. Joseph Bell, set afloat by Conan Doyle. It is not denied that 'Joe,' as Mrs. Saxby loves to call him, had the gift of observation in a remarkable degree. But the other attributes of the notorious Sherlock Holmes he had not. Well, if we have ever enjoyed Sherlock Holmes and thanked the author, let us thank him now for being the occasion of this book, the best he has ever had anything to do with.

Let us tell one story out of it. The story has often been told: here is the authentic version.

'A little child, suffering from that terrible scourge [diphtheria], was brought to the Royal Infirmary, and operated upon by Professor Syme; but the "poisonous stuff" had accumulated so much, and the air passages were so clogged, that there seemed no method of relieving the patient except by suction. Instruments for that purpose had not then been invented, and Joe Bell did the service required — sucked the poison from the child's throat, risking his life for that of a poor man's child.

'He took diphtheria very badly. It was scarcely possible to escape, and for a long time the young surgeon suffered from the deadly effects of that action. Indeed, he told me that his voice never wholly recovered.'

George Fox.

When George Fox visited Scotland he was fiercely opposed by 'the clergy of the Scottish Kirk.'

Now one of the clergy of that Kirk, the Rev. D. Butler, D.D., delivers lectures on *George Fox in Scotland*, in the Tron Kirk of Edinburgh, lectures that breathe understanding of Fox's aims and burn with sympathy for his spirit; and he makes his lectures into a handsome volume for the enjoyment of all the rest of the clergy of the Scottish Kirk (Oliphant, Anderson & Ferrier; 2s. 6d. net). The book will have far-reaching results. It will send the clergy to Fox's Journal. And the sympathetic discovery of Fox's Journal is an epoch in a man's life, sometimes nothing less than life from the dead.

Robert Murray McCheyne.

Messrs. Oliphant, Anderson & Ferrier have published a cheap edition of Dr. Andrew Bonar's *Memoir of the Rev. Robert Murray McCheyne* (1s. net). This is in connexion with the centenary of McCheyne's birth, which took place on the 21st of May.

Messrs. Oliphant, Anderson & Ferrier have also published a complete centenary edition of the *Memoir and Remains of the Rev. Robert Murray McCheyne*, by Dr. Andrew A. Bonar (3s. 6d. net). This edition at this price should send the book out on a new career of conquest of hearts and of benediction. Few things speak more hopefully for our time than the interest reawakened in McCheyne. Let us add to it by circulating the *Memoir and Remains*. The Principal of the New College in Edinburgh has written a commendatory note, in which he says, 'I am constantly hearing of the great good that book has been the means of doing, especially to ministers, and not seldom to ministers far removed from the the communion to which McCheyne and Bonar belonged.'

Mrs. Gaskell.

Sir Isaac Pitman & Sons have issued a new edition of *Mrs. Gaskell: Haunts, Homes, and Stories*, by Mrs. Ellis H. Chadwick (5s. net). It is the only biography of Mrs. Gaskell ever written, and its success when published in 1910 showed how the interest in the author of *Cranford* continues. It is not, however, exactly a biography. It is a most industriously compiled volume of facts concerning Mrs. Gaskell and her books. And as one of her books is the *Life of Charlotte Brontë*, it includes a good many facts and reflections on the Brontë family also.

For the new edition Mrs. Chadwick has revisited many of the 'haunts and homes,' and heard some new 'stories.' Above all, she has been able to verify doubtful dates, and so make the book, what above all else it is, a valuable bibliographical guide to the works of Mrs. Gaskell.

Henry Varley.

Under the title of *Henry Varley's Life Story* (Holness; 3s. 6d. net), a biography has been written of Henry Varley the evangelist. It has been written by his son, Mr. Henry Varley, B.A. It has been written well. Mr. Varley has kept before him the first necessity of a biography, that it be readable. It is almost inconceivable that any one should begin this book and never finish it. He has succeeded also in showing that the biography was worth writing. Henry Varley is unmistakably seen in his greatness, endowed with exceptional fervour, insight, and courage, and placing every natural gift at the service of the Master, whose 'servant' he was so proud to be. He would have used the word 'slave' had he lived and worked with St. Paul. He rejected ordination. An Anglican clergyman came one day and offered to recommend him to the Bishop of London for ordination: 'I am greatly obliged to you for your kind words,' he said, 'but as the servant of the Lord Jesus Christ I would not change places with the Archbishop of Canterbury.' He was also an author. He founded *The Christian Commonwealth*. Its lines were evangelical of the evangelicals, and it is with queer feelings that his son says of the paper that 'though still retaining its name, it is to-day the recognized organ of the "New Theology."'

Taylor Innes.

The *Chapters of Reminiscence* of the late A. Taylor Innes, LL.D. (Hodder & Stoughton; 5s. net), are autobiographical. The first three are deliberately so; the rest are not less so, although not deliberately, and although the name of Gladstone or Rainy appears at the top of them. And Dr. Taylor Innes was one of those men who can talk well about themselves, well and entertainingly—a most rare accomplishment. There are other

men introduced, but you see them as they stand to him; there are political and ecclesiastical events recalled, but of every one of them he is ready to say 'quorum magna pars fui,' and there their interest lies.

'I knew Lord Gifford' (this occurs on page 44), 'who left eighty thousand pounds to institute philosophico-theological lectures in the Scottish Universities, and sometimes walked down to where he resided at Granton House between Edinburgh and the sea. He had been all his life a hard-working counsel in great practice. A few weeks after he was raised to the Bench I met him somewhere at dinner, and as he walked home through the slippery streets leaning on my arm, he became confidential. He first told me of the torture it was to sit "up there," listening to young men slowly unfolding arguments the conclusion of which he had foreseen as soon as they began to speak. (Many new-made judges find it difficult to listen even decently.) Then he went deeper. "I have all my life looked forward passionately to the last few weeks. All those years I have hoped to be set free from law, and to get back to philosophy. And now the leisure has come. I am free: and yet—and yet——" Again and again he tried to explain how he felt helpless and baffled, that when he would untie the simplest speculative knots his fingers seemed thumbs; and that the universe, instead of opening to his eyes a path of endless enquiry, rose before him more like a blank wall. I have seldom known anything more pathetic; the man of over sixty seemed to have forgotten that he could not take himself up exactly as he had been at nineteen. I was overawed a little, but urged that he must give himself time, and that no prospect could be more delightful than the gradual recovery of the freshness of youthful feelings while exercising on those old studies a trained intelligence such as even his youth had not possessed. Whether my augury was fulfilled I scarcely know; Lord Gifford died not very long after, and the testator at least was nobly faithful to the dream of his youth.'

Michael Fairless.

Michael Fairless: Her Life and Writings, is the title of a biography of Margaret Fairless Barber, the author of *The Roadmender* (Duckworth; 2s. 6d. net). It is very short, but no one will wish it had been longer; for it seems to be as nearly perfect as a biography can ever be, and no one will wish it altered in any way. The Life is written by the eldest sister of Michael Fairless, the estimate of the writings—or rather the writing, for Michael Fairless was a woman of one book—by her devoted friend, Mrs. Dowson. Both parts are done to utmost content. And both were worth doing so exquisitely. For Michael Fairless had the gift. Her writing began after she had been suffering and the end was near. But she had the personal charm of word and act, which distinguishes. And she had the necessary quality of courage.

'Summer was going fast when the last scene of her long act of death opened. In the early days of August she grew much worse; after the third she was unable to take any food—only a few drops of water now and then. On the twelfth she told me she must try to keep a promise she had made to Mr. Lathbury, that she would write something more for him if she could. By this time she was almost blind, and speech was very difficult and painful to her. In spite of this she succeeded in dictating to me, after nine days of starvation and months of wasting, the last chapter of *The Roadmender*. It was a deed of heroism.'

Mrs. Story.

Mrs. Story has published her *Later Reminiscences* (Maclehose; 10s. 6d. net). They are quite pre-Christian, which is no doubt what is meant when they are spoken of as 'so delightfully human.' The natural man (and the natural woman) is all here, and undoubtedly in great delightsomeness. Even ecclesiastical disputes are a perplexity to Mrs. Story. What is there to wrangle about? The very end of the book is so characteristic that it must be quoted.

'One day I had a visit from delightful Ellen Terry, who was fulfilling an engagement in Glasgow. Though stouter than of yore, she was graceful and fascinating as ever, with the same winning smile and delicious laugh. We had much talk together, sad and merry, and she signed my visitors' book, where she and "Cosmo *Ebor*" occupy the same page, as he chanced to come rather before she did, and I have allowed no other name to appear on the same page that contains the names of those two widely divergent, but very attractive, personalities.'

Mrs. Story will not argue with any one, and no one would wish to argue with Mrs. Story. *We just like her.* If it is not unfair, we may use one of her own stories:

'One heard endless charming stories about Principal Caird, who was as kind-hearted and simple-minded as he was learned and clever. One was that he was visiting a friend who had been unwell, and this friend begged him to undertake for him the duty of marrying a couple, which he did not himself feel able to carry out. The Principal duly consenting, went to the church where the couple were to meet him, and then for the first time became acquainted with the fact that the bridegroom was a negro; the bride was a very pretty young girl, and the incongruity of the pair as they stood before him so struck the Principal, that he delayed the service and asked the bride to speak to him in the vestry. There he pointed out to her the extreme gravity of the step which she was taking, and asked her whether she had considered it in all its bearings, some of which he clearly pointed out to her.

'The bride hung her head, and replied, "Yes, sir, all you say has been told me before, and I can't say that I don't know what I am about, but," and here she hesitated, "you see, sir, I *like* him."

'"O! if you like him," said the Principal, "then I have nothing more to say," and he returned to the church and married them.'

Selim.

A Muslim Sir Galahad, by Henry Otis Dwight (Revell; 3s. 6d. net), is really a biography, though elements have been gathered from more lives than one, and these elements have been treated arististically. It is, as Dr. Dennis calls it, 'the true story of a heart-quest for a better religion than is to be found in the wild fastnesses of the Kurdish mountains'; and it is also, as he further says, pathetic enough. If only our missionaries could find more Selims! If only they also, like their Master, could see of the travail of their soul and be satisfied, as they toil so seeming unavailingly among the self-satisfied Muslims.

The Youth of Goethe.

The practice of describing a part of a man's life by itself is growing. It is not to be encouraged. The objections are obvious and they are serious. Yet there are cases where the writing of biography in panels, as it were, may be successfully defended. There is the case of Napoleon, where Rosebery's *The Last Phase* is not only defensible owing to the vastness of the subject, but is its own vindication by means of its own charm. And there is the case of Goethe.

Professor P. Hume Brown has taken *The Youth of Goethe* by itself, and he has written a fairly large book about it (Murray; 8s. net). The defence is easy. Goethe's life is divisible into parts, as few lives are—the life before he went to Weimar and the life after. And the difference between these two parts is so great that not only may a biographer separate them, but it is doubtful if one biographer can do justice to them both. Carlyle's classical essay on Goethe is an essay on the Goethe of Weimar. To handle successfully the Goethe of the innumerable love affairs was clearly out of Carlyle's province. It may even be held that the two parts of Goethe's life must be kept separate and as far apart as possible, if justice is to be done to either part and if justice is to be done to Goethe.

Professor Hume Brown is a well-trained historian. It is as a historian that he writes, rather than as a biographer. Though he has taken the youth of Goethe for his subject, he is not so much interested in affairs of the heart as in the development of Goethe's mind and its influence on his time. Those who run to a book for the gossip it gives must run to other books. Dr. Hume Brown tells the oft-recurring tale without prejudice and without passion. Perhaps he is rather more severe on Goethe than his more sentimental admirers will like. He is not more severe than mercy demands. But this severity, such as it is, falls less on the individual than on the inheritance. Goethe was what he was because he inherited what he inherited, and Dr. Hume Brown traces that inheritance carefully and convincingly. We wish he had been a little kinder to Goethe's mother. She was a greater woman, we think, than he makes her to be, and we think she suffered. Her gaiety was largely heroism. In any case Goethe is a striking illustration of the necessity of choosing one's parents well. 'Turn a man whither he will,' he remarks in his autobiography, 'he will always return to the path marked out for him by nature.' And Dr. Hume Brown wisely adds that Goethe's

own development signally illustrates the truth of the remark.

On the whole, Professor Hume Brown gives us a pleasant picture of Goethe the youth—a rare achievement. He does this by avoiding altogether the usual apologetic. If there is no pleasure in portraying the amorous and the selfish—which get so terribly and inextricably mixed up—neither is there any nervousness about Goethe's standing in our estimation. There he is; and he is not so very unpalatable after all.

It does not require to be added that all research work has been done thoroughly. This is the most reliable work on Goethe's early life in the English tongue.

Virginibus Puerisque.

The Right Side.

'The angel stood on the right side of the altar.'—Lk 1^{11}.

The Rev. C. E. Stone has written, and Messrs. Hunter & Longhurst have published, a volume of addresses to children with this title, *The Angel in the Corner* (2s. 6d. net). That is the title of the third address. Presumably Mr. Stone and his publishers think it a good title for a good address. But we shall not quote it. We shall quote another address about an angel—

There are, they say, two sides to everything. That is not quite true. Take a ball—tennis or cricket. Now which is the right side of that ball? But it is true of most things. There is generally a right and a wrong side, and as boys and girls, of course, we want to be on the right side.

But which is it? I saw a lady looking at a piece of cloth as if she did not know what to do with it, so I said, 'What's the matter?' and she answered, 'I can't tell which is the right or wrong side of this cloth, they are so much alike.' And it is just as difficult to tell the right side of many other things.

But it is not always the side of the crowd. 'Father and mother believe it,' you say, 'everybody believes it; why, all the town is on that side; it must be the right one.' But it may not. Years ago everybody said this earth was a certain shape, and that it stood perfectly still. But one or two scientific men said 'No; the world has the shape of an orange, and it rolls round on its own axis.' But the crowd laugh at them and put them in prison. Yet the crowd was wrong and the few men were right.

It is not always the money side. There may be a few fellows at your school who are the sons of rich people, and they have plenty of pocket money, can go anywhere and do everything. And you think, 'I must be friends with those fellows—theirs is the side to be on.' Even little boys and girls are apt to think that rich people are always right and cannot do wrong. But they may be bad fellows, and their side may be the side of all that is idle and base.

You remember the story in the Bible of the king and the poor man. The king was rich; the poor man only had his garden. The king wanted the poor man's garden, but he would not sell it; so the king took it. Whose side would you have taken? 'Not the king's side,' you say; 'I should have been on the poor man's side.' Why? 'Because he was right; the rich king was wrong.'

It is not always the winning side. A side may win, succeed in everything they do. Yet it may not be the right side. Do you know the story of St. Bartholomew's Day? How the Catholics invited the Huguenots to Paris and promised them safety, and then one night, at the stroke of a church bell, the soldiers and the Catholic citizens went out against the poor Huguenots, broke into their houses, slew them in the streets, till there was not one left in the city. The Catholics were the fashionable, the Court, the royal, the wealthy, and winning side. But were they the right side, and did they do right? The winning side may sometimes be the base and cruel side.

How, then, are we to know the right side? My text tells you. Look at the great altar in the Temple; which is the right side of it? And you answer, 'The side on which the angel stands!' And that is always the right side—the side on which you find the pure, the good, the true, the right, the servants of God.

It won't be always easy to take that side. There will be many difficulties to face; but it is worth the doing. It is the way to be a good man and a good woman. And you will not be without reward. Do you remember the story about the apostles and the great haul of fish? They had been fishing all night and caught nothing. In the morning they met Jesus, and He said, 'Let down your nets on the *right side* of the ship,' and then they caught so many fish that their nets were nearly broken. There is always a reward for those who are on the right side.

July.

By the Rev. Robert Harvie, M.A., Earlston.

'Christ also suffered for us.'—1 P 2^{21}.

You boys and girls will often have been told that there are 365 days in a year. It is not *quite* true, though it is very nearly so. There are really 365¼ days in a year, but that is an awkward number, and so, to allow us to do without the fraction, we wait till the odd hours amount to a whole day, and then we add it to every fourth year. That is what we call a leap year, and there you see why it is 366 days, while the others have only 365.

It was a famous Roman General and Statesman who settled on this as a suitable way of reckoning. He was called Julius Cæsar, and the month of July is named in honour of him.

As each month of this year has come round we have been trying to listen and hear what message it had to bring us. Sometimes it has come from the *name* of the month, sometimes from a *story* connected with it. Last time it was from the *flower* of the month we received the message, and this month we may listen and hear it from the noble deeds of men.

Some time ago I read a very stirring account of the siege of the Dutch town of Haarlem. It was defended for months by the inhabitants, against the attacks of the Spaniards, with splendid heroism, but at last the citizens were forced to surrender. There was one young Hollander called Peter, who had shown wonderful bravery in the fights, and the Spaniards were anxious to take him and put him to death. He had a cousin Nicholas who was very like him, and by mistake the Spaniards arrested *him*. The prisoner was allowing himself, without a word of protest, to be led to certain death (though he knew that they took him for some one else), when Peter pushed his way eagerly through the crowd, and cried, 'If you want Peter the Ensign, I am the man; let this innocent person depart.' Before the sun had gone down Peter was cruelly put to death.

That happened in the month of July 1572, and as the time comes round each year, it would help us all to be both generous and brave, if we could be filled with the spirit of these two noble men, each of whom was willing to die for the sake of the other.

On the 19th of July the French people honour the memory of one of their great countrymen. His name was Vincent de Paul, but he is better known as Saint Vincent. Once when he was a young man he was taking a voyage in the Mediterrannean Sea, and he was captured by Turkish pirates. He was a slave for two years, until he persuaded the master whom he served last to escape with him to France. During these years he must have suffered a great deal. He never forgot that, and so he always thought kindly of all who suffer. It is even said that for some time he wore the chains of an unfortunate convict. He was always concerned for the poor and the helpless. He set up many Hospitals and Homes in France for the sick and the aged, and for little children. He is known as 'the Founder of Hospitals.' Don't you think that the French people do well to honour such a high-minded man?

Now, the month of July, when the earth is full of sunshine, and the fields and the trees rich in the promise of harvest, tells of the kind and generous spirit of these two noble men, and that is just the message of the text we have chosen. 'Christ also suffered for us.' He not only lived to show us how to live, but He also died for us to bring us back to God.

You have heard of a man dying for his native land when he was fighting its battles. Well, Jesus came as the Saviour of the whole world, and He died because He was fighting for us all, in the battle against sin.

A few weeks ago I saw a picture in a church in Paris which just exactly expressed this thought. It showed Jesus hanging on the Cross, dying for the sins of the whole world, and beside Him was a soldier who had fallen in battle fighting for his native land. The picture has the title 'For Humanity—For the Fatherland,' and that tells why Jesus is greater than all heroes and patriots. He died for the sins of the whole world, not just for one country.

That is one message that this month brings. I wonder what impression it will make upon us?

Every country honours the brave and good men who have fought and died to gain its liberty. We ought all therefore to love and to honour Jesus because He suffered and died for us. We ought to give to Jesus our hearts' warmest love, and we should try to persuade others to do the same. If we love Him and try to be good and generous to others as He was, we shall be making them feel the real sunshine and gladness of this summer season.

Cura Curarum.

By the Rev. A. F. Taylor, M.A., St. Cyrus.

'The end of the charge is love out of a pure heart and a good conscience and faith unfeigned.' —1 Ti 1[5] (R.V.).

'When a man hates his work, or goes about it with indifference, all the forces of earth cannot make him follow it with enthusiasm. But he who loves his office moves of himself; not only is it needless to compel him, but it would be impossible to turn him aside.'—Wagner, *The Simple Life.*

'Love manifests itself under a thousand forms. Sometimes it is indomitable energy; sometimes winning tenderness; sometimes the militant spirit that grasps and uproots the evil; sometimes maternal solicitude gathering to its arms from the wayside where it was perishing some bruised and forgotten life; sometimes the humble patience of long research. All that it touches bears its seal, and the men that it inspires know that through it we live and have our being. To serve it is their pleasure and reward. They are satisfied to be its instruments; and they no longer look to the outward glory of their office, well knowing that nothing is great, nothing small, but that our life and our deeds are only of worth because of the spirit that breathes through them.'—*Idem.*

'He who loves not his work puts into it neither interest nor dignity—is, in short, a bad workman . . . mercenary labour bears no fruit.'—*Idem.*

'Is not the failure, the uncertainty, the poverty of Love in us the real source of almost all our just dissatisfaction with ourselves and our work? We meet the appointed duties of each day and more or less conscientiously we do what has to be done; we spend our time and strength; we use the various gifts that God has given us; we may rise early and so late take rest and eat the bread of carefulness; we may work strenuously and eagerly and painfully, and many no doubt are helped and strengthened by our work, and there may be the outward signs of success. But still, I think, for all that, and even, it may be, all the more deeply and sorrowfully because of it, we shall often feel that in spite of our pains, there has been something lacking, and that something which would just have made the critical difference; something the lack of which has just hindered the work from reaching its mark, from effecting the deliverance it should have wrought, from quickening or releasing the energies which we want to see flow forth; that though we may have worked our hardest, still we have not really done our best; that neither in regard to ourselves nor in regard to others are we much the happier for what we have done. There is a certain sense about our work—yes, and even, I think, about our inner life at times—which has in it something analogous to the feeling with which an artist looks at a picture of which he is conscious that while it breaks no definite rule, while he sees nothing much more that he can do with it, still the distinctive soul, the life, the glow that really tells on men has never passed into it, that it is complete—and dead. . . .

'And may not the poverty and coldness of love in us be linked in some way with lack of severity in our lives? . . . We know ourselves to be far from the likeness of His most gracious tenderness, and perhaps it is in part because we are refusing or forgetting to follow the example of His severity. Somewhere surely in our lives that note of severity should be telling really and deeply. We may have to live in circumstances of comfort, or even of something that approaches luxury, but we must not let that make us luxurious in ourselves. We, I think, more than most men, need to be, in some way or another, dealing firmly and even sternly with ourselves, lest comfort grow to softness, and softness undermine our strength or courage; lest at any critical moment we should be unready and fail the souls that look to us for strength. And there may perhaps be a certain need for more severity towards others too; just that pure and calm severity which comes of realising how grave are the issues of life—the severity which will never escape from the trouble or anxiety or loneliness by glossing over things. Sometimes I venture to think that the young are even disappointed though they may not betray it, by the failure of severity in their elders; they were looking for some reinforcement of some inkling of severity in themselves, and they wonder when they find no sign of it.'—Francis Paget's *Hallowing of Work.*

What were the Churches of Galatia?

By Sir William M. Ramsay, LL.D., D.D., D.C.L., Emeritus Professor of Humanity in the University of Aberdeen.

VIII.

In two of the inscriptions, *C.I.L.* iii. 251 and 6753, a procurator of Galatia is mentioned: this title is evidently equivalent to 'procurator of the Galatic province' (*C.I.G.* 3991, ἐπίτροπος Γαλατικῆς ἐπαρχείας, referred to in 1 (1) of this section). 'Galatia' and 'Galatic province' are names of the great composite province. Similarly in *C.I.L.* iii. 6753, an official who had been procurator of Galatia is promoted to be procurator of the Imperial establishment of gladiators (*proc. fam. glad.*) throughout Asia, Bithynia, Galatia, Cappadocia, Lycia, Pamphylia, Cilicia, and Cyprus. This list enumerates all the provinces of the whole of Asia Minor (to use the modern name for the entire Anatolian peninsula); and Galatia must therefore mean the great composite province, the sense which the name bears in another part of the same inscription (as quoted above in this paragraph).

To those who have not sufficiently appreciated the extreme complexity of administrative divisions in central Anatolia some difficulty might be caused, and a ground for making objection provided, by the fact that in *C.I.L.* iii. 6753 Pontus[1] and Paphlagonia are mentioned in addition to Galatia: these were parts of the complete vast province Galatia. Pontus and Paphlagonia, however, were not in the original province Galatia, as that province was constituted in 25 B.C., but were subsequent accretions, Paphlagonia in 5 B.C., Pontus at various later times. In St. Paul's time a large part of Pontus was ruled by King Polemon II., and was outside the province: it was incorporated in the province only in 63–64 A.D. As regards procuratorial arrangements, Pontus was grouped apart from the province Galatia: the procurator of Galatia (*i.e.* the Galatic eparchy or province) was procurator of the original province Galatia, including Lycaonia, Isauria, Phrygia, and Pisidia. When Pontus was taken into this province, it was for purposes of the fiscus grouped separately, and placed under the procurator of Bithynia-Pontus: this we learn, not only from iii. 6753, but also from iii. 251, where a procurator of Galatia is said to have acted also as temporary governor of Galatia and Pontus (owing doubtless to the illness or death of the legate-governor): this means that as procurator he administered only the original province Galatia, but as *vice praesidis* he governed Galatia along with Pontus. The same applies to Paphlagonia.[2]

Exceptional importance attaches to one example, which has been widely misinterpreted as belonging to the second type: see later under 3.

2. *The Eastern Type.*—Much the commonest way of designating the province Galatia in the local inscriptions is to enumerate the *regiones* of which it was composed. This is the method, especially on provincial milestones of the period 72–107 A.D., when Galatia was united under one governor with Cappadocia. The enumeration then makes an imposing list, even though it is seldom quite complete, as one or even two of the parts are usually omitted in irregular and accidental fashion.[3] The custom of naming provinces in this way spread widely in the East, and arose from a combination of causes. The double province of *Lycia et Pamphylia*, two provinces under one governor,

[1] Pontus here means Pontus Galaticus, Polemoniacus, Cappadocicus (all three being parts of Cappadocia prov.), and not the Ora Pontica (which is included under Bithynia). There was apparently an exceptionally large number of gladiators in those barbarous regions (where a sword stuck in the ground was a god, or a symbol of god). More thoroughly Greek regions did not love gladiators (*Cit. and Bish. of Phr.* i. p. 77). In Phrygia Galatica there were gladiators, as is proved by an inscription (which Mr. Anderson will soon publish in the *Journal of Roman Studies*) and by the Acta of Paul and Thekla.

[2] That procuratorial spheres of administration differed in extent from the provinces governed by legates is well known (see, for example, Brandis on Galatia, as quoted in this section under 1 (1) first paragraph). A procurator's sphere of administration was called his *provincia*, and this double use of the same word increases the complexity. *Provincia* strictly means 'sphere of duty.'

[3] An example is given later in this section of two enumerations of the provinces governed by the same procurator, which complete one another.

each with distinct constitution, is regularly called by the double name; but in one inscription it is called Lycia-Pamphylia-Isauria.[1] This triple name was due to the inclusion of some west-Isaurian towns in Pamphylia. It does not imply (as is by some modern writers assumed) that the whole of Isauria was detached from the province of the Three Eparchial (Cilicia-Lycaonia-Isauria) and incorporated for a few years in Lycia-Pamphylia, for Ptolemy's list shows that several western towns of Cilicia Tracheia (*i.e.* Isauria)[2] were included from the beginning in the province Pamphylia. In this case mere ostentation of extensive power seems to have been the motive; and the same motive acted to some degree in other cases. In the second place, on milestones the mere geographical meaning of the names exercised some influence: 'the Emperor remade the roads throughout Galatia-Cappadocia-Lycaonia-Pontus-Pisidia, etc.' These two motives readily combine.

The correct order in designating the great double province between 72 and 107 A.D. was *provincia* (less idiomatically *provinciae*) *Galatia Cappadocia Pontus Pisidia Paphlagonia Lycaonia Armenia Minor*; the unified names of the two parts of the double province are placed first, then follow the names of regions of Galatia, then Armenia which was a part of Cappadocia.[3] The revival in official nomenclature of the names of parts of this huge province was facilitated by the fact mentioned above, that the national names of the parts probably remained in official use as designations of the *Regiones* into which the province was divided for administrative purposes, *e.g.* Pisidia with metropolis Sagalassos, Phrygia with metropolis Antioch, Lycaonia with no metropolis but two co-ordinate cities[4] (as stated correctly in Ac 14[7]), and so on. Similarly, though no one can doubt that Cappadocia Provincia was regularly called by that name, yet in one case of the procuratorial class we find it described with all its additions, *provincia Cappadocia item Pontus Mediterraneus et Armenia Minor et Lycaonia Antiochiana* (about 166 A.D.), *C.I.L.* v. 8660. Here both ostentation and the desire to show clearly the extent of the procuratorial administrative sphere are operative.

The chief cause, however, was the gradual change in the force of the Roman provincial conception and idea. The idea which was in the time of Augustus entertained about the nature and function of a "province" in the East, is excellently illustrated by the use of ἔθνος as the Greek translation of the term *provincia*: ἡ Ασία τὸ ἔθνος is used by Dion Cassius LIV. 30 as equivalent to *Asia Provincia*. The same usage appears in inscriptions: the proconsuls of Asia are ἡγεμόνες τοῦ ἔθνους (*Inscr. Br. Mus.* 387: cp. *C.I.G.* 2802, etc.). Yet Asia was quite as heterogeneous as Galatia: it contained as many and as diverse nations and races. These, however, are all regarded by a sort of genealogical fiction as made into one stock by the fact that they are united as a single constituent part of the great Empire.[5] Asia is a unit of the Empire: so is Galatia. The province is the Roman substitute for the old national unity, which was reckoned non-Roman. I may be allowed here to quote in illustration a few sentences, written from a very different point of view in my *Cities and Bish. of Phrygia*, i. p. 12:—

'The main aim of Roman policy was to foster the feeling of unity and the sense of patriotism. It discouraged the old tribal and national divisions; but it made the serious error of arranging its political divisions, both provinces and sub-divisions of provinces, in defiance of the lines of national demarcation.[6] The boundaries of both provinces Asia and Galatia were purely accidental in origin. Yet for a time Roman policy partially succeeded in improving these new divisions: the people of all the parts of the province Asia accepted the name

[1] *Bull. Corr. Hell.* xi. p. 348 f.

[2] The name Isauria was not originally used to designate the vast country of Tracheia. Strabo (p. 576) speaks of Isaurica as a district round the two towns Isaura. In course of time the name Isauria grew wider in denotation, and the name Cilicia Tracheia ceased to be used.

[3] Brandis in his article on Galatia (p. 551), regards Armenia as part of provincia Galatia. For this opinion I find no justification: *C.I.L.* iii. 291 (better 6818) seems to mention Armenia as if it were part of prov. Galatia, but the probability seems to be that Cappadocia is omitted by a slip of the engraver, and that the inscription belongs to the age of the great double province Galatia-Cappadocia. One or more names often drop out of these long lists.

[4] From 25 B.C. to 41 A.D. it is probable that Laranda was metropolis of Lycaonia; but in 41 Claudius, evidently, gave Laranda to Antiochus of Commagene, and Derbe became a frontier city and *limen*.

[5] The same is the case with Lycia: τὸ Λυκίων ἔθνος is *provincia Lycia* (Le Bass Wadd. 1219, *Bull. Corr. Hell.* 1886, p. 48, and frequently). Strictly speaking, ἔθνος implied tribal unity: the three Gaulish tribes of Galatia were τὰ τρία ἔθνη.

[6] Compare Strabo, p. 629, as already referred to.

Asians. This was absolutely necessary where the unity of several parts of these two great provinces had to be expressed: no single name for the people of Mysia and Phrygia and Caria could be found except Asians.

'But the differences of national character were too great to be set aside so completely as the unifying policy of the first century tried to do. These differences lasted and survived the great composite provinces. Roman Asia existed for four centuries, but in the long run it produced no real effect on the popular feeling; and the moment that the common governmental unity ceased to exist, there remained no trace of a political fact that had lasted so long. Yet the ultimate failure of the policy must not blind us to its importance, or to the earnestness and vigour with which it was carried out under the early Empire.'

In the early Imperial system the province was a powerful and vital idea. The old idea of separate nations was done away in the Roman unity. The very mention of a nation, except as a mere geographical term, implied foreignness and exclusion from the Empire: slaves, auxiliary troops, and *classiarii* (sailors, for the fleet was in origin non-Roman and servile, and always retained servile terminology [1]) were Phryges, etc.: the occurrence of the name Λυκαόνων on coins implies that part of Lycaonia was non-Roman (as is proved also by other evidence). The possession and the enjoyment of legal rights in the Empire came through the enrolment in a province. Freeborn members of the Empire were either *cives Romani* or *Latini*, or provincials. A name for the provincial unity was a necessity of the Roman idea, *e.g.*, Asia, Achaia, Macedonia, Galatia; and it follows as a matter of course that the people of the province were summed up as Achaei, Asiani, Galatae, Macedones, etc.; they are the ἔθνος = *provincia*, and an *ethnos* implies an ethnic.

Yet this Roman idea, though insisted on for a time, could not establish itself permanently; and the old national idea ultimately proved stronger in the East. The Orient conquered Rome in the end; Phrygians, Isaurians, Arabs, Armenians, sat on the throne of the Cæsars; and finally Turks seized it. The old nations broke up the provincial idea.

A person who was not a Roman citizen belonged to the Empire only as a provincial, *i.e.* member of a province. It might be necessary to describe him by his nation; but to do so was to emphasize his non-Roman origin. Those who regarded him as a part of the Empire must regard him as a provincial—*i.e.* they must designate him by his province or by his city, for cities were the units out of which the province and the Empire were built up. Provinces were, of course, generally designated by a national name, such as Syria, Sicily, Sardinia. Thus the word Syrian or Sicilian might be applied to a person in two totally different senses, denoting either the nation or the province to which he belonged; and the context alone can determine which of the two senses was intended. But there were many national names which were not names of provinces; and they are unambiguous.

It is due, probably, to the revival of the old national feeling that the word ἔθνος in the plural came to be used in the third century to denote the old national constituents of the province Asia, *i.e.* Lydia, Caria, etc. Modestinus the jurist, commenting on a rescript of Pius, explains that the μέγισται πόλεις in Asia mentioned in that rescript are the μητροπόλεις τῶν ἐθνῶν: it is clear that these ἔθνη are the Lydian, Carian, and other races which were all united in the province Asia. This revival of national feeling had its effect in 295 A.D., when Asia provincia was broken up into the provinces Hellespontus, Lydia, Caria, Phrygia, and Asia proper.

The province of Bithynia-Pontus is apparently an exception. I do not profess to explain the facts fully, but note that Ptolemy calls this province by the simple name Bithynia, and regards the whole as a single province, whereas he treats *Lycia et Pamphylia* as two distinct provinces under one governor. If we knew fully the constitution of Bithynia, probably there would be no difficulty; but, in any case, it is impossible here to examine the scanty evidence that we possess. Much difficulty has been caused by the common confusion between different senses of the term Pontus.[2]

[1] Mommsen in *Hermes*, 1884, p. 33 ff. This point is discussed more fully in my article in *Studia Biblica*, iv. p. 37. It should be noted, as it makes the principle very clear.

[2] The various meanings of Pontus are explained in my article in Hastings' *Dict. Bib.*

Contributions and Comments.

Illustrations from Egyptian Ethics of Texts in 'Proverbs.'

THE Egyptian equivalents are derived from the article 'Ethics and Morality (Egyptian)' in the ENCYCLOPÆDIA OF RELIGION AND ETHICS, vol. v.

BOOK OF THE DEAD.	PROVERBS.
Confession A.	
I have not impoverished the poor.	22^{16} He that oppresseth the poor to increase his riches . . . shall surely come to want.
I have not traduced the slave to him who is set over him.	30^{10} Accuse not a servant unto his master, lest he curse thee, and thou be found guilty.
I have not added to or taken from the corn-measure. I have not diminished the palm [a unit of measurement]. . . . I have not tampered with the plummet of the balance.	11^{1} A false balance is abomination to the Lord, but a just weight is his delight. 20^{10} Divers weights and divers measures, both of them are alike abomination to the Lord. Cf. 16^{11} 20^{23}.
Confession B.	
I have not spoken falsehood.	19^{9} A false witness shall not be unpunished: he that speaketh lies shall perish.
I have not been a gossip.	16^{28} A whisperer separateth chief friends. 11^{13} A talebearer revealeth secrets.
I have not multiplied words in speaking.	10^{19} In the multitude of words there wanteth not sin.
I have not been deaf to words of truth.	10^{17} He that refuseth reproof erreth. Cf. 15^{32}.
I have not been hot in reply.	15^{1} A soft answer turneth away wrath: but grievous words stir up anger.
I have not made mischief in matters not my own.	10^{23} It is as sport to a fool to do mischief.
I have not been loud of voice.	27^{14} He that blesseth his friend with a loud voice . . it shall be counted a curse to him.
I have not reviled.	15^{28} The mouth of the wicked poureth out evil things.
I have not been hasty.	29^{20} Seest thou a man that is hasty in his words? There is more hope of a fool than of him.

BOOK OF THE DEAD.	PROVERBS.
Confession B.	
I have not compared myself with others.	11^{12} He that is void of wisdom despiseth his neighbour. 16^{5} Every one that is proud in heart is an abomination to the Lord.
I have not been puffed up.	22^{9} He that hath a bountiful eye shall be blessed: for he giveth of his bread to the poor.
I have given bread to the hungry, water to the thirsty, clothes to the naked. Cf. Mt $25^{35.\ 36}$.	
[I have not railed against the king.]	[Eccl. 10^{20} Curse not the king.]
From other Sources.	
If thou art a ruler, be willing to listen when a suppliant speaks . . . He that is in trouble loves to pour out his heart concerning that on account of which he is come (pp. 480–481).	20^{28} Mercy and truth preserve the king: and his throne is upholden by mercy.
Happy is the man whose household are many: he is respected in proportion to his children (p. 481*b*).	17^{6} Children's children are the crown of old men.
An obedient son is as a follower of Horus (p. 481 *a*). I was a staff-of-old-age by my father's side while he was yet upon earth. I went in and out at his command, and transgressed not the utterance of his mouth (*ib.*). Give back twofold the sustenance that thy mother gave thee. . . . Let her not find cause of complaint in thee (p. 481*b*).	23^{22} Hearken unto thy father that begat thee, and despise not thy mother when she is old.
Get thee a wife while thou art yet a youth (*ibid.*).	5^{18} Rejoice with the wife of thy youth. 18^{22} Whoso findeth a wife findeth a good thing.
Regard him whom thou knowest like him whom thou knowest not (483*a*).	24^{23} It is not good to have respect of persons in judgment.
'I have not been deaf to the empty-handed, I have not received the bribe of any,' says the Vizier Rekhmere (483*a*).	29^{4} The king by judgment establisheth the land; but he that receiveth gifts overthroweth it.
Do not persist in fighting with thy neighbours. . . . Enter not into the law-court, lest thy name stink (483*b*).	25^{8} Go not forth hastily to strive, lest thou know not what to do in the end thereof, when thy neighbour hath put thee to shame.

Book of the Dead.	Proverbs.
From other Sources.	
Do not be proud, less thou be humbled (*ibid.*).	16^{18} Pride goeth before destruction, and a haughty spirit before a fall.
	29^{23} A man's pride shall bring him low; but honour shall uphold the humble in spirit.
They were 'closed of mouth concerning what their eyes saw' (484*a*).	11^{13} A talebearer revealeth secrets; but he that is of a faithful spirit concealeth the matter.
Do not corrupt thyself by drinking beer. . . . A speech issues from thy mouth, and thou knowest not who says it. Thou fallest, and thy limbs are broken, and no one lendeth thee a hand. Thy companions in drinking stand, and say, 'Away with this drunkard' (*ibid.*).	$23^{29\text{-}30}$ Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine.
If thou sittest with many others, reject the food thou likest. It is but a little moment of self-restraint, and gluttony is bad. . . . A cup of water quencheth the thirst . . ., and a little trifle does as a substitute for much (*ibid.*).	$23^{1\text{-}3}$ When thou sittest to eat with a ruler, consider diligently what is before thee: and put a knife to thy throat, if thou be a man given to appetite. Be not desirous of his dainties: for they are deceitful meat.
Do not spare thy body whilst thou art young, for food cometh by the arms and provisions by the legs (*ibid.*).	13^{4} The soul of the sluggard desireth, and hath nothing: but the soul of the diligent shall be made fat.

W. Watson.

Manse of Oyne.

Acts xv. 3 and the Early Date of Galatians.

In the May issue of The Expository Times, Mr. Maurice Jones urges that apart from general arguments against the early date of Galatians which he regards as 'unusually strong,' it is made entirely impossible by Ac 15^{3}. Here we are told that Paul and Barnabas on their way from Antioch to Jerusalem 'passed through both Phœnicia and Samaria, declaring the conversion of the Gentiles,' and that they 'caused great joy unto all the brethren.' The suggestion is that if the Galatian defection had already taken place, as is supposed by the supporters of the early date, St. Luke must have mentioned it. Mr. Maurice Jones' words are: 'Far from realizing that there was any crisis at all, he [St. Luke] describes St. Paul proceeding joyfully up to Jerusalem, relating to every Christian community that he meets on his way the wonderful progress of the Gospel of Christ in Galatia, filling the hearts of the brethren in the cities of Phœnicia and Samaria with joy because of the rich promise of Gentile Christianity.' The paraphrase reads into St. Luke's words rather more than he actually says; he says merely that St. Paul reports that his preaching to the Gentiles had been successful (an undoubted fact) and that the news is received with joy. In this there is nothing improbable. But we must suppose St. Paul to have added some mention of the anxiety caused by recent developments, and it is suggested that St. Luke as a serious historian could not have omitted to notice this fact; *i.e.* it is an argument from silence. But then St. Luke nowhere mentions the Galatian defection at all. On the usual view this followed the Council, and St. Luke allows us to suppose that the question between Jew and Gentile was there settled once for all, giving no hint that it broke out afterwards in a virulent form in Galatia, and that St. Peter and the rest of the apostles, in spite of their former support of St. Paul, could be quoted on the side of the Judaizers. The omission is not merely of a detail of St. Paul's teaching, but of an important fact in the history of the Church relevant to St. Luke's story. The difficulty here is at least as great as on the other view. The fact is that St. Luke's silence as to the events presupposed by the Galatian letter must always remain a puzzle, and it is therefore wiser not to urge it on either side of the controversy as to date. Only we need not conclude that on account of this omission 'St. Luke must have entirely misconceived the situation and that he ceases to have any claim on our respect as a serious historian.' Two pleas may be urged in mitigation of sentence—

1. Without ascribing to St. Luke any undue bias, he wishes to show how complete was the settlement between the Jewish and the Gentile elements in the Church. Once that settlement had been reached, the details of the disputes attending it are (for his purpose) comparatively unimportant. He has noticed the main facts sufficiently in 15^{1}.

2. Galatians was written 'red-hot' under the pressure of a great anxiety; if, as is probable, the Epistle did its work, the defection of the Galatians

would not afterwards loom so large even in St. Paul's own mind as it had done at the time. The whole Galatian controversy becomes only an episode which can reasonably be omitted by the historian who concentrates his attention on the general issue.

C. W. Emmet.

West Hendred.

'Ye are clean, but not all' (John xiii. 10).

This, with its context, runs: Ὁ λελουμένος οὐ χρείαν ἔχει ἢ τοὺς πόδας νίψασθαι, ἀλλ' ἔστι καθαρὸς ὅλος· καὶ ὑμεῖς καθαροί ἐστε, ἀλλ' οὐχὶ πάντες. The following verse is merely an explanation of the saying by the author. The explanation appears superfluous, as in the Greek text there is no ambiguity. The case is different, however, when we go back to the original Aramaic. In Aramaic, as in Hebrew, the same word is used to denote 'the whole' and 'every,' and it has the additional peculiarity that the same form is used for masculine and feminine, singular and plural. Thus we have כל גדול מן החלק, 'the whole is greater than the part'; כל מלכא, 'every king'; לא כל כמיניה, 'not all is as from him,' that is, 'he has no power'; כלך שפירתא, 'thou art all beautiful.' The same dubiety might arise if the Aramaic word used by Jesus were the synonymous גמיר instead of כל. The ambiguity, in fact, is the same as in the English version.

The words, 'Ye are clean, but not all,' are, then, one of those cases in which Jesus uses a word in two senses, one obvious sense in which the hearers take it, and one hidden, which is only seen after time for reflexion. It is in these cases always the hidden meaning that is the real meaning. Here the disciples supposed that Jesus merely meant that each of them, being in a state of ceremonial purity, required only to have the dust removed from his feet. What Jesus really meant was that one individual of the Twelve was morally unclean. The fact that this intentional amphibology or *double entendre* occurs in the Fourth Gospel equally with the other three, as a characteristic of the manner of speech of Jesus, argues much for the historical reliability of all four.

T. H. Weir.

University of Glasgow.

The Punctuation of Job v. 6-8.

The argument of Eliphaz is that 'affliction does not spring out of the earth like weeds, it is not a necessary product of the nature of things, turned out by the friction of the universe, it is due to the evil nature of man' (A. B. Davidson, *Camb. Bible*, p. 37). But as the words stand in our Bibles they suggest that trouble is inevitable in the nature of things.

Although affliction cometh not forth of the dust;
Neither doth trouble spring out of the ground;
Yet man is born to trouble,
As the sparks fly upward.

It is in the nature of things that sparks should fly upward, but the argument in regard to human trouble is that it is not in the nature of things. And although it is possible to make a strained connexion between affliction and the upward-flying sparks, there is no natural connexion between the figure and the experience spoken of.

But if we could place a period after the word trouble, and connect the next clause with the following verse, a new and beautiful meaning would emerge, and the figure of the flying sparks would be really significant. Why should we not read the lines in this way?

Although affliction cometh not forth of the dust;
Neither doth trouble spring out of the ground;
Yet man is born to trouble.

As the sparks fly upward
I would seek unto God;
And unto God would I commit my cause.

This would not appear to involve a sudden break in the literary form, since vv.[4. 5] seem to be composed of three parallel lines, instead of two, as in the rest of the chapter. The variation might easily be explained as a literary device for the sake of emphasis, or to avoid monotony of form. Vv.[4. 5], at any rate, seem to be in triplet form; why not therefore vv.[6. 7]?

I cannot find any confirmation of this view in any of the commentaries, but should like to know whether there is anything decisively against it.

J. E. Compton.

Studley.

Spirits in Prison.

If one may not hope to give a fresh interpretation of this passage it may be conceded that the path to a clearer understanding lies in adapting a number of different interpretations so as to suggest a complete statement, rather than in adopting any particular exegesis to the exclusion of all else.

V.[19] is popularly supposed to refer to those who are in the abode of the dead. Force is added to this belief in the fact that special mention is made of those who perished during the Deluge.

The key to the position, however, lies in v.[18], where it is said of Jesus that after He was slain He 'was quickened in the spirit.' For if this be a fresh life the prison must be a condition of life in which the antediluvians were still existing at the time of the death of Jesus. But a distinction exists between *ζωηγονέω* and *ζωηποιέω*. The latter is the word Peter uses. When, therefore, Christ was 'quickened in the spirit,' He did not begin a fresh life (*ζωηγονέω*). He was restored to a life of the spirit. He was restored to that life of the spirit 'in which also He went and preached unto the spirits in prison.' He resumed a ministry of the spirit during which He had preached to those 'who aforetime were disobedient.'

But why refer to that particular period of history? Is there not a suggestion in the words of Gn 6[6]? Disobedience is given as the reason for the Deluge, and part of the divine warning lies in the words, 'My spirit shall not strive with man for ever.' The Spirit of God was in active ministry seeking to offer 'open ways.' Still they remained disobedient. But disobedience can never annul the ministry of the Spirit. Were there no disobedience the ministry of the Spirit would be of another order.

That same ministry is again referred to when Paul, writing to the Ephesians (2[17]), says that 'He came and preached to you that were far off.' Jesus was never in Ephesus. His Spirit preached to the disobedient in the days of Noah, and to those in Ephesus.

When, therefore, adapting the words of Isaiah (61[1]) to Himself at the beginning of His earthly ministry (Lk 4[18]), He said that He came to proclaim 'to the prisoners open ways' (G. A. Smith's *Isaiah*, ii. 436), He spoke with human tongue the work of the Eternal Son of God, who said, 'Before Abraham was, I am' (Jn 8[58]).

On this interpretation the spirits in prison did not exist, at least as such, when Jesus died. They were prisoners when disobedient in the days of Noah. And the quickening of the Spirit of Christ after His crucifixion was the restoration to that spiritual ministry in which aforetime He had preached to the disobedient of Noah's day even as He preached peace to those in Ephesus.

J. Mathieson Forson.

Liverpool.

'Faith' in the Synoptic Gospels.

While the substantive *πίστις* is not found in the Fourth Gospel (only the corresponding verb), its aspects in the Synoptists are noteworthy.

1. The Opposite of Faith, *ἀπιστία*, Mt 13[58]; *ἄπιστος καὶ διεστραμμένη*, Mt 17[17].

2. The Absence of Faith, *πῶς οὐκ ἔχετε πίστιν*, Mk 4[40]; *ποῦ*, Lk 8[25].

3. The Possession of Faith, *ἔχειν*, Mt 21[21], Mk 11[22], Lk 17[6].

4. The Value of Faith, *εὑρίσκειν*, Mt 8[10], Lk 18[8]; *ἰδεῖν*, Mt 9[2] (= Mk 2[5], Lk 5[20]).

5. The Smallness of Faith, *ὀλιγόπιστοι*, Mt 6[30] (= Lk 12[28]) 8[26] 14[31] 16[8]. Cf. Mt 17[20], R.V.

6. The Possibilities of Faith, *πιστὶν ὡς κόκκον σινάπεως*, Mt 17[20].

7. The Power of Faith, *ἡ πίστις σου σέσωκέ σε*, Mt 9[22]; *καὶ ὑπήκουσε ἂν ὑμῖν*, Lk 17[6]; *καὶ οὐδὲν ἀδυνατήσει ὑμῖν*, Mt 17[20]; *γενήσεται*, Mt 21[21]. Cf. Mk 9[23].

8. The Foes of Faith, *μεριμνήσητε*, Mt 6[31]; *ἐδίστασας*, Mt 14[31]; *δειλοί*, Mt 8[26]; *διαλογίζεσθε*, Mt 16[8], *διακριθῆτε*, Mt 21[21].

9. The Principle of Faith, *κατὰ τὴν πίστιν ὑμῶν*, Mt 16[14].

10. The Loss of Faith, *μὴ ἐκλείπῃ*, Lk 22[32].

11. The Increase of Faith, *πρόσθες ἡμῖν πίστιν*, Lk 17[5].

12. The Victory of Faith, *βοήθει μου τῇ ἀπιστίᾳ*, Mk 9[24].

13. The Greatness of Faith, *τοσαύτην*, Mt 8[10]; *μεγάλη*, Mt 15[28].

14. The Basis of Faith, *ἔχετε πίστιν Θεοῦ*, Mk 11[22].

W. H. Griffith Thomas.

Wycliffe College, Toronto.

'Worship' and 'Obeisance' in the Bible.

Every resident in the East, I presume, is perfectly familiar with the sight of one native prostrating himself before another, either in begging a favour, or doing homage, or from some such cause. Also, there is the common sight of a native prostrating himself before an image in some heathen temple. Now the prostration of, say, a very low caste man before a native chief is precisely similar in appearance to the prostration before an image. Indeed, even in the vernacular tongue, the same verb may be used of both actions. And so in English. In Ceylon, we always refer to the act of prostration as 'worshipping.' Thus, I have often been 'worshipped,' especially in the interior villages. For the past three or four years I have been struck by the inaptness of the term 'worship,' when applied to homage paid by an inferior to a superior, and where there is no thought of divinity. This led me to look up both 'worship' and 'obeisance' in the Concordance. The results, though somewhat meagre, were interesting. The word 'obeisance' appears to occur nine times in the O.T., but nowhere in the N.T. In each case it is a translation of שׁחה, which might be rendered 'bow oneself down,' or 'prostrate oneself.' In each of the above cases, the action expressed is that of homage done by an inferior to a superior, and therefore the use of the word 'obeisance' seems to accord perfectly with Oriental custom, and to give the correct sense.

On looking up the word 'worship,' I found that שׁחה was translated by that word ninety-six times. In each case, it was a matter of prostration before a deity, and therefore, it would seem, quite correct. But in Dn 2^{46} 'worship' is used to render the meaning of סגד. Is this the best translation possible? I submit that 'obeisance' would have been far better. Not only is it manifest to an Oriental that 'obeisance' is the action intended, but it would seem to be the necessary result of comparing Dn 2^{46} with the nine places where 'obeisance' is the translation of שׁחה [Gn $37^{7.9}$ 43^{28}, Ex 18^{7}, 2 S 1^{2} 14^{4} 15^{5}, 1 K 1^{16}, 2 Ch 24^{17}]. Surely, if the subject does only 'obeisance' to the king, the king is hardly likely to 'worship' the subject, even though a prophet.

Turning to the N.T., the Concordance refers to fifty-seven places where προσκυνέω is rendered 'worship.' προσκυνέω, like שׁחה, may refer either to homage paid by an inferior to a superior, or to worship offered by man to deity. It seemed to me that, including some cases which might be queried, there were forty-eight instances of προσκυνέω being used in reference to divinity, and therefore rightly translated 'worship.' But it seemed no less certain that there were nine instances (some few of which perhaps might be queried) where no worship was intended, but merely homage. Such were Mt $2^{2.8.11}$ 8^{2} 9^{18} 15^{25} 18^{26} 20^{20}, and Mk 15^{19}. I would suggest that if such be the case, the word 'obeisance' should be substituted for what appears to be a misleading term—'worship.'

I should be very grateful, if some reader, much more qualified to judge than I, and, of course, familiar with Oriental customs, would pass an opinion on the translation of Dn 2^{16}, and the nine cases in the N.T. quoted above. It certainly seems to me that 'obeisance' would give a far truer idea of the *intention* of the 'worshipper.'

A. M. Walmsley.

Cotta, Ceylon.

Entre Nous.

New Poetry.

Michael Field.

Michael Field's new book is called *Mystic Trees* (Eveleigh Nash; 5s. net). It is the book of a good-hearted Roman Catholic. Mary is much remembered. It is also the book of a human-hearted poet. God is remembered, and Jesus Christ, and the sins of men. Michael Field's 'sweetest songs are those that tell of saddest thought,' but the sadness is always touched with sympathy. Take this, one of the shortest in the new book—

Aridity.

O soul, canst thou not understand
Thou are not left alone,
As a dog to howl and moan
His master's absence? Thou art as a book,
A book of His dear choice,
That quiet waiteth for His Hand,
That quiet waiteth for His Eye,
That quiet waiteth for His Voice.

Alice Meynell.

Poems, by Alice Meynell (Burns & Oates; 5s. net)—that is the title-page. They are all here, all

she has written. They are here in all the beauty of thick white paper and pale blue binding, a book outwardly almost as artistic as the poems contained in it.

But *are* Alice Meynell's poems artistic? The surprise is so frequent that art seems the only explanation. And yet they *come*, without effort, without will, without work. We hear of a whole silent winter and then one little poem, its late and solitary product. So the subtlety of the thought, the surprise of its penetration and its pleasure, may all be due to the gift. This, for instance: is it the exposition of the baptism of Jesus and His atonement in one? He who knew no sin, was He so identified with us that He could be forgiven?

VENI CREATOR.

So humble things Thou hast borne for us, O God,
Left'st Thou a path of lowliness untrod?
Yes, one, till now; another Olive-Garden.
For we endure the tender pain of pardon,—
One with another we forbear. Give heed,
Look at the mournful world Thou hast decreed.
The time has come. At last we hapless men
Know all our haplessness all through. Come, then,
Endure undreamed humility: Lord of Heaven,
Come to our ignorant hearts and be forgiven.

Wilfrid Meynell.

There is a volume of poems this month by the husband of Alice Meynell. It is called *Verses and Reverses* (Herbert & Daniel; 1s. net). It contains a poem on Christina Rossetti, which ends in this way:

There's one who shall beside you shine,
By right of song, that's right divine—
Your singing sister, wife of mine.
So I this kinship dare to draw,
And register in courts above—
That I your brother am in law
Who more than brother am in love.

There is playfulness in many of the poems, and even punning in some. There is always poetry. Here is one. The story is that Mendelssohn wrote from Rome to his brothers and sisters at home begging them to be considerate with their father. He said that after much irritation, he himself had found that he might speak a great deal of truth and yet avoid the particular truth obnoxious to his father, and then all went well.

The happy Maestro Mendelssohn
One Harmony essayed,
Of all his works the least that's known,
Yet loveliest to be played!

His Songs, and Songs that have no words,
His Night Dream's Overture,
The gentle melody of the Lord's
Elijah,—these endure:

Men worship him for such:
But I—I, rather,
That he, with filial touch,
Composed—his Father!

Roger Heath.

Beginnings, by Roger Heath (Blackwell; 1s. net). The chief attraction is the command of rhythm. The ear is daring sometimes but does not miss. There is also thought, even earnest longing for light that sometimes comes very near to anguish. Take one of the sonnets:

Thus said Theognis:—'There are thoughts that dwell
Within us, thoughts with many-coloured wings,
That make lament for life and human things.'
That surely was a heavenly grain that fell
Among the seed of perishable rhyme;
And many men of after years who light
Upon that starry saying, glittering bright
Across the arid wilderness of time,
Shall clean forget the hard old oligarch,
His bitter words and galling poverty,
And the long reaches of the years that roll
Between his life and ours: and only see
A gleam of beauty kindled in the dark,
The sudden flicker of a kindred soul.

John Spencer Muirhead.

The most memorable poem in Mr. John Spencer Muirhead's volume, *The Quiet Spirit* (Blackwell; 2s. 6d. net), is not 'The Quiet Spirit' itself, which is the last in the book, but the one before that which is entitled 'Pilate.' It is, however, far too long to quote, and for sample this must serve:

'Jealous and loving troubled ways
Our God is,' the old writer says:
And when men's eyes do waken me
This thought broods through my narrow days:

But when I walk alone and see
The rich earth's gracious symmetry—
Like happy scholar in whose gaze
Blossoms the subtly-tempered phrase—
I know that all in each degree
Worketh one beautiful decree,
That cold of Marches, rain of Mays
Must travail ere the Summers be.

Gilbert Thomas.

The Wayside Altar, by Gilbert Thomas (Chapman & Hall; 2s. 6d. net), is not an easily quoted book of verse. And yet if it were, it would serve our purpose better than most; for the verse is often poetry, and it is always spiritually in earnest. One is short and fairly representative. It is called

WATER AND WINE.

Fear not to drink the bitter cup
Life offers to thy lips;
For he who bravely takes it up
Shall find that, while he sips,
The God who made blind eyes to burn
With light, in olden days,
Affliction's water still shall turn
Into the wine of praise.

W. G. Tarrant.

The Rev. W. G. Tarrant has gathered his occasional verses together and published them under the title of *Songs Devout* (Lindsey Press; 2s. net). They are mostly hymns, the sentiment presiding over the lyric art. Often, however, breadth of thought is equally wedded to charm of expression. Let us quote the last poem in the book:

RESTING.

Now to him who knoweth best
Bring we all our cares and rest;
From our wanderings gathered in,
From the world, the strife, the sin,
Sweet it is to rest awhile
Safe beneath our Father's smile.

Unto him who guardeth best
Bring we all our fears and rest;
All around us and above
Watcheth his eternal Love,
Love that perfect vigil keeps,
Never slumbers, never sleeps.

So to him who loveth best
Bring we all our hopes and rest;
Greater joys hath he in store
Than our hearts have known before;
Rest we then in peace and faith
Safe with him in life and death.

The Great Text Commentary.

The best illustration this month has been found by

Illustrations of the Great Text for August must be received by the 1st of July. The text is Ps 31^{15}.

The Great Text for September is Ac 11^{24}—'For he was a good man, and full of the Holy Ghost and of faith.' A copy of Sanday's *Outlines of the Life of Christ*, or of any volume of the 'Scholar as Preacher' series, will be given for the best illustration sent.

The Great Text for October is Lk 14^{18}—'And they all with one consent began to make excuse.' A copy of Strahan's *The Book of Job*, or of any volume of the Great Texts of the Bible, will be given for the best illustration sent.

The Great Text for November is Ph 4^{13}—'I can do all things in him that strengtheneth me.' A copy of Dean's *Visions and Revelations*, or of Coats's *Types of English Piety*, or of Clifford's *Gospel of Gladness*, will be given for the best illustration sent.

The Great Text for December is Ro 11^{33}—'O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgements, and his ways past tracing out!' A copy of Strahan's *The Book of Job Interpreted*, or Burkitt's *Gospel History and its Transmission*, will be given for the best illustration sent.

Those who send illustrations should at the same time name the books they wish sent them if successful. More than one illustration may be sent by one person for the same text. Illustrations to be sent to the Editor, Kings Gate, Aberdeen, Scotland.

Printed by MORRISON & GIBB LIMITED, Tanfield Works, and Published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, Kings Gate, Aberdeen, Scotland.

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

The Constructive Quarterly is a new 'Journal of the Faith, Work, and Thought of Christendom.' It is published at the Oxford University Press (3s. net). The editor is Mr. Silas McBee; and there is an Editorial Board in America, in Germany, in Russia, in Great Britain, and in India. The second number, issued in June, opens with an article by Professor James Denney on 'The Constructive Task of Protestantism.'

Protestantism, says Professor Denney, is always critical and always constructive. It is always critical. The principle of criticism is innate in it and inseparable from it. Its own constructions, whether they be speculative or practical, systems of theology or of Church order and government, are permanently subject to criticism. The process never ceases. Protestantism constructs nothing which it cannot and does not disintegrate and reconstruct. The interpretations of its faith which it gives are subject to incessant revision: the intellectual and moral structures which it rears for its own habitation—its creeds and confessions, its churches and institutes—can never win an authority which enables them to defy the spirit which has produced them. The system of thought and things which Protestantism is engaged in building is a system which is perpetually being renewed in all its parts.

It is always constructive, as well as always critical. At the present moment three subjects demand reconstruction—the doctrine of Christ, the doctrine of the Church, and the relation between nature and the supernatural.

First, we need to construct or to reconstruct our doctrine of Christ. 'It is not saying too much to say that at the present moment no Church has a living and adequate doctrine of Christ.' It is the subject upon which the early Church spent its strength. But the decisions it reached are out of date. It is useless to name Nicæa and Chalcedon in the present distress. With the categories of 'substance,' 'hypostasis,' and 'persona' the mind will not work any longer. They do not enable us to make known, either to ourselves or to others, the Christ in whom we believe. We must simply set them aside. But when we set them aside, what are we to do?

We are to return to the New Testament, says Dr. Denney. We are to return to the New Testament and see what Christ is represented as doing there. But did not the Reformers do that? Is it not their peculiar glory that they went back over all the mountains of tradition to the Scriptures of the New Testament? It is. But not to construct a doctrine of Christ. Their interest lay elsewhere. What they felt the need of was recon-

ciliation with God. They found the reconciliation in the Cross of Christ. But they did not remain at the Cross. From the Cross they passed at once to the reconciliation with God which the Cross effected. The Person of Christ was not their chief concern. The work of Christ was not of chief interest because of what it revealed about Christ, but because of what it effected between us and God.

Our need is a doctrine of the Person of Christ. And so we consider the work that He did and the words that He spoke in order to understand what He was and is. Now there are two expressions, both of which Christ used of Himself, that are especially relevant. The one is 'the Son'; the other is 'the Son of Man.'

'The Son' is important at present because our search has been for the Father. And in seeking the Father we have overlooked the Son. 'An immense mass of what passes at present for Christian theology,' says Professor DENNEY, 'is, when reduced to its simplest terms, an attempt to do what St. John pronounces impossible—namely, to have the Father while refusing the Son, or to go to the Father behind the Son's back.' But God is Father, first of all because Christ is Son; and He is Father to us because of what Christ has done for us and is to us. 'We are Christ's debtors for the new relation to God in virtue of which we cry, Abba, Father.'

'The Son of Man' is also important. The relation of this title is to the Kingdom of God. As the Son is to the Father, so is the Son of Man to the Kingdom. And just as it is impossible to have the Father without the Son, so is it impossible to have the Kingdom of God without the Son of Man. For the Kingdom of God is not a Utopia, into which you may gather your dreams of bliss and I may gather mine. It is the state of things which is realized, not when our dreams come true, but when the Son of Man comes. Let the Coming of the Son of Man be now or in the future, or let it be both, the Kingdom of God is realized when Jesus establishes a universal and final ascendency in the life of man.

The value of these two titles for a doctrine of Christ lies in this. The doctrine of the Fatherhood of God is supposed to be the great discovery of our time, but it is through the Son, and only through the Son, that we reach the Father. We must therefore know what 'the Son' means before we can know what is the meaning of 'the Father.' And we must in like manner understand what the 'Son of Man' is before we can understand the final and blessed relation of man to man. For the Kingdom of God is not meat and drink, it is righteousness and peace and joy in the Holy Ghost—who proceedeth from the Father and the Son.

The second doctrine which demands reconstruction is the doctrine of the Church. The Protestant doctrine of the Church has suffered from the application of a wrong ideal. That ideal is the Roman Catholic doctrine. To a Roman Catholic the doctrine of the Church determines every other doctrine. If he is right about the Church, he cannot be wrong about anything else. If he is wrong about the Church, he cannot do right about anything else. That is not the Protestant ideal of the Church, and must never be made the test of the Protestant doctrine. Such a position is for Protestantism impossible. In the last resort, says Dr. DENNEY, 'Christ and faith are for the Protestant higher categories than Church, and he is not slow to criticise all existing Churches through them.'

The idea of what the Church is, and where is its place, being so frequently misunderstood, it is not surprising that 'to a large extent the Church has been discredited, or that to a still larger extent people are puzzled and at fault about it.' 'It is rare,' says Professor DENNEY, 'to find a Protestant enthusiastic about his Church.' Let us recover the doctrine of the Church. Let us reconstruct

it, not from the point of view of dogma, or of constitution and order, but of faith. Let us assign it a place in Christian life and a function, and men will again believe in it and become enthusiastic about it. Now, it is not in obedience to any commandment, but yielding to a natural instinct more potent than any external law, that Christians gather together in the name of Jesus. This name is a magnet which brings them with one accord into one place, and when they are so brought the Church is constituted by their common relation to their Lord.

The Church, thus constituted, serves two functions. Its primary function is worship—the adoring confession of the name of Jesus, and of the Father who has been revealed to us through Him. With worship is combined witness—the declaration to others of what God has done for men in Christ. This is the only thing which is properly called preaching the gospel, and where the Church lapses from it into an instrument for general educative and ethical ends, it forfeits its right to exist. With the worship which looks Godward, and the witness which is directed to the world, there is inevitably interwoven the action and reaction of Christians on each other. This ought to work out as a perpetual process of mutual encouragement and mutual discipline. The common faith should steady the perplexed or troubled faith of individuals, the common conscience should reinforce and vivify the individual conscience which under the pressure or the seductions of the world is growing lax about the Christian ideal. All this implies to some extent common intellectual forms, common forms of order and of discipline—to put it so, common laws; but the forms and laws must always be secondary and subject to revision in the light of faith; there can be no such thing in any historical Church as divine statutes which simply and authoritatively bind the conscience of all generations, yet are applied and administered by mortal men.

The Roman Catholic is not the only erroneous ideal that is set up for the Church. The social reformer often has an ideal of his own from which he criticises the actual existing Church. 'Even loyal members of the Church may be in need of enlightenment on this point. They are interested in various good causes, economical, social, political, and what not; and because the Church in some sense must be interested in all good causes, they would like to see it taking a more active part with them. They are eager to take it by force, and enlist it under their banner, as the multitudes would have taken Jesus by force and made Him a King; and when it is slow to move they are apt to denounce it as indifferent to evil and hostile to progress. What needs to be made plain is that while there are many cases in which the Church, and, let us say for illustration, the State, or trades unions, or political societies, may have the same ethical ends in view, the Church is not at liberty, as a spiritual society, to use all the means in pursuing these ends which are appropriate and legitimate for others.'

Dr. DENNEY takes temperance legislation as an example. Temperance is a great moral interest, but it does not follow, he says, that the Church should directly promote any particular piece of temperance legislation, such as a high licence law, an abolition law, a local option law, or whatever it may be. It has its own motives and weapons for fighting intemperance, and it does not gain strength, it only loses the consciousness of what it is, when it snatches at the weapons of the State, and tries to wield them instead of its own.

The confusion between the function of the Church and the function of the State has much to do, Dr. DENNEY holds, with the neglect of Christian education. Christian education is the one great task which Protestantism has conspicuously neglected, and with the most deplorable results. 'In modern communities,' he says, 'education is the business of the State, but State education is inevitably determined by State ends.

It neither is, nor can be, nor ever will be, Christian education, and the passive surrender of education by the Church is simply suicidal. Catholics are abundantly right when they emphasize the importance of the religious atmosphere, and maintain that Christianity can only be communicated by Christians; and until the Protestant churches recognize that faith is social, that it is the conviction and inspiration of a community which its immature members must breathe as continually and unconsciously as they do the air which fills their lungs, Protestant Christianity will suffer from a congenital weakness. A doctrine of the Church is wanted which, while it will secure the freedom of the spirit in all its relations to Christ, will recognize the fact that faith has to be naturalized —not indeed in the world, which is impossible, but in the Christian home and the Christian Church, and that to educate its children into the freedom and fulness of faith is a primary and inalienable duty of the Church itself.'

The last doctrine that calls for reconstruction is the doctrine of the Supernatural. Efforts have been made of late to get rid of the distinction between natural and supernatural. 'Much ingenuity has been spent in trying to melt the terms down and make them run into each other.' And Dr. DENNEY is not altogether out of sympathy with these attempts. But meantime science, in its usual meaning, has no explanation to give of Jesus, the forgiveness of sin, or the life everlasting. And as these are facts to us, as real as any physical fact, we need some term to cover them.

It is generally known that there is at the present time a cleavage in Judaism which is causing considerable searching of heart. There are now in Judaism Liberals, and there are Traditionalists. What is the difference between them? That question is answered clearly and conveniently in an address by the Rev. I. I. MATTUCK, which is published in *The Jewish Chronicle* for June 13.

'The Traditionalist in Judaism,' says Mr. MATTUCK, 'accepts the Jewish tradition as absolutely authoritative for his religious life. Whatever conceptions it offers about God and the universe are for him the absolute and complete truth.' Now the Jewish tradition is that 'God spoke to a man, Moses, dictating to him words, some of which he was told to write, others to transmit by word of mouth, and in this revelation are all the laws that ever were or ever will be given by God. Through Moses and the prophets God revealed full knowledge of Himself, His truth, and His laws. He has spoken never since.'

The Liberal believes in a continuous and progressive revelation. God has not spoken once and remained silent ever since, but God speaks to man constantly. God speaks not to one set of men or to one age, but to all men and all ages. His voice is never silent. His light did not flash once or twice or thrice, but is constantly streaming from Him, into the hearts and souls and the minds of men. The purpose of this continuous revelation is to convey to man an ever fuller knowledge of truth and of righteousness, and an ever clearer conception of God and of His laws, to help humanity to struggle upward that the beast in it may die and its divine powers grow in strength until they triumph, and to lead every man to evolve a holier personality and to live a more righteous life.

This difference seems to Mr. MATTUCK to be fundamental. He thinks it may be 'prompted by temperamental causes.' There are those who, when looking at the life of the universe, fix their eyes upon the static forces in it; there are others who see most clearly the dynamic forces. Some like to think that the universe is already established in perfection upon some lofty summit. Others, again, rather believe in the existence of forces leading the universe, the human race, upwards towards a summit perfection, which, with our soul's eye we can but dimly see, but which no man and no age has known. The full knowledge of it

exists only with God. The belief in a fixed revelation suits the former, while the belief in a progressive revelation agrees better with the intellectual and spiritual life of the latter.

Mr. MATTUCK himself is a Liberal. To him the Jewish traditions simply contain the expressions of the truth and righteousness revealed to past generations of Jews. 'The institutions of tradition are the crystallisations of the religious experiences of the generations that have preceded us. It follows upon our belief in progressive revelation that this experience could not have been final, and the knowledge of truth here evidenced could not be complete. New light has come to us in every age through the labours and achievements of natural philosophers, scientists, and historians. They carry us a little further toward our goal, taking us from the place where tradition leaves us. We do not, however, discard those expressions of the religious experience of the past as useless or worthless. We reverence them, we even love them. We take them into our hearts, but, above all, we use them. We brush aside nothing carelessly, we despise nothing that has been of spiritual value to any generation of men, but we think about all things; we would consider and test the value of all religious ideas and institutions. The spirit that impelled and filled this tradition came from God, and though it does not reveal the fulness and completeness of that spirit (for when has man been able to speak of God except in halting and inadequate words?), we yet value it and give thanks for it. While, however, we thus use tradition for instruction in the spirit of God, and for some infusion of it within ourselves, we cannot accept it as a final expression of that spirit and as authoritatively binding upon us. This, then, is our attitude, reverence and love for traditional institutions with freedom in the use of them. We would use them where we can for our spiritual life, recognizing the incompleteness of the revelation embodied, and hoping for its gradual completion.'

Now this attitude affects Judaism both in its ideas and in its institutions.

First, it affects the ideas or what we call the theology of Judaism. The theology of Judaism, it is true, has never been compressed into a creed. Various Jewish teachers have attempted to formulate the dogmatic principles of Judaism, yet not one of these catalogues has been universally accepted. The thirteen articles of faith, formulated by Maimonides, have for many reasons become a sort of popular formula. But the absence of any synodic decree as to what the principles of Judaism are, has left Jews in a measure free to think for themselves. There are, however, some ideas about God and the Bible definitely fixed in Jewish tradition, so that he who accepts this tradition must accept those ideas as true. The aim of Liberal Judaism in regard to all the ideas that form the spiritual essence of the Jewish tradition is to express the spirit of them in the terms of modern thought, and to supplement them in accordance with the later revelation that has come to us through many sources, and with the revelation which, we believe, comes to each one of us still.

Accordingly the Liberal in Judaism no longer hopes for the personal Messiah who will lead Israel back to Palestine. He may hope for the advent of the Messianic age; but he believes that it will be brought about by God's redeeming power working through all men. The Liberal does not believe in the resurrection of the body. He is satisfied to know that life is eternal and the soul immortal.

The new Liberalism affects also the laws and institutions of Judaism. And that is a more serious matter for Judaism. For the Jews have laid much more stress upon institutions than upon ideals or ideas. 'There is a notion,' says Mr. MATTUCK, 'that a Jew may believe almost anything he likes, but so long as he observes certain things in practice he is fulfilling his Jewish obligation.'

The Liberal Jews do not wish to sweep away all institutions, but 'we find,' says Mr. MATTUCK, 'that some of them have for us lost all meaning; others embody ideas which we cannot accept. We are, therefore, constrained to abrogate some and to modify others. In whatever we do, the needs of the spiritual life are consulted. We abrogate, modify, or add ceremonies as the religious experience of our age, touched by our individual experience (both are impelled and directed largely by tradition), dictate.'

Is this not a religion of mere convenience? The charge has been made. Mr. MATTUCK answers: 'If it is easy to exercise all the faculties of mind and heart and life itself in the development of one's own faith, then ours is a convenient religion; but let no one judge us until he has tried to find for himself a spiritually satisfying conception of God and life.'

And he ends with this brave utterance: 'It is because we have faith in our Judaism and would allow full play to its spirit that we would free it from what to us are meaningless encumbrances. Our teachers of old have warned us not to make the fence greater than that which it is to guard, lest it fall and destroy the plants. The spirit is the essential. The greatness of the Jewish tradition is in its spiritual ideals. Our fathers' devotion to God, their burning passion for righteousness, their love of purity in home and in life, their indomitable hope for the triumph of right and the final establishment of an eternal peace—these and the memory of those who lived for these ideals, who strove with their life to realise them, and who died for them triumphantly—they are our Jewish tradition. Institutions are valuable only when they help us to feel deeply the spirit of our fathers. But ideals are greater than all institutions. Let us unto them give the devotion and the love of our hearts and the work of our hands. Established in the spirit, they will ever live, for the spirit is eternal.'

Mr. Arthur C. BENSON has contributed to the *Church Family Newspaper* for 13th June, an article on Balaam. He is astonished at 'the disgrace or dishonour' which has fallen upon Balaam. It is undeserved. To Mr. BENSON, reading the story 'with older eyes,' Balaam seems 'one of the finest, most radiant, most heroic characters of the Old Testament.' Next to the story of Joseph, there is none of the old Patriarchal tales that is more heart-stirring. It is one of the great stories of the world.

To Mr. BENSON'S mind Balaam is better than the best of the Old World heroes. For there is no cunning in him. There is no power of accommodation to circumstances. The hero of the old tales was not only the man of strength and courage and vigour, but also of facile inventiveness, of a resource which was by no means always straightforward. Odysseus is, on the very first mention of him, the man of many devices. 'It is almost disconcerting,' says Mr. BENSON, 'to see in the Odyssey, how Odysseus is praised, not only for being brave and spirited, but also for displaying a most adaptable ingenuity, a readiness to deceive and beguile when occasion arises.' For it was necessary for the heroic character in those days always to come out on the top, by fair means if possible; if not, then by subtlety and acuteness.

Opinion now is different. Even in the case of Jacob, Mr. BENSON thinks that our estimate is different from that of Jacob's own time. It is different even from that of the historian of Jacob's artifice. 'The device by which Jacob acquired Esau's blessing, by deliberately trading on his father's infirmities, was not necessarily viewed with the same shrinking with which we view it now. Such conduct had the merit of ingenuity, of achieving its end, and though it is not wholly approved by the writer who recorded it, it is not regarded with entire shame and disapproval. Jacob is penalized indeed for his guile, but he does not lose his blessing.'

But Balaam, as Mr. Benson now understands him, is above all this. When the messengers of Balak arrive at his home, he goes to consult God. Having learned God's will, he says that he can do nothing, and dismisses the messengers. A second embassy is sent. Greater rewards are offered. Mr. Benson admits that Balaam 'speaks with a certain relish of the wealth offered,' and that possibly he made a mistake in not being content with the answer which God had already given him. If he made that mistake, he suffered for it. And he did not deserve the disgrace that now attaches to his name.

Having consulted God a second time, he is told to go. Then comes the episode of the ass. Balaam is angry but straightforward. He acknowledges that his ass has served him well. He is wholly overcome at the sight of the angel, and declares himself ready to return. There is always a certain majesty in whatever he says or does. Even to the angel, however respectful, he speaks his mind. And when he is told to go forward, he goes in the determination that what God gives him to speak that will he speak and that only, whatever the consequences may be. And he keeps his word.

Balak is soon in despair. He had sent for Balaam to curse Israel, and Balaam blesses them altogether. He entreats the unflinching prophet to leave the matter alone. 'Neither curse them at all, nor bless them at all.' Then comes the last attempt. With the ampler blessing, the anger of Balak breaks out. But Balaam is utterly unmoved: 'What the Lord saith, that will I speak.' And then follows the greatest blessing of all: 'I shall see Him, but not now: I shall behold Him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.' Balak has his answer at last.

And thus they part for ever, the undismayed prophet and the despairing king. And then comes the dark sequel; how Phinehas went out of the host with the twelve thousand warriors; and the five kings of Midian were slain, and Balaam also fell before the sword, the man 'whose eyes were open, which heard the words of God and knew the knowledge of the Most High.'

From first to last Mr. Benson sees nothing but fearless rectitude and great dignity. 'The words, "While I meet the Lord yonder," have a magnificent fearlessness about them which seems to me unsurpassed for dignity in the Old Testament.' Did he err in consulting God that second time before he left his home? The doom is not delayed. 'Even when the blessing comes from his lips again and again, we may think that he read in it his own death-warrant:

> As some bold seer in a trance,
> Seeing all his own mischance.

And yet he shows no blenching or craven fears. God, whom he meets yonder, whose knowledge he knows, will do His awful will.'

Then Mr. Benson follows Balaam back to his own home—some lonely hill farm—to wait the coming of the hosts of Israel which he had blessed, and his own death at their hand. 'One cannot think of him as doubting any longer; he thought no more of his enchantments, but turned his face towards the wilderness. The magical rites that he had practised, by which he had gained wealth and renown, they were useless now. Disgrace and failure were behind him, and death before him. Perhaps the reaction had come, and the passion of the great vision had died down in his mind. But I am sure of this, that Balaam did not meet his death with any craven fear. In the days that intervened, he went to and fro perhaps, performing his tasks mechanically enough, saying farewell to the hills he loved, and to the grey stone-piled house upon the upland, where he had lived his life and where he had been joyful and strong; perhaps he heard the horns of battle blow beneath, and the tumult of the fight. Perhaps he

even saw from the mountain ridges the onset and the victory; and then at last, when the day dawns, and the chosen warriors of Israel come sweeping over the hill and hem him round, I believe that he bore himself nobly; though I cannot think of him as raising hand or weapon against the host whose oncoming he had so greatly blessed. I think of him as coming out unarmed and majestic to meet the last stroke, and dying as he had lived, undismayed.'

Inscribed Hebrew Weights from Palestine.

By Professor A. R. S. Kennedy, D.D., University of Edinburgh.

The publication by Professor Macalister, in his great work, *The Excavation of Gezer* (abbreviation *E.G.*), of a unique catalogue of weights, some twelve score in all, suggests that the time has come for a fresh examination of the whole subject of the weight-standards of Palestine in Old Testament times. This renewed study of the material seems all the more necessary, since it does not appear, to the present writer at least, that the learned and versatile excavator has been altogether successful in his admittedly tentative identification of the various standards represented by the Gezer weights.

These, he suggests, are seven in number, indicated by letters of the Greek alphabet from α to ζ (see *E.G.* ii. 287 ff. and the summary, p. 292). The most serious objection to Mr. Macalister's scheme is the unnecessary multiplication of standards. Thus his standards α and δ are really one and the same, the heavy and light forms of the Babylonian shekel of the so-called 'royal' standard (for which see the arts. Money in Hastings' *D.B.* iii. 419, and Weights and Measures, *D.B.* iv. 902 f.). The same applies to his standards β and $\bar{\text{X}}$, explained below. It is also impossible to admit the 'Phœnician silver shekel of 14·9*g*' (230 grs.)[1] as a standard γ distinct from ε, 'the Hebrew shekel, 14·55*g*' (224 grs.).

On the other hand, one or two important weight-standards have been overlooked, as I shall try to show. Further, any identification of ancient weights that brings out results showing 11, 13, and 17 units is open to the gravest suspicion.

It is not my intention to attempt a re-allocation of the Gezer weights to their respective standards, but only to justify in part the criticism here passed on their identification in the official publication, and more especially to discuss the *inscribed* weights recovered in recent years from Gezer and other parts of Palestine. Has not Professor Macalister said of his own efforts in this department of metrology—'that this bewildering subject is exhausted here cannot be claimed'?

I. The Phœnician Standard.

The best attested of all the weight-standards of Palestine is, of course, the Phœnician with its shekel unit of 224 grs. (14·5 *g*). That this was also the national Hebrew silver standard is beyond dispute. The Phœnician shekel, and no other, was 'the shekel of the sanctuary,' or 'sacred shekel,' of the priestly legislation (see *D.B.* iii. 422). The effective weight of the Phœnician shekel or tetradrachm varied considerably in different places and at different times. The best coins of the Phœnician cities yield an average shekel of about 220 grs. (14·25 *g*), with a maximum of 224. The same may be said of the famous Jewish shekels and half-shekels. Professor Flinders Petrie estimates the average of the long series of tetradrachms issued by the Ptolemies of Egypt on this standard at 218 grs. (*Encyc. Brit.*,[11] art. Weights and Measures).

On the other hand, when Darius introduced his gold coinage on the higher or 'royal' standard, with a shekel of 260 grs., as compared with the ordinary shekel of 252, the Phœnician silver shekel —15 of which were equivalent to 2 gold darics of 130 grs. each, on the ratio of gold to silver of 40 : 3 —rose at Aradus, in Cyprus and elsewhere, to 230 grs. (14·9 *g*). Two of the Jerusalem weights published by Sir Chas. Warren (*P.E.F.St.* 1870,

[1] In this paper *g* in italics will be used to denote grammes, in terms of which all the Gezer weights are expressed, while grs. will signify grains. A gramme contains 15·43 grains; 7 *g* = 108 grs. A 'French penny' (10 centimes) weighs 10 *g*.

330; 1906, 266 ff.), of 5698 and 5674 grs. respectively, appear to be half-minas, yielding a shekel of 226–227 grs.

We thus obtain for this standard a range of values from 218 to 230 grs. for good and honest weights, with a considerable margin on either side for imperfect and fraudulent specimens. Inasmuch, therefore, as any weight yielding a unit from, say, 210 to 235 grs. may belong to this standard, it follows, as has been already pointed out, that it was unnecessary to postulate two different standards, γ and ϵ, as Mr. Macalister has done, the former based on a shekel of 230 grs., the latter on one of 224 grs.

A large proportion of the Gezer uninscribed weights, from $\frac{1}{4}$ and $\frac{1}{2}$ shekel upwards, belongs, as we should expect, to the Phœnician standard. Of 61 weights found by Dr. Bliss at Tell el-Hesy (Lachish), no less than 27, or 44 per cent., with a mean value of 217 grs., have been assigned by Professor Flinders Petrie to this system (*P.E.F.St.* 1892, 114). By far the largest weight found at Megiddo weighed 2775 *g* (6 lb. 2 oz.), evidently four somewhat light Phœnician minas, otherwise 200 shekels of 13·87 *g*, or 214 grs.

To the same standard belongs the only example known to me of a Hebrew weight of the highest denomination, the talent. It is a cylindrical stone weight of 42,533 *g*,[1] about 93½ lb., with a Hebrew inscription, and was found in Jerusalem in 1891. The corresponding shekel ($\frac{1}{3000}$) is one of 14·18 *g*, or 218·8 grs., the average weight of the tetradrachms coined at Tyre in our Lord's day, a fact which shows the remarkable stability, notwithstanding the fluctuations above referred to, of this standard in Palestine. Besides the interest attaching to these Phœnician tetradrachms as the shekels in terms of which the sacred dues were estimated and paid in the days of the second temple, it may be recalled that one of them was the stater or 'piece of money' (R.V. 'shekel') found by St. Peter in the fish's mouth (Mt 17^{27}), and that the 'thirty pieces of silver' paid over to Judas Iscariot from the Temple treasury (26^{15}) were almost certainly contemporary Tyrian tetradrachms (see *D.B.* iii. 428[b]).

[1] Art. TALENT in Vigouroux, *Dict. de la Bible*, with a reference to the *Rev. Biblique*, 1892, 416–432. The inscription has been read as 'Weight of King David, 3000 shekels'!! (H. Loewe, *Jewish Chronicle*, August 16, 1912, with illustration of the stone and inscription—undecipherable ?).

II. The Gezer Market Weight.

Perhaps the most interesting weight in Professor Macalister's collection, and certainly the weight which has the most to say for itself, is one that may be best described as the Gezer market weight. It is a square-shaped leaden disc, weighing 319 *g*, say 11¼ oz., and is inscribed 'L** ΑΓΟΡΑΝΟ-ΜΟΥΝΤΟC CΩCΙΠΑΤΡΟΥ Μ' (*E.G.* ii. 286, with illustration, fig. 436). It is entered by its finder as 'a light mina' (p. 292) on the ζ or nezeph standard (see below, sect. vi.). Unfortunately Mr. Macalister has failed to note the sign for ½ which clearly follows Μ at the end of the inscription. The asterisks represent two doubtful letters which, as they denote the unit and the ten of a date, can from their outline be only ΔΠ or ΛΓ. The former seems the more probable reading, and accordingly I translate the legend thus: 'Year 84, Sosipater being Controller of the Market: ½ Mina.' A similar square leaden weight, found near Gaza, with the inscription, 'Year 164, Dikaios being Controller of the Market,' was described by M. Clermont-Ganneau in *P.E.F.St.* 1893, 305 f. Contemporary with these, although undated, is the market weight from Tell Sandaḥannah, which will meet us at a later stage (sect. ix.). The 'year 84' can hardly be other than the year 84 of the Seleucid era, *i.e.* B.C. 229–228.

In Sosipater's half-mina, then, we have an official weight of the city of Gezer, one of a well-known series of Greek weights issued under the authority of the city officials known as the Agoranomoi. In the Greek cities the office of Agoranomos, or Controller of the market, was one of great dignity and considerable emoluments. From 2 Mac 3^4, according to the better reading (ἀγορανομίας for παρανομίας), it appears that a dispute regarding this lucrative office in Jerusalem

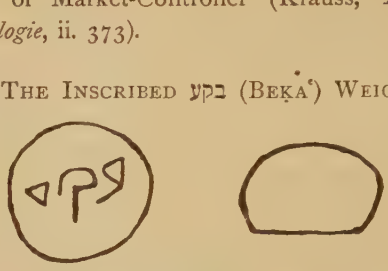
was one of the contributing causes of the Maccabean revolt. We know also that 'the spendthrift adventurer,' who afterwards became King Agrippa I. (Ac 12[1. 20ff.]), was glad to accept the controllership of the market of the recently founded city of Tiberias (Josephus, *Ant.* XVIII. vi. 2).

The Controller was charged not only with the preservation of order, the inspection of goods offered for sale and the regulation of prices, but with the inspection and attestation of all weights and measures, and the punishment of those found in possession of fraudulent standards. The inscription on the Gezer market weight is therefore a guarantee of its accuracy. Its value of close upon 5000 grs. ($\frac{5}{7}$ lb. avoir.) reveals the standard known as the Aeginetan, from the circumstance that the earliest silver coins of Europe, those of the island of Aegina, were struck on this standard. It is now known, however, that from time immemorial weights on this standard with a mina of 10,000 grs. or over, and a drachm of 100 grs., were in use round the whole eastern seaboard of the Mediterranean, including Egypt and Cyprus. Although displaced at Athens as the monetary standard by Solon (see below, sect. ix.), it remained the ordinary standard of commerce not only in Greece, but throughout the Near East.

The Gezer market weight, then, is the half of the Greek commercial mina of 638 *g* ($1\frac{2}{5}$ lb.), of which the drachm is 6·38 *g*, say 99 grs. It is natural to expect that among the uninscribed weights from Gezer lower denominations of this standard would be found, and such is the case, although unfortunately Mr. Macalister has failed to recognize it. Of the weights from Tell el-Hesy, Flinders Petrie has assigned about 30 per cent. to the Aeginetan system (*P.E.F.St.* 1892, 114). Of those recovered by the Germans from the site of the ancient Megiddo, several may also be confidently referred to the same standard as the Gezer market weight; such is the series weighing 9·50, 19, and 38 *g* (Schuhmacher, *Tell el-Mutesellim*, 104), and representing $1\frac{1}{2}$, 3, and 6 Aeginetan drachms.

Sosipater's weight, finally, along with those of Gaza and Sandahannah, gives us an interesting glimpse of the municipal organization of the towns of Palestine in the third and second centuries before our era, and of the ever-widening influence of Hellenism. The Jews followed, to some extent at least, the Greek model, for Jerusalem, as we have seen, and other Jewish cities also had their רַב שׁוּק, or Market-Controller (Krauss, *Talmud. Archäologie*, ii. 373).

III. The Inscribed בקע (Beḳa') Weights.



Tracing of Inscription on Beḳa' Weight from Jerusalem. (From *Z.D.P.V.* xxix. 94.)

To the same period—the Persian and Hellenistic—of the history of Gezer as Sosipater's half-mina belongs a small stone weight of 6·11 *g* (94·3 grs.), having inscribed on the top the word בקע (beḳa') —see *E.G.* ii. 285, fig. 430, *P.E.F.St.* 1904, 210 f. Two other weights similarly inscribed have been published in recent years, one of 5·87 *g*, or 90·58 grs. (*P.E.F.St.* 1904, 279), the other of 6·65 *g*, or 102·7 grs., described and figured by Professor Dalman in the *Zeitschrift d. deutschen Palästina-Vereins*, xxix. (1906), 93 f. All three are of the same dome-shaped type. Since their average weight is close on 96 grs., there need be no hesitation in recognizing in these beḳa' weights three drachms of the Aeginetan or Attic commercial standard discussed in the foregoing section. Their average weight is too low for them to be 'light or worn beḳa's [*i.e.* half-shekels] of the Phœnician standard,' as Dr. Driver has suggested (*Comm. on Exodus*, 394).

Mr. E. J. Pilcher, who has recently examined the whole subject of the 'Weights of Ancient Palestine' in *P.E.F.St.*, 1912 (cf. his shorter treatment in the *Proceedings of the Soc. of Bibl. Archæology*, xxxiv. (1912) 114 ff.), deliberately rejects the natural identification with the Aeginetan standard on the ground that 'it is difficult to see how a Greek standard could have penetrated into Palestine—at any rate before the time of Alexander' (*P.E.F.St.* 1912, 188). But, as has been already pointed out, this standard is not exclusively Greek; indeed, it is probably found in Egypt as early as the time of Khufu, the builder of the great pyramid (Hultsch, Petrie). Mr. Pilcher then proceeds in a somewhat violent manner to give בקע the sense of 'two-thirds,' viz. of the Egyptian ket of 140–146 grs. (*P.S.B.A.* xxxiv. 116 f.).

Now, although it is true in the abstract that 'the root בקע could be a division of any kind, and need

not be limited to a half,' it is impossible to set aside the express testimony of Ex 38^{26}, that בֶּקַע denotes 'half a shekel' (cf. Gn 24^{22}, the only other occurrence in O.T.), or, as the LXX translators render the passage, 'one drachm per head, the half of a shekel.'[1] The three inscribed beḳa's, therefore, are drachms, consequently each one half of the stater or shekel of the same standard as the Gezer market-weight. From this it follows that Mr. Macalister, like Dr. Driver, is mistaken in identifying his beḳa' standard (ϵ) with 'the Hebrew shekel of 224 grs.' On the other hand, he is doubtless justified in assigning a number of the ordinary uninscribed Gezer weights, from half a drachm upwards, to the same standard as the beka' weights. One weight in particular, 'marked with five strokes' and weighing 64·47 *g*, is clearly five staters or shekels, 25 of which make up Sosipater's half-mina. The Aeginetan standard, therefore, must henceforth find a place in any future presentation of the weights and weight-standards of Palestine in Old Testament times. (For another weight of this standard see sect. vii. to follow.)

(*To be continued.*)

[1] The shekel here is expressly defined as 'the shekel of the sanctuary,' *i.e.* the native Phœnician and old Hebrew shekel of 220–224 grs. (*D.B.* iii. 422), but the equation בקע = δραχμή remains.

The Great Text Commentary.

THE GREAT TEXTS OF THE PSALMS.

Psalm xxxi. 15.

My times are in thy hand.

It is an ancient opinion, that this Psalm was written by David immediately after an experience of special peril from Saul's enmity, and his deliverance therefrom. The men of Ziph had brought the vindictive but unhappy monarch down to their neighbourhood by information that David and his men 'hid themselves' near them, 'within strongholds in the woods.' He was in sufficient force to surround the son of Jesse, and 'search him out throughout all the thousands of Judah.' The peril was so imminent that we read: 'And Saul went on this side of the mountain, and David and his men on that side of the mountain: and David made haste to get away for fear of Saul; for Saul and his men compassed David and his men round about to take them.' At this juncture, when, as we read in the Psalms, his life was spent with grief, and his years with sighing, his strength failed because of his trouble, and his bones were wasted; he was a reproach to his enemies, and a burden to his associates;—at this juncture, when there seemed an end of hope, and he felt that he would assuredly be caught in the snare laid for him, we read: 'But there came a messenger unto Saul, saying, Haste thee, and come;' for the Philistines have invaded the land. Wherefore Saul returned from pursuing after David, and went against the Philistines.' Amid such scenes of terror, of rushing to and fro, and of deliverance, how sustaining the assurance: 'My times are in thy hand.'

Two distinct lines of thought are suggested by the words 'my times' and 'thy hand,' and we shall consider the text under the headings—

I. The Times that make up our Life.
II. The Hand that controls our Times.

I.

The Times that make up our Life.

The Psalmist does not merely mean by 'times' the succession of moments, he wishes to emphasize the view that these are epochs, sections of 'time,' each with its definite characteristics and its special opportunities, unlike the rest that lie on either side of it. Each life is made up of a series, not merely of successive moments, but of well-marked epochs, each of which has its own character, its own responsibilities, its own opportunities, in each of which there is some special work to be done, some grace to be cultivated, some lesson to be learned, some sacrifice to be made; and if it is let slip it never comes back any more. 'It might have been once, and we missed it, lost it for ever.' The times pass over us, and every single portion has its own errand to us. Unless we are wide awake we let it slip, and are the poorer to all eternity for not having

had in our heads the eyes of the wise man which 'discern both time and judgment.'

1. *Our times of opportunity and service are in God's hand.*—Some of us have already chosen our vocation in life. But have we? One has chosen the factory. Has he? Did he prefer that to the poet-laureateship or the woolsack? Another has chosen teaching. Is he sure he has? Why did not his inclinations take him to engineering or stonebreaking? Here is a woman. She will never be Queen of England, or Empress of India, or Joan of Arc, or Elizabeth Fry, or Christina Rossetti, or anybody else for that matter. But why not? Because she would not, or because she cannot? Now what does it all mean but simply this: Someone has already chosen our lot for us; Someone has determined our appointed seasons and the bounds of our habitation; Someone who is higher and greater and wiser than we, and under whom, and through whom, and by whom we live, and move, and have our being?

It is an immeasurable comfort that our duties are not the accidents of any undirected flow of circumstances. We are clearly assured that if we acknowledge the Lord in all our ways, He will direct our paths. That is, if we keep eye and heart ever turned toward God, we never shall be left to grope after the path, for it will be made plain to us. We are authorized to pray that God would order our steps. What direction in duty could be more minute than this—'He that followeth me shall not walk in the darkness'? 'He that followeth me.' We must not run on ahead of Him, neither must we lag behind; in either case we shall find darkness, just as deep darkness in advance of our Guide, if we will not wait for Him; as behind Him, if we will not keep close up to Him.

When David Livingstone offered himself for the foreign mission field, his heart was set on China. He had studied its problems. He had been allured by the great names of the men who had already given up their lives to the evangelization of the Chinese. He was burning with a true zeal to enter into that noble succession. But no opportunity was open to him. The door was shut somewhat abruptly in his face. There came the call to Africa, with its rude savages, unexplored rivers, far-stretching, treeless plains, and unknown privations. He hesitated. But he looked again at Christ, and he accepted this somewhat unwelcome will of God and steadfastly fulfilled it. To his own amazed and grateful surprise, he found and he fulfilled the work God gave him to do. Never shall any man meekly and humbly take up some duty, occupy some lowly sphere, accept some difficult lot in life, or go forward to his cross, but he shall find and fulfil the work of God.[1]

2. *Our times of stress and adversity are in God's hand.*—Around the noblest brows there is usually found an aureole of sorrow. There are some lives on whose path light lies all the way. There are men whose touch turns everything to gold. There are some who seem to pass on to a higher prosperity at every decade. We all know the faces which are flushed with success. The shadows that fall upon them are few and transient, and never such as wither the sinew or break the life in two. But the noblest do not walk in unshadowed paths; some of the noblest spirits are dowered with sorrow by God.

Yet God's love for us is infinite, unchanging, and eternal. If we can but get this truth into our individual consciousness, it will sustain us in every trial. All the universe is under His personal sway, and He is our tenderest and dearest Friend, carrying each one of us close in His heart. The beautiful things we see are the pictures our Father has hung up in our chamber to give us pleasure. The good things we receive are the ever-fresh tokens of His thoughtful love for us. And the same is true of the evil and painful things. Our Father sent them. They seem to mean harm. But He loves us with a love deep, tender, and eternal. We cannot see how these things consist with love's plan, but we know that they must; and in this faith we may rest, not understanding, but yet undoubting, unquestioning, and unfearing.

When some charged Sister Dora with carrying the burdens of others too heavily, she wrote, 'I tried to put myself in the place of these poor men, to see with their eyes, and to feel their wants and their difficulties as they were my very own.' That is the sorrow of insight and sympathy. In later years, when loneliness and disappointment rose like a tide upon her, and doubt as to the wisdom of her life assailed her, and the most dreadful disease that human lips can name sapped her life before her years had reached their meridian, she was given that dower of sorrow which is of God. She writes, 'I can't pray. I can't think. I sadly feel I shall be lost. I can only trust.' So it always is with the children of the Father. All the noblest, and bravest, and wisest, all who walk in the garments which are always white in God's eyes, have around their brows, to their perfecting for service and in character, this aureole of sorrow.[2]

3. *The time of our release is in God's hand.*—Dying does not interrupt nor in any way interfere with our relations to Christ. It is only a phase

[1] W. M. Clow, *The Secret of the Lord*, 327.
[2] *Ibid.*, 265.

or experience of living. We are as really Christ's when we die and after we die as we are when we are living. We are not separated from Christ in death; the bond between us and Him is not broken. The Old Testament Scriptures represent death as a walk through the valley, the valley of the shadow of death, accompanied by the Shepherd, whose presence allays all fear and gives peace. In the New Testament what we call dying is a departure from earth, in the companionship of Christ. There is a mystery in it because it is away from all that we know or understand and all that we can see; but there is nothing in it to be dreaded, for it does not separate from Christ for an instant, and it takes the person to Christ to be with Him for ever.

The secular idea of death is a hooded figure, black, forbidding, who sits at the turn of the way, waiting for each one of us we know not when and where. Christ has altered its aspect altogether. He has changed the hooded horror into an angel of deliverance. He has changed the graveway into a gateway, He has changed the departure into an arrival, He has changed the 'good-bye' into a 'good-morning.' One of our Scotch religious poets, Lauchlan Maclean Watt, has struck a responsive chord in the deepest consciousness of men in their relation to Jesus when he says:

Carry me over the long last mile,
Man of Nazareth, Christ for me!
Weary I wait by Death's dark stile,
In the wild and the waste, where the wind blows free,
And the shadows and sorrows come out of my past,
Look keen through my heart,
And will not depart,
Now that my poor world has come to its last!

Lord, is it long that my spirit must wait?
Man of Nazareth, Christ for me!
Deep is the stream, and the night is late,
And grief blinds my soul that I cannot see.
Speak to me out of the silences, Lord,
That my spirit may know,
As forward I go,
Thy pierc'd hands are lifting me over the ford.[1]

When Landgrave William of Hesse was shown an astrologer's book, wherein his day of death was set down, he wrote on the margin with his own hand: 'Compare Ps 31^{15}: My times are in the Lord's hands.'

II.

The Hand that controls our Times.

1. God has hands. The figure is pre-eminently human, the hand being one of the evidences of our nobility, and that which gives us supremacy over nature and the lower creatures. It is the symbol of power and of rule. Man keeps all things in subjection with his hand. Inspired writers were not afraid to humanize God insomuch as man was above the creature, and to that extent bore a stronger resemblance to his God. God has hands—so this book tells us. Of course this is a figure to express a great truth; but let us not lose sight of the meaning of this figurative speech. What was the teaching of the Hebrew writers with regard to the hands of God? References to the 'hand' of God are frequent, especially in the Psalms, and the word is used to denote different qualities or powers. Sometimes it is the symbol of *creative force* ($95^{4.5}$), sometimes of *retributive justice* (44^{2}). Again, it is used to denote *sustaining power* (63^{8} 119^{173} 145^{16}), and also *redemptive energy* (77^{15} 90^{1}). And when we come to the New Testament we have the figure of the hand repeated, especially in connexion with God's saving work. For instance in Jn $10^{28.29}$, 'I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.' Here the word symbolizes sheltering, or *preserving care*. These are but a few representative passages; but they are enough to show how God's hands can gradually cease to be terrible in our sight.

'But if you had sons at sea,' I said, 'it would not be of much good to you to feel safe yourself so long as they were in danger.' 'Oh yes, it be, sir. What's the good of feeling safe yourself but it let you know other people be safe too? It's when you don't feel safe yourself that you feel other people be'nt safe. 'But,' I said, '. . . some of your sons were drowned for all that you say about safety.' 'Well, sir,' she answered with a sigh, 'I trust they are none the less safe for that. It would be a strange thing for an old woman like me to suppose that safety lay in not being drowned. What is the bottom of the sea, sir? The hollow of His hand.'[2]

(1) The hands of God are the hands of *almighty power*.—Nothing is impossible or too hard for God to achieve. What grandeur and blessedness must there be in His sublime consciousness that power in its utmost possibilities is His, and is put forth everywhere without fatigue! As the possessor of almightiness, God giveth power; whatever strength there is in any of His living creatures is His gift. The immense powers which machinery brings into exercise, are through the operation of God's laws

[1] L. Maclean Watt.

[2] George MacDonald.

which man applies to his purposes. The forces of steam and of the descent of a volume of water belong to God. The power of electricity is His, by the application of which words have wings given to them, wafting them faster than any bird, swiftly, indeed, as the lightning flash.

(2) The hands of God are hands of *infinite wisdom.* Divine power is directed by a knowledge that is never at fault, and by a wisdom that never mistakes. To these we are to attribute the ordering of the several laws of Nature; when and in what circumstances they shall act, and when they shall be quiet. Facts sufficiently prove that they are not always in the same form of action. The storms on the Atlantic are not uniform in violence, direction, or effects; nor are circumstances in connexion with them twice alike. Infinite knowledge and wisdom guide the exercise of power. They also direct Divine interposition in 'stilling the tumult of the people,' and in 'making the wrath of man to praise Him.' Because under Divine control the plans of 'bloody and deceitful men' who do not live out half their days, and which are the fruits of their own wickedness, are rendered subservient to some great and glorious purpose in God's plan in history; those plannings and mischiefs are permitted to work for a season; but in the long-run evil-doers, who wax worse and worse, come to destruction.

A Jewish legend says: Once upon a time the angel Gabriel requested the Almighty to allow him to rule the world for twelve months. The request was granted and all went well. But when the harvest of grain was gathered in and men began to eat of the new corn, a great cry went up from the earth to heaven. The bread tasted bitter, and there was a great epidemic, and thousands of people died. Then the Almighty called Gabriel and asked him the meaning of this. The angel was puzzled. He explained that he caused the rain to come in due time and the wind and all else as he thought necessary for the children of men. 'Hast thou caused a great storm on such and such a day?' said the Almighty. 'No,' replied Gabriel, 'I entirely forgot it.' 'This omission is responsible for the calamity,' explained the Almighty. Then Gabriel bowed in humility, and acknowledged that the world is safe only in the hands of God.[1]

(3) The hands of God are hands of *infinite love.* God's goodness and compassion are as real and glorious as His power, knowledge, and wisdom. We are not to think of Him as mightily working with a cold skill that has no sentiment or emotion; we are not to think of Him as managing the world's affairs by a merely keen, shrewd, but unfeeling statesmanship. His administration is not judicial acuteness, cool, far-sighted, scheming—grand and wise, working without heart. No! God is love. He is just, holy, true, but He is also loving. In the putting of laws into motion; in the endless variety of interpositions in perfect harmony with those laws, though above them as their Master; in controlling all things, and making even the wrath of men to praise Him, while He restrains the remainder—and in the exercise of power and wisdom, throughout the scheme of salvation in itself, and in its influence on men—God's love is ever present.

Many people are not only nervous about God, they are angry with Him. They say God's hands are not hands, but fists. I wish that I could hold up God's hands to you to-night. They are the warm hands of love, the palms outstretched to suffering and sinning humanity, and there are spikes through them.[2]

There was once a hermit who felt the world to be so evil that he could live in it no more; so he went and dwelt in a cave in the side of a hill above his town. And there he used to sit wondering how God could have patience with a world so wicked; how He could go on day after day painting the wonderful sunset and sunrise, year after year making flower and fruit and harvest to come in their beauty and bounty; how He could pour out His mercies, and receive no thanks and no service in return. He thought God should destroy the world, and one day he made a vow: that until God destroyed the world for its wickedness, he would stand holding out his hand at full arm's stretch. So he stood, day after day, holding out his arm, and it was anger and hatred that gave him strength to hold it so still.

One day two little birds perched on his hand, not knowing he was alive. He held his hand very still, and he held his breath not to frighten them. And to his delight they built a nest in his hand, and soon the mother was brooding on her eggs, and soon there was the rustling of young birds, and their crying for food. As he watched, he forgot his anger at the world, in fondness for three little feathered folks whose lives were in his hand. And his hand, which he had held still and stretched out for anger, he now kept still and stretched out for love. He had a little world in his hand, and he loved it, and held it with patience and tenderness. Love gave him strength to be still.

And then it flashed into his mind that this was just what God was doing. He, too, was holding a world in His hand, and the reason He did not dash it down was because He loved it. He sees all the sin and the weakness, and the heedless foolishness of this world and its folk, and He holds it in His hand with patience and tenderness because 'God is Love.'

So, to the angry hermit's hand the sparrows, which Jesus once used as parables of our Father's providence and watchful care, were the evangelists of God's mercy, and taught him that God spares the world, not because He doesn't care, but

[1] H. Cooper.

[2] Bishop William A. Quayle.

because He cares so very much. He holds the world in His hands, and rather than crush it, He has suffered it to pierce His hands: for these hands which hold it are the hands of Love.[1]

2. We must commit ourselves to God's hand. 'Providence,' says Dr. Dykes, 'may seem contrary to our welfare because it is contrary to our wishes.' Happily for us, God has and will have the last word about all things, and it ought not to be difficult for us to trust Him. Then our wishes will come under control, and once they are in due place we shall be satisfied.

(1) God's hand was enough for Christ. No shadowy form of a dark destiny stands before Him at the end of His career; although He must die on the cross, the countenance of His Father shines before Him. He does not behold His life melting away into the gloomy floods of mortality. He commends it into the hands of His Father. It is not alone in the general spirit of humanity that He will continue to live. He will live on in the definite personality of His own spirit, embraced by the special protection and faithfulness of His Father. Thus He does not surrender His life despondingly to death for destruction, but with triumphant consciousness to the Father for resurrection. It was the very centre of His testament; assurance of life; surrender of His life into the hand of a living Father.

(2) God's hand is Christ's hand and that is enough for us. Christ is able to keep our lives. He became Master of all the world. He met every power and conquered it. He faced all evil and overcame it. We never can find ourselves in the hands of any enemy who is too strong for Him. One of the most beautiful ascriptions in the Bible is that which says: 'Now unto him that is able to guard you from stumbling, and to set you before the presence of his glory without blemish in exceeding joy . . . be glory.' In all this world's dangers, He can guard our lives from harm, and He can present us at last without blemish.

Sir Frederick Treves, the famous surgeon, was passing through a hospital ward and saw a small child just recovering from a severe operation about the head. It was sitting up in bed with eyes bandaged, so that it could see nothing. It only knew that it had been plunged into a terrifying sleep, and was now awake in pain and in the dark. Too frightened and too weak to cry out, it could only grope in the air with its hands. What was it searching for? It was searching for a human hand. When the nurse took hold of the terrified fingers, the child sank back on the pillows and slept. To every weary soul the Lord Jesus holds out a comforting hand.[2]

If Christ hold my hand,
I can take my stand
With Him on the wildest sea.
Though the surging wave,
And the fierce winds rave,
No danger can come to me.

Oh! sweet is the peace,
When the storm shall cease,
At His own almighty call.
But sweeter to know,
While the tempests blow,
We are safe in the midst of all.

[1] S. Robertson, *The Rope of Hair*, 227.

[2] J. Duff, *Illuminative Flashes*, 24.

Recent Foreign Theology.

Germanica.

EVERY ONE remembers the joy with which he devoured Grimm in his youth. What raptures do the very titles of the tales themselves recall—'Hansel and Grethel,' 'The White Snake,' 'The King of the Golden Mountain,' and a score of others! And still over persons who have come to years of discretion the tales retain their ancient power to delight and please. *Märchen* are the perfect flower of romance, as the Brothers Grimm knew well; and if they had a scientific purpose in collecting and publishing these old-world tales, they had an eye first of all to the sheer delight which they would cause to future generations. And though the scientific study of folk-tales has proceeded apace of late years, even the most scientific student can yet be thrilled by the matter and manner of the tales themselves. It is no crime to treat Folk-tales scientifically. Even Sir Walter, that 'great romantic,' could say that 'a work of great interest might be compiled upon the origin of popular fiction, and the transmission of similar tales from age to age, and

from country to country.' And the Brothers Grimm themselves published annotations upon the famous *Kinder- und Hausmärchen*. The present work[1] continues their labours upon a most elaborate scale, and it will be a delight to the student of *Märchen*. The method of the authors is to take each tale and refer to various German versions of it which may have been known to the Brothers Grimm or which may have been already published before their time. Then they note the *motive* of the tale, and give references to similar *motive* in other tales of the famous collection. Next and most important follows the long list of complete references to parallel tales in every European language—Norse, Russian, Italian, Scots, etc., or as they have been found in various Asiatic lands, or among the peoples of Africa, or in the South Seas, or in other remote corners of the globe. In many instances a brief *resumé* of these parallel tales is given. The book is thus mainly a work of reference of the most valuable kind for students of Folk-tales, but it will have a romantic interest for general readers if only because it will show them how far and wide a tale can wander through the ages, or how similar tales may spring up in the most distant regions.

Here, of course, we arrive at one of the great problems of folk-tale study, one upon which the authors of this volume hardly touch. There is little doubt that, within limits, man's inventive powers will, in different places and at different times, produce exactly the same results. Hence it can hardly be denied that parallel tales of a simple character may have been invented independently. The problem, however, becomes more complicated when we find that a story containing, say, six or seven incidents in the same order is found in Scotland, in Russia, in India, among the Swahili, and in Samoa. This is no extreme case, as the parallels cited in this volume will show. Here, therefore, diffusion seems to be the true answer to the problem; nor is it difficult to believe that stories have been carried all over the globe through the ages, when we recall the picture drawn by ethnographers of the wanderings of peoples themselves from one end of the earth to the other in long past centuries. The authors of this book have done their work well, and have ransacked hundreds of collections in order to give an exhaustive character to their annotations.

Of the two brothers Grimm, Jacob was one of the first inquirers to study Germanic mythology and religion in a scientific manner, and his *Teutonic Mythology* is still a rich mine for all workers in that field. Indeed, valuable as are many of the more recent works on the religion of the Teutons, none of them has quite superseded Grimm. Of course, much has been discovered in the field of *Religionsgeschichte* since his day, and the modern books are fully awake to the value which a comparative study supplies. The latest work on the subject, that of Karl Helm,[2] makes full use of the researches which have been going on since Grimm's time, and he writes always from the point of view of comparative religion. Herr Helm clears the ground with an account of theories of religious origins and a study of religious ideas and practices in general. Then follows a long and very complete notice of the sources of Germanic *Religionsgeschichte*, those of the pagan time, those of the early Christian period, and those of the Middle Ages and later times. This is valuable, but save for the section devoted to the light which Names throw upon the subject it might well have been relegated to an appendix instead of appearing in the body of the work. Not till p. 126 is reached does the main study begin. But once begun it is of the profoundest interest. The two long sections of which the remainder of the volume is composed deal with what is known of Teutonic religion in the prehistoric age as revealed by archæological remains—the cult of the dead, of animal gods, of nature powers, the use of amulets, apotropœic objects, and the like; and, second, with the religion as it is known to us in pre-Roman and Roman times. In the former section the conclusions are naturally of a speculative kind, but Herr Helm is by no means given to rashness and uses his material carefully. Thus his discussion of the cult of the dead in the light of the various archæological remains of the Stone and Bronze ages respectively is a lucid piece of writing, not only useful as a summary account of the remains themselves, but suggestive at every point, while the

[1] *Anmerkungen zu den Kinder- u. Hausmärchen der Brüder Grimm.* Neu bearbeitet von Johannes Bolte und Georg Polívka. Erster Band. Nr. 1–60. Leipzig: Dieterich'sche Verlagsbuchhandlung, Theodore Weicher, 1913.

[2] *Altgermanische Religionsgeschichte* von Karl Helm. Erster Band mit 51 Abbildungen. Heidelberg, 1913. Carl Winter's Universitätsbuchhandlung.

problems are elucidated throughout by a comparison with the known ideas of primitive folk elsewhere. In the account of the cult of the sun the curious model wagons with figures and emblems which are to be seen in many museums and which date from the Bronze age are shown to be connected with that cult and with magical usages. Of especial interest are the conclusions reached in the second section, on the question of Celtic influences on Germanic religion. Thus in the course of a valuable discussion of the cult of the *Matres*, which forms an admirable summary of the whole subject, Herr Helm clearly states his opinion that these goddesses were certainly of Celtic, or rather of Romano-Celtic origin. 'Not only the form of the cult of the Matres, but the whole conception of three guardian Mothers was originally unknown to the Teutons, and as a matter of fact first reached them through their contact with the Romanized Celts.' Here and elsewhere throughout the volume the author gives copious references to the best and most recent literature on the subject, but he does not seem to know the excellent article on the Deæ Matres by Professor Robinson in the *Encyclopædia of Religion and Ethics*. This first volume, with its careful handling of many delicate problems and its lucid survey of the existing data, leaves us eager for the appearance of the second, which is to complete the work and in which Herr Helm will tell the story of the religion of the West Germans and the Teutonic north.

J. A. MacCulloch.

The Old Testament.

Under the title of *Bibliotheca Apocrypha*, Dr. Stephen Székely of Budapest has written and published the first volume of an Introduction to the Apocryphal Books of both Testaments, with an exposition of their contents and theology. The publisher is Mr. B. Herder of 68 Great Russell Street, London (11s. net; cloth, 12s. 6d. net).

The work is in Latin. This probably means that it is addressed to the students in the Seminaries of the Roman Church. But at the same time the language gives it an entrance among scholars in all lands.

After the General Introduction, the Sibylline Oracles are dealt with. They are treated in three divisions: Oracula Sibyllina Judaica antiquiora, Oracula Sibyllina Christiana, and Oracula Sibyllina profana. The rest of the volume is occupied with the Apocrypha, which are treated in four chapters according to their contents and interest. In the first chapter we have the Apocalypses apocryphae —the Book of Enoch (Aethopic and Slavic), the Assumption of Moses, the Apocalypse of Baruch, and the Liber Esdrae Quartus. The second chapter introduces the Libri apocryphi historici, the third the Libri apocryphi morales, and the fourth Apocrypha varia ac deperdita.

The work is quite up to date, the only book of consequence unnoticed being the Apocrypha and Pseudepigrapha of Dr. Charles, which appeared too late for the author.

Professor Dr. Friedrich Niebergall of Heidelberg is engaged upon an Introduction to the Old Testament, of which he has published the first volume, containing the Introduction to the Wisdom Literature and the Lyrical Poetry. The title he gives his book is *Praktische Auslegung des Alten Testaments* (Glasgow: Bauermeister; M.8). It is written for preachers and teachers, not for scholars. That is not to say that it is not scholarly. It means that from first to last Professor Niebergall has endeavoured to bring together the results of recent research on the Old Testament in such a way as to make it easy for preachers to preach and teachers to teach the Old Testament truthfully, although they themselves may not be experts in Introduction.

It does not seem as if the criticism of the Hexateuch can make further progress until certain questions have been settled about its date. The work which Johannes Dahse is doing is therefore timely. He is preparing and publishing *Textkritische Materialien zur Hexateuchfrage* (Giessen: Töpelmann; M.4.80). The first volume, which is complete in itself, discusses the three important subjects of the Names of God in Genesis, Jacob and Israel, and P in Genesis xii.–l.

Under the title of *Alttestamentliche Studien* (Hinrichs; M.8), a volume has been published in honour of the sixtieth birthday of Professor Rudolf Kittel. It is a volume of extreme value. The contributions it contains are made by some of the foremost Old Testament scholars in Germany. It is impossible to give a complete list of them,

but we may mention Dr. Franz Böhl, who discusses the meaning of the Hebrew word to create; Professor J. W. Rothstein, whose subject is David's lamentations in 2 S 1 and 3; and Professor Ernst Sellin, who has a long discussion on the Tabernacle of the Lord.

Most of the difficult passages in Job are discussed by Georg Richter in *Erläuterungen zu dunkeln Stellen im Buche Job* (Hinrichs; M.2.80). The volume belongs to the series 'Beiträge zur Wissenschaft vom alten Testament,' edited by Rudolf Kittel.

From the centenary edition of the Bible, prepared by the Société Biblique of Paris the Commentary on Amos has been taken and issued separately. The author, we believe, is Professor Adolf Lods of Paris. It must have been difficult to pack so much learning into so small a space; yet it has been done without the least sacrifice of style or perspicuity. The title is *Le Livre du Prophète Amos* (Société Biblique de Paris).

New Testament.

A SHORT manual of Introduction to the New Testament has been written by Professor Paul Feine of the University of Halle-Wittenberg. It is a student's book pure and simple, and offers the materials for introduction rather than the introduction itself. The title is simply *Einleitung in das Neue Testament* (Leipzig: Quelle und Meyer; M.4.40). The volume belongs to the 'Evangelisch-Theologische Bibliothek,' edited by Professor Lic. B. Bess.

The second volume of Professor E. Jacquier's *Le Nouveau Testament dans l'Église Chrétienne* (Paris: Lecoffre; Fr.3.50) deals with the text of the New Testament, of which it offers a most interesting as well as practical account. Manuscripts and versions are described, the texts of the great editions and the work of the great editors. The author's object is not so much to make us textual critics as to tell us who the textual critics have been, and what is the work that they have had to do on the text. If one had to pass an examination on the text of the New Testament, this is the book which one should master for it.

A study in the religion of St. Paul has been made by Dr. Gillis Piton Wetter of Upsala. The title is *Der Vergeltungsgedanke bei Paulus* (Glasgow: Bauermeister; 5s.). The subject of retribution is undoubtedly one of the living subjects of the present moment. Dr. Wetter is an exegete more than a theologian, and that is well. The first thing is to know what St. Paul says and means, and Dr. Wetter gives himself to that without fear or favour.

A convenient and scholarly edition of the Acts of Paul has been contributed to the series entitled 'Les Apocryphes du Nouveau Testament,' edited by Bousquet and Amann. The title of the volume is *Les Actes de Paul et ses Lettres Apocryphes*: Introduction, Textes, Traduction et Commentaire, by Léon Vouaux (Paris: Letouzey et Ané; Fr. 6). The correspondence with Seneca is discussed in an appendix.

Another monograph on the use of the word *diatheke* in the New Testament has been published by Messrs. Hinrichs. The author is Ernst Lohmeyer, who describes his book as *Diatheke: Ein Betrag zur Erklärung des Neutestamentlichen Begriffs* (M.6). It is in order to discover the meaning of the word in the New Testament that the book has been written, but the author has traced the meaning of the word and the whole idea—the double idea—of testament and covenant throughout profane and sacred literature.

Professors H. Laible and Paul Levertoff have prepared a new edition of Lichtenstein's *Commentar zum Mätthaüs-Evangelium* in Hebrew (Hinrichs; M.2.50).

Job and Buddha.

By the Rev. H. Townsend, M.A., B.D., Huddersfield.

The fifth century B.C. witnessed one of the greatest religious revivals of history. Oriental peoples, widely diverse in other respects, were awakened and thrilled by a new religious consciousness. Confucius rose to fame in China, and to this period is assigned the advent of Taouism. In this century the reformation which gave rebirth to Judaism, and shaped its course until the fall of the Jewish state, was effected under Ezra and Nehemiah. India, too, at this period, saw the greatest religious reaction in its history.

Buddha was a reformer. The simple and beautiful physiolatry of the ancient Vedic hymns had yielded to the intricate sacrificial system of the Brahmanas, till India presented the spectacle of a slaughter-house. Others, in addition to Gotama, revolted at this costly and external expression of worship. It was left to Gotama, however, to discern that deliverance must be inward and not outward.

Under the impulse of the religious forces of the fifth century B.C., men commenced to ask new questions, and one of the most perplexing concerned human suffering. It is significant that in India and Palestine at this period the problem of individual pain pressed for solution. There is no suggestion that one borrowed the problem or any part of its solution from the other. But it is a simple historical fact, that in this century Buddha gave himself to spiritual labour to probe the baffling mystery of life and pain. In Judaism the problem is focussed for us in the Book of Job.

It is unnecessary to discuss at length the date of the Book of Job. On any ground, few place it earlier than the seventh century B.C., while the subject-matter of the book clearly demands a later time. Jeremiah had a new vision of the inwardness of spiritual life and was aware of the moral difficulty involved in the suffering of the righteous. Ezekiel further worked out the conception of individual responsibility, and Deutero-Isaiah had found a great solution of the sufferings of the pious Israelites in Babylon. Most modern scholars agree that the primary interpretation of the suffering servant cannot refer to an individual. A question must be asked before it can be answered, and in these earlier writers the ground had been prepared for a thorough discussion of the sufferings of the righteous *individual* in the Book of Job. Then, the conception of Satan as the servant of God and the Accuser of man points to a post-exilic date. When we further consider Job in relation to the Wisdom Literature of the Old Testament, and especially the idea of Wisdom in Pr 8, the most suitable date is about 450 B.C. Hackmann places the death of Buddha about 477 B.C., after he had spent forty years preaching his message of enlightenment.

I. Let us state the issue as it presented itself in Palestine and India. Job was sure of three things —his innocence, his suffering, and the righteous character of God. These facts were a trinity for which he must discover a unity. The Jewish Church as represented by his three friends, assumed that suffering was always punishment. Seeing the distress of Job, they concluded that he had sinned. But this utilitarian interpretation of life could no longer satisfy inquiring minds. Job is the representative of the best thought of his day. Far from being the patient man of Christian tradition, Job is on a fiery quest, a soul in revolt. He is the arch-heretic of his day. T. H. Green attributes all progress to the conscientious man who defies the dogma and custom of his age, and carries his conviction through. Job is such a one. He raises a question which puts Judaism on its trial.

Gotama was, likewise, a soul in revolt. The Brahmans had instituted a vast and complicated system of sacrifice, and had made it impossible for an offering to be efficacious unless performed under their own direction. The underlying idea of the Brahmanas is that of magic rather than worship. Especially potent was the horse-offering. To sacrifice one hundred horses would raise a worshipper to the rank of a powerful deity, till the gods themselves became jealous. Gotama assailed this view of vicarious sacrifice, because he did not believe in the possibility of vicarious suffering. Then the Brahmanas were framed in the interests of an aristocracy, and it is to the lasting credit of

Gotama that he sought a religious path, whereby the poorest of the land might enter into rest.

Buddha cuts at the root of all sacrifice for others, and this leads us straight to his own position. It can be stated in Paul's phrase, 'each man shall bear his own burden.' The rich and the poor are thus levelled at a stroke. Each, unaided from above or from without, must work out his own salvation, partly by renunciation, more by an inward spiritual labour. To Gotama each life is an unrelated cosmos. In ethics, he was as great an atomist as Democritus was in physics. He knew no realm where spirits blend to suffer or to rejoice with one another. The strong is unable to communicate his strength to the weak, he needs all he has to effect his own emancipation. The weak cannot look to others for sympathy, he must fight his own battle within his own skin. Gotama knew of no God, nor any spiritual being, to whom man might look for aid, consequently he has nothing to say of prayer. Shut in with his own conflicts, he can do no other than identify life with suffering. Then, he makes thirst the source of both. Buddha says nothing of existence that is free from pain. To meet Gotama on his own ground he must admit that suffering and thirst are illusive. In practice he assumes the reality of them both, in theory he treats them as unreal.

We can discern a wide contrast between the fact of suffering as it appeared to Job and Buddha. To the former it was part of a larger issue, life was more than pain. To the latter there was but one universe for every man, the universe of his own life and suffering, and it was evil through and through.

II. How do they respectively attempt to explain the facts?

Job assumed that suffering could be explained from the standpoint of the righteousness of God. That is, he sought a religious solution of the enigma. Suffering could neither be immoral nor *non-moral*, and the absence of any hint of dualism in Job is a sign of his deep religious conviction. Job inherited the sublime teaching of Deutero-Isaiah concerning the High and the Holy One who inhabiteth eternity. He likewise inherited the Old Testament doctrine of man as made in the image of God, without a trace of dualism, a being who received his body and his breath from the Almighty. So much had Job learnt of God and man, he knew that unless suffering yielded a religious solution, it must be given up.

Job is not antagonistic to the endurance of pain, but to its accepted explanation as punishment. He assumes that the innocent suffer. The book, indirectly, is an argument for vicarious suffering. The prologue will clearly bear this interpretation. 'God knows the hearts of his servants, but on some is conferred the high prerogative of suffering in order to demonstrate to a scoffing world, and an incredulous Accuser of the brethren, what righteousness really is.'[1] It is reasonable to assume that the author of Job knew the view of vicarious suffering as taught in Deutero-Isaiah, and he seeks to give the principle an individual application.

The most noteworthy attempt of the book is to show that the righteous man may suffer, and that such an experience is included in the Divine scheme of things. There is optimism in every argument of Job. Never does he doubt the integrity of God. He bewails his own intellectual and spiritual impotence. 'Oh that I knew where I might find him.' Through his doctrine of God the solution lies for Job. Had he approached his own experience, abstracting himself from God and from his fellow-men, he must have ended in the same hopeless pessimism as Gotama.

Buddha approached his problem through psychology, and by psychology he must be judged. He presents suffering as separate from teleology. The source of all life and suffering is psychical, and by psychology must be rooted out at last. Life and pain and thirst were said to be inseparable, and the end of one would be the end of all.

But desire by no means exhausts the psychical life of man. If Buddha included under thirst all that modern psychology means by conation, he would still be abstracting one element in consciousness from the rest. We must account for cognition and emotion. Then, to ascribe all suffering to thirst does not explain the facts. Buddha knew nothing of sin in the Old Testament sense, and we must beware of intruding our ideas of sin as the cause of suffering into any views of Buddha. His explanation of suffering is psychical, not moral. Every man suffers for his own thirst. It is late in the day to plead that the innocent are always being offered up for the guilty. There is much pain in life that cannot possibly be related to the thirst of the sufferer. There are also tracts of life

[1] Hastings' *B.D.*, Job.

which cannot be identified with pain. So that psychology cannot explain the origin and presence of suffering, it only pushes the problem further back, where the lead of Gotama fails us.

III. The solution of the enigma.

Let it be noted that Job's passion is not to escape his suffering, but to reconcile it with the righteous character and rule of God. In the main part of the book we can trace three possible solutions. (1) Suffering is too mysterious for man to fathom, it is hidden away in the counsels of God, and man must learn to submit. (2) It is justified as a Divine discipline. (3) The suffering of the righteous in this world shall be rewarded and vindicated in the future life. In each view the Divine justice is assumed. Some have hesitated to ascribe to Job any gleam of the future life. This is surely unreasonable, when we remember that Job's conclusion was reached by no speculative ladder, but as the demand of his conscience. Kant said immortality was a demand of the Practical Reason. He saw that immortality was necessary for the ultimate reconciliation of goodness and gladness. But Job begins where Kant ends. The righteousness of God is the basis of Job's moral sense, and on this ground rests his conviction of the ultimate reconciliation of goodness and suffering, projecting his existence beyond this life, where he shall stand beside his Go'el.

We cannot doubt that the earliest expressions of individual immortality in the Psalms and in Job came from wrestling with the moral problem of the righteous sufferer. It is not speculation which lifts the veil. It is through a profound personal experience of Jahweh that the dawn breaks on the other side of Sheol. There rises a conviction that the Omnipotent and Eternal God, with whom men have held precious communion in this world, will not suffer His beloved to see corruption. Fellowship with God in this world is projected beyond it. So that Job saw the faintest streaks of that eternal weight of glory which human affliction worketh out.

Now, Gotama's whole teaching aims at escape from suffering. He has no God to whom he can relate it, no teleology in which he can give it a place. By the noble fourfold truths, and the noble eightfold path, man must break his ten fetters. In other words, man must escape suffering by the extinction of life itself. It is emancipation by psychology, and life ebbs away at the pace of its own deliverance. Buddha refused to say whether Nirvana was extinction of passion only, or of entire existence. Max Müller first held that Nirvana meant loss of existence, but later, said it meant consciousness divested of desire. Childers says that annihilation is the goal of Buddhism. Hackmann says, 'Nirvana is not extinction in the strict philosophical sense.' The question rises, Can there be any conscious existence when thirst is extracted? Modern psychology has only one answer. There can be no conscious life which is devoid of desire. Existence there may be, but only unconscious existence. The man under an anæsthetic has existence without consciousness. That is as far as Buddha can carry us. As the ultimate goal of man this is equal to annihilation.

The Hebrew sage sees beyond the tangled path of human sorrow. His vision was but of the dawn. It was left for a greater than Job to be perfected through suffering, and to bring life and immortality to light through the gospel of His grace. Buddha was less than his own problem, and though his followers have added paradise to his teaching of Nirvana, the peoples of Buddhism dwell in pessimism and the shadow of death, and, as Hackmann says, we must accept the judgment of history that Buddhism as a religion is inadequate.

In the Study.

Cura Curarum.

By the Rev. A. F. Taylor, M.A., St. Cyrus.

'Otium sanctum diligit caritas veritatis, et negotium justum suscipit veritas caritatis.'

'If I were not a Bishop, perhaps knowing all I know, I would rather not be one; but, as I am a Bishop, I am bound not merely to fulfil the duties of that weighty charge, but to do so cheerfully, and to find pleasure therein.'—St. Francis de Sales.

'If the scholar feels reproach when he reads the tale of the extreme toil and endurance of the Arctic explorer, he is not working as he should.'—A. W. Robinson.

When Dr. Liddon was asked to give some lectures to young men about preaching he refused, declaring that he could only tell them to take pains.

'He who despairs of great efforts never accomplishes them. All great works have been the results of strong confidence, inspiring and sustaining strong exertion.'—W. E. Channing.

'Do not aim at being considered a great preacher; do it simply as God's will and your duty. A Bishop's fatherly sermon is worth more than the most elaborately got up discourses of other men. He does not need much; his sermon should be about practical matters, not studied or curious; his words simple and unaffected; his action natural and fatherly, not studied, and then let his words be few, they will be enough.'—St. Francis de Sales.

'Earth holds no unhappier man than the man who preaches because he is bound to preach . . . or who has recourse to rhetorical tricks and artifices to supply what he no longer dares to claim from the Spirit of God. . . . The only hope of good success in all preaching of the gospel is to keep near God, to maintain a clean conscience, to look constantly to Christ as an ever-present master and guide, and to give the heart up to the Holy Ghost.'—A. J. Mason, D.D.

'A parish priest was kneeling during the service of his induction to the cure of a large town. The church was crowded, and, as he prayed, the greatness of the work which he was undertaking came home to him as it had never come before. And at once two thoughts, two ways of facing that which lay before him, entered his mind. It struck him that, after all, the necessary requirements of the work might not be so great as they seemed, that it might prove simpler, lighter, less exacting in experience than in prospect; that, at all events, plenty of men with no remarkable gifts and no remarkable efforts seemed to get on fairly well in like positions. That was one thought. And the other was something like this: that the work was indeed utterly beyond his strength; that all he could foresee of it could be but a fragment of its immeasurable demands; that in every day there would be dangers, necessities, anxieties, problems, for which he was wholly unready and unable; but that he had not sought the work wilfully, or rushed into it recklessly; that God was pledged to help him; that He has no need or our abilities or strength, but can make manifest His own omnipotence through any life that is indeed surrendered to His will; and that it is in daring to lift up our work, whatever it may be, to the highest level we discern for it that we are most sure to meet with God, to feel His hand stretched out to us, and to find that we have ventured not into the darkness and the desert, but into the way of peace, into the company of God's saints, into the light of His countenance, and into the joy of the Lord.'—Francis Paget's *Hallowing of Work*.

Virginibus Puerisque.

The Message of the Birds.

By the Rev. Hugh T. Kerr, M.A., Chicago.

'A bird of the air shall carry the voice' (Ec 10^{20}).

I wonder if you ever heard of the North Pole? It is King Jack Frost's castle, and is built of ice and frost and snow, and is the hardest place in all the world to find.

Now, you know, if there is anything hard to do, boys especially want to do it, and men are just big boys, grown up, and lots of brave men have tried to find the North Pole. One of the brave men, who tried and who failed, was called Nansen.

No one heard anything from him for months and months, and his friends thought that he had fallen into the hands of Jack, the great frost king of the north. But one day after waiting for thirty long months, a little bird came to the window where his wife was sitting in her home, and pecked on the pane. She opened the window and took the little bird in her hand and kissed it, and took from its neck the tiny little piece of paper that was tied there and read it. It was a letter from her husband, and told her that he was well and happy, and would soon be home. The little carrier pigeon had come a thousand miles over the ice and another thousand miles over the ocean straight as an arrow.

Birds, you know, are God's messengers to us. They fly so fast, and speak so gently, and sing so sweetly. They are everywhere. No winter is too cold, and no summer too warm; no mountain is too high, and no valley too dark; no ocean is so deep and so broad, and no desert so barren, but that the birds will find their way, and wherever they are, they sing their songs and speak their messages. They say that little birds hear and tell all we say and do even in secret, and the wise man who wrote the words of the text says that they know all that happens even in the secret royal chamber.

It would take too long to give you a message from each of the birds. There are, I think, about thirty-four different kinds of birds mentioned in the Bible, and I have read somewhere that there are over 13,000 different kinds of birds in the world, and of course we could never speak about each one, for that would mean a sermon with 13,000 points, and that would be just about 12,996 too many. There is the crane with its message about the naughty snails, and the owl with its story of the darkness and the night, and the scolding blue jay, and the cawing crow, and the gossiping parrot, and the proud and aristocratic peacock. Each of them has its message, but I am going to speak about four birds and their message.

1. The first bird that we meet with in the Bible is the raven. You know what a raven looks like. It is a great big black bird nearly two feet long with a feather boa round its neck, and with great, strong, powerful wings. It is an impudent, cunning, inquisitive, and mischievous bird, and, like some boys I know, gobbles up everything within sight. During the flood, Noah sent out from the ark a raven to report to him about the water, and it never came back. But it was this troublesome, disobedient, and wilful bird that God took and made into one of the best of His messengers. Do you remember Elijah? He was God's prophet, and once when he was hiding from his enemies, and the famine was all about the land, God sent the ravens to care for him, and they brought him bread in the morning and flesh in evening. And so the ravens brought Elijah a message about trusting God when he was in need, and in their own way told him, and still tell us, that God will take care of all His own dear children.

2. The second bird we meet with in the Bible is the dove. The quiet, gentle, winsome, little cooing dove. It, too, has a message for us from God. You remember after the raven did not return to the ark, Noah opened the window and sent the little dove out, and it flew around and around, and there was nothing but water, water everywhere, and so it came back to the great ship, and Noah reached out his hand and took it in. Then next week—I think it was on Sunday—he opened the window again and out it flew, and this time it came back with a leaf in its mouth—a little olive leaf that it had plucked from a tree, and you know what that meant. It meant that there were leaves and trees to be seen, and that there would soon be flowers and fruit and green grass again, and that the flood would soon be over. They say that one robin does not make a summer, but it does. It tells us that the birds are coming back again, and that summer will soon be here once more.

And so you see the message of the little bird is one of hope. It brings us a message of joy and gladness and sunshine. I should like to be like the little dove and bring a message of hope, for as long as God is our Father, we can always be of good cheer. The great artist painted 'Hope' as a blindfolded girl, playing on a harp with only one string, for even in the darkness, and with a broken harp, with only one string, we may make music.

3. The third bird I am thinking of is the one Jesus told us about. One day, as it seems to me, He saw a little sparrow lying dead at His feet, and, stooping down, He held its cold little body with its straight feathers in His warm hand, and said to His friends, 'One of these shall not fall to the ground without your Father'; and, looking at them, He said that if God cared for the little sparrows, how much more would He care for little boys and girls. And so the message of the sparrow is a message of love.

I think that after a message like that, no one could ever be cruel to a little bird again. I remember that when he was walking along a country road one day, Abraham Lincoln stopped to pick up a poor little baby bird that had fallen to the ground, and he hunted until he found its nest, and placed it back again in its own warm little bed.

And I think that, after a message like that, no one of us could think that God could forget any of His dear children.

4. The last bird that I am to speak about is the eagle. You know how strong the eagle is

Why, it can carry away a little child. But the interesting thing about the eagle is that it can fly higher than any other bird. It fixes its eyes on the sun and soars away, flying in circles round and round, until it is lost to sight. So it is written that the message of the eagle is a message of faith. 'They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles.' That is a message for the boys and girls of to-day. They need to set their hearts upon the things that are high and holy, and on the wings of faith and prayer, to enter into the very presence of the Sun of their righteousness.

The message of the eagle, then, is this, 'Don't fly low.' Let me tell you this story before I close. In Philadelphia there is a great high statue of William Penn, the man from whom Pennsylvania took its name. The statue is on the top of the dome of the City Hall, and you may know how big it is when I tell you that the rim of William Penn's hat is three feet wide. When the birds are flying south in the fall to their summer homes, many of them fly too low, and strike against the statue and are killed. One morning they picked up 154 birds from all parts of the country. And this is the interesting thing about it, that most of the birds that are killed are young birds. I suppose, careless of the warning of the older birds, they insisted on flying low, and so were destroyed. Don't fly low. Set your minds on things above, not on things beneath. Let prayer and faith be the wings that bear you up and bring you into the presence of your Heavenly Father. Then all life will be filled with glory.

> There, there, on eagle wings we soar,
> And time and sense seem all no more;
> And heaven comes down our souls to greet,
> And glory crowns the mercy seat.

Remember these four messages—the message of the raven, the dove, the sparrow, the eagle. Four messages about trust, and hope, and love, and faith. And God bless you, each and all.

August.

By the Rev. Robert Harvie, M.A., Earlston.

'The feast of harvest, the first-fruits of thy labours which thou hast sown in the fields.'—Ex 23^{16}.

To-day I want to say a few things to you about the month of August. The name was given to it in honour of one of the Roman Emperors. His name was Augustus. He was not born in this month, but it was what you might call his 'lucky' month. A great many fortunate things happened to him in it. He was made one of the chief officers of the City of Rome, and he celebrated three triumphs in honour of victories which he won as General of the Roman armies. That is how his name was connected with it.

Perhaps you have heard that the first day of August is known as Lammas. It used to be a day of festival among the ancient Britons. Very likely it was an occasion for rejoicing at the gathering in of the harvest. Lammas means loaf-festival, and that name was given to the day for this reason. From the earliest times, as you can see from the text, it was the custom to make a thank-offering of the first-fruits of the fields. But for some reason (perhaps because the harvest was not yet ripe) as the time of the feast came round, the habit arose of presenting a loaf to the priest. That was the day of the loaf-offering, now called Lammas.

These two facts about August tell us what kind of thoughts we should have about this month. For you it is a time of gladness because you are free from your tasks at school, but for the farmer it is a time when he is looking forward to receiving the reward of his labour on the soil. It is in the time of harvest that, as the poet says—

> Earth repays with golden sheaves
> The labour of the plough.

In spring the earth was turned up and the seed sown. A great deal of labour was spent on it, and only now does the farmer look for a return from his toil.

But although the harvest is a time for rejoicing, it is also a time of great anxiety. In this country all we can grow for food would not keep us (I suppose) more than a few weeks. We get most of our food from other countries. And all the corn that is grown in the world would not keep all the people it has to supply with food, for more than eighteen months. Starvation is never far away from some people, but at one part of the year the food stored up is enough to last for only a month. I think you will find a good reason for all that. You remember that Jesus once told of a man who thought he had enough grain gathered for many years. He could take his ease now. He was vain

and selfish and thought he had no need for God and did not depend on Him, and God said to him, 'Thou fool!' You remember too that when the Children of Israel were in the wilderness, God sent their Manna every day. If they took in more than they needed for that day it was wasted next morning. God was teaching them to depend on Him always.

That is the message of harvest to us. The farmers and all the workers in the fields labour with all their might, ploughing and sowing and cultivating the soil. Yet when all is done, we are dependent on God every day. Without sun and wind and rain and warmth in their season, there would be no harvest at all. That is the way with all that we do, at whatever we labour. We all want success and fruitfulness, but only God can give that. That is the message of August.

For the Sanctuary.

CONFESSION.

General Confession.

Almighty God, Father of our Lord Jesus Christ, we humbly acknowledge our manifold sins and offences against Thee by thought and deed. We have neglected opportunities of good which Thou, in Thy love, gavest unto us. We have been overcome by temptations, from which Thou wast ready to guard us. We have looked unto men, and not unto Thee, in doing our daily work. We have thought too little of others, and too much of our own pleasure, in all our plans. We have lived in forgetfulness of the life to come. But Thou art ever merciful and gracious to those who turn to Thee. So we now come to Thee as those whom Thou wilt not cast out. Hear, O Lord, and have mercy upon us. O Almighty God, heavenly Father, who forgivest iniquity and transgression; O Lord Jesus Christ, Lamb of God, who takest away the sin of the world; O Holy Spirit, who helpest the infirmities of those that pray; receive our humble confession. Give us true repentance and sincere faith in Thee. Do away our offences, and give us grace to live hereafter more worthily of our Christian calling, for the glory of Thy great name.—B. F. Westcott.

Almighty and merciful God, the Fountain of all goodness, who knowest the thoughts of our hearts, we confess unto Thee that we have sinned against Thee, and done evil in Thy sight. Wash us, we beseech Thee, from the stains of our past sins, and give us grace and power to put away all hurtful things; so that, being delivered from the bondage of sin, we may bring forth worthy fruits of repentance.—Alcuin.

Everywhere Thou findest us; therefore unto Thee we flee, because from Thee we cannot escape. Let Thy forgiveness comfort those whom their guilt terrifies. We plead guilty before Thee, O Lord; spare us, because Thou art kind. We know that unless Thou pardon, Thou mayest justly punish us. But with Thee is great mercy, and overflowing readiness to forgive. Let Thy loving-kindness, from which we hope everything, not impute to us that wherein we have offended, but look upon that which we ask.—*Gregorian Sacramentary.*

O Lord, help us to turn and seek Thee; for Thou hast not forsaken Thy creatures as we have forsaken Thee, our Creator. Let us turn and seek Thee, for we know Thou art here in our hearts, when we confess to Thee, when we cast ourselves upon Thee, and weep in Thy bosom, after all our rugged ways; and Thou dost gently wipe away our tears, and we weep the more for joy; because Thou, Lord, who madest us, dost remake and comfort us.—St. Augustine.

Forasmuch as while we continue here in this transitory life, we are so miserable, so frail, and so much inclined unto sin, that we fall continually and swerve from the right way of Thy commandments; we beseech Thee, pardon us our innumerable offences, whereby we are in danger of Thy judgment and condemnation, and forgive us so freely, that death and sin may hereafter have no title against us, neither lay unto our charge the wicked root of sin which doth evermore remain in us, but grant that by Thy commandment we may forget the wrongs which others do unto us, and instead of seeking vengeance, may procure the wealth of our enemies.—Knox's *Liturgy.*

Of Abuse of Liberty.

O most wise God, who for the perfecting of souls, and that we might give Thee, not servile obedience, but the free offering of affection and intelligence, hast left us a choice between good and

evil, we confess how greatly we have misused our liberty in this, to the hindrance of Thy purposes and to our own hurt.—H. G. Watt.

Of the Coldness of our Love: (1) To God.

O dearest Lord, too late have we loved Thee, too late have we loved Thee, too late is it always to have loved Thee wholly. Now, too, we cannot love Thee as we would. O dearest Lord, who art Love, give us of Thine own love, that therewith we may wholly love Thee.—E. B. Pusey.

We are ashamed when we compare the love we bear to Christ with the reasons there are for loving Him. We have forgotten that He is indeed our hope, that without Him it had been better for us never to have been.—Marcus Dods.

(2) To our Fellow-men.

We have been guilty of not loving our neighbours as ourselves, and not doing to others as we would they should do to us; but have sought our own against their welfare, not forbearing and forgiving, not loving our enemies, as we ought; not following peace, nor studying to do good to all according to our power.—*The Savoy Liturgy*.

O Thou loving and tender Father in heaven, we confess before Thee, in deep sorrow, how hard and unsympathizing are our hearts; how often we have sinned against our neighbour by want of compassion and tenderness; how often we have felt no true pity for his trials and sorrows, and have neglected to comfort, help, and visit him. O Father, forgive this heavy sin, and lay it not to our charge. Give us grace ever to alleviate the crosses and difficulties of those around us, and never to add to them; teach us to be consolers in sorrow, to take thought for the stranger, the widow, and the orphan; let our charity show itself not in words only, but in deed and truth. Teach us to judge, as Thou dost, with forbearance, with much pity and indulgence; and help us to avoid all unloving judgment of others.—Johann Arndt.

Whereas Thou hast commanded us to love our neighbours as ourselves, we have been very injurious to them by evil counsel and bad example, by prejudicing their interest and wronging their reputation, doing them hurt, or neglecting to do them good.—H. Scougal.

Of Cowardice.

We know how often our hands have wrought iniquity, and ourselves have been mean and cowardly of heart, not daring to do the right which our own souls told us of; and we pray Thee that we may suffer from these things, till, greatly ashamed thereof, we may turn off from them and live glorious and noble lives.—Theodore Parker.

Of Disobedience.

We have done the things we ought not to have done, we are ashamed of our transgression; we have broken Thy commandment, and we have grieved Thy love. What shall we do? Nothing we can do will be of avail; but Thou hast met us, come after us, searched us out; Thou hast died for us, Thou hast bought us with a price. We come, therefore, to Thee through Jesus, Son of man, Son of God; with Him is acceptance; in Him is reconciliation; with Him is the peace of God.—Joseph Parker.

This is the wound and the shame of our sin, that it is a disobedience and an unwilling service of One so gracious and so full of all noble excellence. We are ashamed when we reflect how little we have requited Thy love with our love; Thy reasonable command with our filial obedience; we have sought each one his own way; we have had our own will and purpose aside from Thine and contradicting Thine. O Lord, we are unworthy of Thy name or of Thy favour; we only plead Thy grace, saying, 'God be merciful to us sinners.'—H. W. Beecher.

Of Evil Influence.

We have sinned before others and led them into sin, from which we cannot now reclaim them; we have missed opportunities of reclaiming those we might have helped. We have sinned with others and confirmed them in sin.—Marcus Dods.

Almighty, to whom it is never fit to come without confession of our sins, have mercy upon us when we humbly lay before Thee all our wrong-doing. Count not up all our transgressions, blot out our iniquities. When before us arise the ghosts of the past, those we have tempted, the hours we have wasted, have mercy upon us. Lift us up, that we may forget these evil things.—G. Dawson.

Of Forgotten Sins.

O God, that which we have forgotten, that of which we took no account, through the lightness of our minds, but which Thou knowest and rememberest against us, in the days of childhood and youth and full age, blot it out, we pray Thee, in the blood of Jesus Christ, and let it not rise in judgment against us, when we stand hereafter before Thy Throne.—C. J. VAUGHAN.

Of the Guilt of the Crucifixion.

We confess before Thee, O God, with shame and sorrow, our own part in that sin which our Lord Jesus Christ bore upon the Cross. Quicken our consciences, O God, by Thy Holy Spirit, to feel ourselves guilty of His passion and His Crucifixion. O may we hate that sin which wounded and pierced Him. Give us grace to abhor it, as His enemy and ours. As He died and rose again for us, so may we, not in name only, but in deed and truth, die from all sin, and live again unto righteousness.—C. J. VAUGHAN.

We confess, O Lord Jesus, that Thou hast died unto sin which was not Thine, but ours; and therefore, because having once died for the ungodly, Thou livest unto God, make us so to die unto sin once, that rising again to receive our crown, we may ever rejoice in Thine eternal gifts. —*Mozarabic.*

With shame, O Lord, do we call to mind in Thy presence our heinous and innumerable sins. They are ever before us. In the bitterness of our souls we remember them this day. Unto us, even unto us, O God, who are the chief of sinners, be propitious for Thy great mercy. We confess that for the evil we have done we deserve to be punished. But do Thou look upon the face of Thine Anointed who bare our sins in His own body to the tree, and remember His bitter anguish, and grievous wounds and painful death upon the Cross. With deep sorrow of heart do we recall this day the sufferings of Thy patient and blameless Lamb. Ours, O God, was the blame, but His the pain. Our sins Thou didst cause to meet upon Him. He was wounded for our transgressions; He was bruised for our iniquities. Help us devoutly and with self-upbraiding to ponder what He bore for our salvation who was made a sin-offering for our guilt; that we may worthily deplore our transgressions and be heartily sorry for our sins.—J. OSWALD DYKES.

Of Impenitence.

We acknowledge, O God, the very sins of this day were enough to condemn us; for we have done little good and much evil since the beginning of it; our thoughts have been vain and trifling, our words foolish or sinful, our actions for the greatest part either evil or to little purpose; and though we be one day now nearer our graves, we have made little progress in that work for which Thou hast sent us into the world. And now, while we are confessing these things unto Thee, the little sensibleness of our hearts brings new accusations against us. Oh! how just were it with Thee that we should lament these follies and sins unto all eternity, which we now confess with so little grief and bitterness of spirit.—H. SCOUGAL.

Of Imperfect Service.

Accept, O Lord, the imperfect and sin-stained service which we have rendered to Thee during the past week. We are afraid and ashamed to look back upon it, until we bring it to the Cross of Jesus Christ, and sprinkle it with His most precious blood. Thou hast seen, O God, the selfishness of our aims, the earthliness of our motives, and the indolence and lukewarmness of our spirits. Thou knowest how many things we have left undone, through sloth and self-indulgence, through ingratitude to Thee, and indifference towards our neighbour. All our idle, trifling, and uncharitable words; all our wasted, half-employed, and misused hours; all our selfishness, vanity, and ungodliness; all our disregard of Thy talents of example and influence; all our omitted duties and all our committed sins; that which we have done carelessly or ignorantly, and that which we wickedly heeded not, or have forgotten; Thou, O Lord, knowest all, rememberest all, and must bring all into judgment, even every secret thing.—C. J. VAUGHAN.

Of Indifference.

Forgive us that, Thou having done so much for us and so lavishly and ungrudgingly sacrificed for us, we should have been so backward, so timorous, so irresponsive. Forgive our foolishness, our carelessness about Thy purpose, our unfaithfulness to

Thy interests. Forgive us that we have come to Thee for so little, that we are so different from what we might have been if we had taken Thee at Thy word and believed that Thou wert able to make us partakers of Thy fulness and fellow-workers with Thee. Give us a simpler faith, and help us to depend on Thee more for all we need, believing that it is by Thy power alone we can effect anything.—MARCUS DODS.

Of Ingratitude.

Quicken our consciences, O Lord, by Thy Holy Spirit, that we may feel as we ought our past ingratitude to Thee. Make us ashamed of the idleness, the worldliness, the carelessness, the sensuality, of which we have been guilty before Thee. Lord, our own hearts condemn us; and Thou art greater than our hearts, and knowest all things.—C. J. VAUGHAN.

Forgive, O Lord! we beseech Thee, all that has been amiss in our past, our many acts of unthankfulness, our often forgetfulness of Thee and of Thy will, the follies that have led us away from Thee, the vain attempts to find refuge in others than Thyself. Forgive the coldness of our love, the wavering of our faith, the irresolution of our past desires, the poverty of our service, and the mingled motives that have blended with our purest aspirations.—A. MACLAREN.

Of Misspent Time.

Forgive us that we have this day neglected the duty which we have assigned to it, and suffered the hours, of which we must give account, to pass away without any endeavour to accomplish Thy will, or to promote our own salvation. Make us to remember, O God, that every day is Thy gift, and ought to be used according to Thy command. Grant us, therefore, so to repent of our negligence, that we may obtain mercy from Thee, and pass the time which Thou shalt yet allow us in diligent performance of Thy commands.—SAMUEL JOHNSON.

Of Murmuring.

We have often murmured against the allotments of Thy Providence, instead of receiving them humbly at Thy hand, and using them for the correction of our manifold faults and sins.—C. J. VAUGHAN.

Of Neglect of Spiritual Things.

We are ashamed that we should have cared so little for these spirits of ours for which Thou hast cared so constantly and tenderly and sacrificed so dearly. We have not been diligent in the use of the means Thou hast provided, and when we have, we have often trusted more to them than to Thy Spirit.—MARCUS DODS.

We call to mind our broken vows and unfinished work, the blossoms that never brought forth fruit, the unheeded prayers of others, the teaching that never came to good, all our foolish desires and wasted passions, all the wine poured out in wrong places, all the worship given to the false gods, all the hours that might have been full of preciousness, all our negligence of duty, all our backslidings and sinnings, our faintings and failings and fallings.—G. DAWSON.

Our past iniquities remain with us, and take hold upon us; our indolences, our idle words, our careless neglects to redeem the time, to seize the opportunity; our occasional mean yieldings, our tarryings to listen to the flesh, our thoughtless infidelities to the spirit; these have not perished in the waters of our repentance, nor has Thy forgiving mercy extinguished them.—S. A. TIPPLE.

The Unjust Steward in a New Light.

BY THE REV. WILLIAM ARNOTT, DENNISTOUN, GLASGOW.

THE interpretation most commonly given and received of the Parable of the Unjust Steward is far from being satisfactory.

It has given the enemies of the truth an opportunity of bringing a grave charge against the moral character of Jesus: namely, that Jesus instead of showing His marked disapproval of dishonesty, held up, for the imitation of His disciples, the unrighteous conduct of at least one clever cheat.

This is a serious charge, one that may well lead us to question the correctness of the interpretation which gives occasion for its being made. For we know that the Saviour did no sin, neither was guile found in His mouth, and that neither by word nor deed did He give any countenance whatever to unrighteousness.

In order to evade the grave charge to which we have referred, it is pleaded that the unjust steward is commended in the parable only for his wisdom, or cleverness, in the forethought and cunning displayed in his trying emergency; and that this and this alone is held up by Jesus as worthy of imitation in respect to spiritual things. But this seems a very narrow view to take of the parable, and it would seem as if it was resorted to in order to evade an insuperable difficulty.

Another objection to the interpretation of the parable commonly given is, that it represents Jesus as commending to, or enjoining upon, His hearers, not a *similar* course to that indicated in the parable, but an *opposite* one. This is quite out of keeping with the nature and design of a parable. 'A parable can never be intended to indicate its counterpart.' Hence we may safely say that our Saviour did not intend to recommend to His disciples a course *opposite* to the management of the steward, but a *similar* one. The application is but the carrying out of the parable, and so out of the clear sense we should be able to infer that which is more obscure.

We would like to have such a clear and legitimate interpretation of the parable as would give no occasion to any one to say or insinuate that its Author gave any countenance whatever to unrighteousness. Nay, we would like to have the parable so interpreted as clearly to show that it condemns all injustice, and was intended to stimulate the disciples of Jesus to the practice of righteousness and benevolence towards men, as well as of holiness towards God.

We find that Jesus addressed this parable to His disciples—'And he said also unto his disciples.' By disciples here we understand all those who followed Jesus and gladly received His instructions. The term does not seem to be limited to the *Twelve* or to the *Seventy*; but evidently refers to all who heard and received His teachings.

The expression, 'and he said also unto his disciples,' shows that this parable is connected with those in the preceding chapter. These the Saviour addressed to the Scribes and Pharisees, in vindication of His conduct in receiving sinners and eating with them. The publicans and sinners whom He so kindly and lovingly received, and with whom He did eat, were those who had drawn near to hear Him. And we understand that these are they who are here called *His disciples*.

Jesus, as was natural, having showed the Scribes and Pharisees that His conduct was right and good, turned round and addressed those who had been the occasion of the whole discourse, and pointed out their duty and guarded them against the danger to which they stood exposed—guarded them against what was perhaps their besetting sin. And He still further showed the Pharisees what was their duty as the professed and boasted children of the light.

We come now to notice the parable itself. In it we have brought before us the case of a steward, one who has proved unfaithful, been reported to his master, called to give an account, and who is threatened with the loss of his stewardship. Doubtless we are all familiar with what follows—the scene described from the second to the eighth verse. Evidently that scene took place in the presence of the rich man—the master of the steward. 'He called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.'

There is no proof—nothing to show that the steward left his master's presence to determine what course he would pursue, and transact what is recorded of him.

Now that he was face to face with his master, and his dishonesty brought home to him, he seems to have made up his mind very quickly as to what he would do. He merely thought within himself and resolved at once what to do. 'Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.' In what follows we have the resolution of the steward developed. 'So he called every one of his lord's debtors, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou?

And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.'

This is the principal part of the parable. And the great question comes to be—*Was all this done by the steward to deceive his master, and rob him of more of his property?* We think not. For his master is present hearing and seeing the whole transaction. And then he received the well-done of his master: 'The lord commended the unjust steward, because he had done wisely.'

Now, if we cannot understand the conduct of the steward as a piece of clever deception practised on his master, then there is nothing for us but to regard it as a good and honest transaction. And if good and honest, then also a *generous* transaction. It seems to us to be good, honest, and generous.

The conduct of the steward is very much akin to that of Zaccheus as represented in Lk 19[8]. 'And Zaccheus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold.' Now this conduct on the part of Zaccheus approves itself to all as just and generous. And it is just what every unrighteously enriched person ought to do. Of this character was the conduct of the unjust steward when called upon to give an account of his doings. He makes restitution and is liberal at the same time. For, doubtless, what he caused to be subtracted he made up out of his own stock.

This was a master-stroke of wisdom, and could not fail to call forth the admiration of his lord, and the gratitude of the debtors. By it he accomplished two things at once. He made restitution to his lord, whom he openly confesses to have injured, by giving out of his own gains what he caused to be deducted from the bills of the debtors; which, very likely, they were unable to pay, and thus protected his master against loss. Then at the same time he showed kindness to the debtors, who, for want of means, might have been sold with all they counted dear that payment might be made.

Thus he touched the feelings of creditor and debtors, and laid them under obligation to himself. And so 'the lord commended the unjust steward because he had done wisely.'

If the conduct of the steward had been such as it is commonly represented—a dishonest trick, a clever cheat—his lord could not have so commended him. In that case he would have deserved the severest censure of his master. But his conduct is such that it at once meets with the approbation of the master, and he commends the steward for having *done* wisely.

We wish to emphasize the word *done*. It is not said that he managed wisely, but that he acted wisely, that is, that he returned to a wise course; not a course in the carrying out of which he was under the necessity of resorting to new acts of unrighteousness and defrauding his lord to a greater extent. But a course by which he redeemed himself—recovered his character, and secured the good opinion of his lord, and made friends of the mammon of unrighteousness. And that which received the approbation and commendation of the steward's master is also pointed to by Jesus as manifesting the higher wisdom. '*For the children of this world are wiser in their generation than the children of light.*' We have now come to the inference drawn by our Saviour from the narrative.

In this inference we have two classes specified, and a comparison drawn between them—the children of this world, and the children of light. And of the children of this world it is affirmed that they are wiser in their generation than the children of light.

At this point the question comes to be, Who are denoted by the expression, 'The children of this world'? Whoever they are it is plain that they are those who are represented by the steward in the parable. It is said of him that he had done wisely. And, evidently referring to this, Jesus says, the children of this world are wiser in their generation than the children of the light. Our question now is, Who constitute the class represented by the steward? There is but one answer can be given to the question, namely, the *publicans and sinners* who had become the disciples of Jesus.

The Scribes and Pharisees looked upon them as peculiarly the children of the world, whilst they, the Scribes and Pharisees, looked upon themselves as in a peculiar manner the people of God. The Scribes and Pharisees constitute the class called by Jesus *the children of the light*. And such without doubt they considered themselves. They trusted in themselves that they were righteous, and despised others (Lk 18[9]); that they alone knew the law, and were not blind as other men. 'Behold, thou art called a Jew, and restest in the

law, and makest thy boast of God, and knowest his will, and approvest the things that are more excellent, being instructed out of the law; and art confident that thou thyself art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law' (Ro 2^{17-20}).

There is no evidence in favour of the common idea that our Saviour is here drawing or making a comparison between Christians and the unbelieving world. The evidence is on the other side. For if they are meant the proposition is not true. The unbelieving world is not wiser in its generation than the Christian in whose heart is shed abroad the light and love of heaven. But understanding the children of light to denote the Jews in opposition to the publicans and sinners—the children of this world—the proposition is true.

How are the children of this world, namely, the publicans and sinners, wiser than the children of light, namely, the Scribes and Pharisees? They are wiser in respect to their generation. By generation here is meant *state and character*, as in Mt 12^{39}, 'An evil and adulterous generation seeketh a sign'; and Mk 9^{19}, 'O faithless generation, how long shall I be with you? how long shall I suffer you?'

That is, they manifested more wisdom in respect to their state as sinners. This they showed by the way they acted. The Scribes and Pharisees trusting in themselves that they were righteous, not only despised others, but despised and rejected Jesus because He preached the glad tidings of great joy to the poor and needy, the lost and degraded. But the publicans and sinners, conscious of their lost condition and feeling their need of a Saviour, welcomed Jesus, and drew near to hear Him. Jesus gives a beautiful representation of this in the Parable of the Two Sons in Mt 21^{28-32}. 'But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard. He answered and said, I will not; but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir; and went not. Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.' The steward in the parable beautifully represents the publicans and sinners who thus entered into the kingdom of God, whilst the Pharisees—the professed and boasted children of the light—went not in. In his unfaithfulness to his master, when he wasted his goods, he was a type of the publicans and sinners when unconverted and living in a state of supreme selfishness. But when he was led to follow a new course and to act wisely, he represented the publicans and sinners as returned to Christ. And in their return showing themselves wiser than the children of light—the Scribes and Pharisees.

Literature.

THE APOCRYPHA AND PSEUDEPIGRAPHA OF THE OLD TESTAMENT.

If ever a man has had his name associated with a special branch of study that man is Professor R. H. Charles of Oxford. It might be said almost that he had created the study with which he is identified. For before he began, not only were there no critical editions of the Old Testament Apocrypha and Pseudepigrapha in English, but it does not seem to have occurred to any one that such a thing was necessary. If he has not created, he has certainly revolutionized, his study. It is only now, and it is only because he has published so much, that it is possible to offer in English an edition of the Apocrypha and Pseudepigrapha that can be relied upon for history or for doctrine.

He has worked upon this edition for several years, and Dr. Charles knows how to work. He has had colleagues who could work with him. The book is in two volumes, the first volume containing the Apocrypha, and the second and much larger volume the Pseudepigrapha. Here is a

complete list of the men, and the books which they have edited:

APOCRYPHA.

BALL, C. J., M.A., D.Litt., Queen's College, University Lecturer in Assyriology, Oxford: *The Epistle of Jeremy.*

BENNETT, W. H., Litt.D., D.D., Professor of Old Testament Exegesis, Hackney College, London: *The Prayer of Azariah* and *The Song of the Three Children.*

BOX, G. H., M.A., formerly Scholar of St. John's College, Oxford; Lecturer in Rabbinical Hebrew, King's College, London; Rector of Sutton, Beds.: *Sirach* (along with Dr. Oesterley).

COOK, S. A., M.A., Ex-Fellow and Lecturer in the Comparative Study of Religions, and Lecturer in Hebrew and Aramaic, Gonville and Caius College, Cambridge: *1 Esdras.*

COWLEY, A. E., M.A., D.Litt., Fellow of Magdalen College, Oxford: *Judith.*

DAVIES, T. WITTON, B.A., Ph.D., Professor of Semitic Languages, University College, Bangor: *Bel and the Dragon.*

EMMET, CYRIL W., M.A., formerly Scholar of Corpus Christi College, Oxford; Rector of West Hendred: *3 Maccabees.*

GREGG, J. A. F., D.D., Archbishop King's Professor in Divinity, Trinity College, Dublin: *The Additions to Esther.*

HOLMES, SAMUEL, M.A., Lecturer in Theology, and Jesus College, Oxford: *The Wisdom of Solomon.*

KAY, D. M., B.D., Professor of Oriental Languages, St. Andrews: *Susanna.*

MOFFATT, JAMES, D.D., Yates Professor of New Testament Greek and Exegesis, Mansfield College, Oxford: *2 Maccabees.*

OESTERLEY, W. O. E., D.D. (Cambridge): *1 Maccabees, Sirach* (jointly with G. H. Box).

RYLE, RIGHT REV. BISHOP HERBERT E., D.D., Dean of Westminster; formerly Hulsean Professor of Divinity, Cambridge, and Bishop of Exeter and Winchester: *The Prayer of Manasses.*

SIMPSON, D. C., M.A., Lecturer in Theology and Hebrew, St. Edmund Hall, and Reader in Hebrew and Old Testament in Manchester College, Oxford: *Tobit.*

WHITEHOUSE, O. C., M.A., D.D., Theological Tutor, Cheshunt College, Cambridge: *1 Baruch.*

PSEUDEPIGRAPHA.

ANDREWS, HERBERT T., B.A. (Oxford), D.D. (Aberdeen), Professor of New Testament Exegesis, Hackney and New College, London: *The Letter of Aristeas.*

BOX, G. H. (see List of Contributions to Vol. I.): *4 Ezra.*

CHARLES, R. H.: *2 Baruch, 1 Enoch, 2 Enoch, Martyrdom of Isaiah, Book of Jubilees, Assumption of Moses, Testaments of the XII. Patriarchs, Fragments of a Zadokite Work.*

CONYBEARE, F. C., M.A., D.D. (Giessen), formerly Fellow of University College, Oxford; Fellow of the British Academy; Officier d'Académie: *Story of Ahikar* (Armenian Version).

DAVIES, A. Ll., M.A., formerly Scholar of Queen's College, Oxford: *The General Index.*

FORBES, NEVILL, M.A., Reader in Russian and the other Slavonic Languages: *2 Enoch* (translation).

GRAY, G. BUCHANAN, D.D., D.Litt., Professor of Hebrew and Old Testament Exegesis, Mansfield College, Oxford: *The Psalms of Solomon.*

HARRIS, J. RENDEL, Litt.D., LL.D., Director of Studies at the Friends' Settlement, Woodbrooke: *The Story of Ahikar* (Syriac, Aramaic, and Greek Versions).

HERFORD, R. TRAVERS, B.A.: *Pirkē Aboth: The Sayings of the Fathers.*

HUGHES, H. MALDWYN, D.D. (London): *3 Baruch.*

LANCHESTER, H. C. O., M.A., formerly Fellow of Pembroke College, Cambridge: *The Sibylline Oracles.*

LEWIS, AGNES SMITH, Hon. Phil. Doc. (Halle Wittenberg), LL.D. (St. Andrews), D.D. (Heidelberg): *The Story of Ahikar* (the Arabic Version).

TOWNSHEND, R. B., M.A., formerly Scholar of Trinity College, Cambridge: *4 Maccabees.*

WELLS, L. S. A., M.A., formerly Tutor in Ripon Theological College: *The Books of Adam and Eve.*

Each editor has been made responsible for his own book or books under the general editor's

supervision and under the guidance of a definite plan of work. The plan is as follows:

(1) Short account of the book, embodying its leading features and the editor's chief conclusions. (2) Title of the book. (3) The MSS. (4) The Ancient Versions. (5) Date of (*a*) the original text, (*b*) of the Ancient Versions. (6) Integrity or composite nature of the text. (7) Authorship. (8) Influence of the book on later literature—(*a*) Jewish; (*b*) Christian. (9) Theology of the book. (10) Bibliography—(*a*) Chief editions of the text (and of the Ancient Versions); (*b*) chief critical inquiries; (*c*) chief editions of the book.

A choice of scholarship such as Dr. Charles was able to make, and a supervision and verification so conscientious as he has exercised, have produced a work which surpasses all other complete editions of the Apocrypha or Pseudepigrapha in any language. It is just such a work as our own great Universities, alone perhaps of the educational centres of the world, could have produced, and our own University presses published.

And the volumes have appeared at the happiest possible moment. Never before was the interest in these books—or at least in the Pseudepigrapha—so wide-spread. That interest has its focus in the eschatology. And to the eschatology Dr. Charles and his fellow-editors have devoted many pages of the most cautious exposition, the fruit of very careful investigation. Hitherto the student of theology has been at the mercy of the eschatological writers whose bias he had no means of estimating. Now the sources are open. He can criticise his teachers, or even become a teacher himself. The result will be (we are ready to prophesy) that the alarm which Schweitzer raised will settle. The originality of Christ is of no moment; His knowledge, His foresight, His confidence in the Father and in Himself will be vindicated through and through. A child of His age? Certainly; for every age is His age.

But this great work is sent out for no apologetic purpose. It is a work of fine scholarship. Its title is *The Apocrypha and Pseudepigrapha of the Old Testament in English* (Oxford: At the Clarendon Press; 2 vols. 4to, 63s. net).

WILLIAM MORRIS.

Mr. Arthur Compton-Rickett knows all that has been written about William Morris, and he holds that enough has not been written yet. He has therefore added to the shelf one more volume, calling it *William Morris: A Study in Personality* (Herbert Jenkins; 7s. 6d. net). Recently we had *Ruskin: A Study in Personality*, from Mr. A. C. Benson, which gave us a good liking for studies in personality. Mr. Compton-Rickett has neither Mr. Benson's subject nor his gift. Yet we have read the book right through without a moment's loss of interest.

It is a study of personality, and we are told much of Morris apart from his work. The men who knew him well have given the author of the book their impressions, or they have corrected his own. But, after all, it is through his work that Morris is really made known to us, and much of the volume is occupied with an appreciation of Morris as poet, craftsman, prose romancer, and social reformer.

There are two important characteristics, says Mr. Compton-Rickett, which individualize Morris's poetic work, and differentiate it from that of his contemporaries. In the first place, spaciousness of design. The most obvious thing about his work as an artist, whether the work be a wall-paper or an epic, is this spaciousness of design. Large effects, ample spaces of beauty, diffusion rather than concentration, were what he aimed at.

The second characteristic is directness of method. Directness is not essential to beauty of literary workmanship. There is a beauty in the allusiveness and complexity of poets like Browning and Rossetti, and especially of Meredith. But the directness that springs from a large simplicity of nature was instructive and essential to a temperament such as Morris's. Without it his spaciousness of design might have spelt mere prolixity and incoherence. With it, it gives lucidity and unity to his work. It is part of the old-world atmosphere he brought into modern literature, and shows how fully he had incorporated into blood and marrow the old legends and sagas.

In the prose Romances 'there is a frank animalism, an outspoken earthiness, which is wholly beautiful, because of its frankness and simplicity. The people of Morris-land are naked and not ashamed.'

And then we are told that 'he had, to put it baldly, no use for religion in his scheme of things; and if he had no use for a thing, whatever it might mean to others, for him it was something to be

placed on one side. So on one side accordingly it went, just as did the Art of the Renascence, or the scenic beauties of Southern Europe.'

Mr. R. B. Cunninghame Graham writes an Introduction, and succeeds in contradicting the author in one important respect. 'I think he had no humour,' he says, 'for he loved fun, broad, mediæval fun and jokes. Now fun and humour cannot exist together in one man, any more than profit goes with honour in one bag.' But the author tells us that 'his sense of fun was considerable, his sense of humour was more lively than subtle.' And again, 'his gusto for humorous literature was considerable though limited. His delight in Dickens is well known.' And again, 'there is nothing particularly subtle about all this, but it betokens a sturdy quality of humour which served its possessor in good stead in the rough-and-tumble of life.'

TRANS-HIMALAYA.

The third volume of Sven Hedin's *Trans-Himalaya: Discoveries and Adventures in Tibet* has been published (Macmillan; 15s. net). It is a great handsome volume, richly illustrated from photographs and sketches made by the author.

The chapters vary in interest. At first they are rather commonplace chronicles, lit up occasionally by a gleam of humour or a flash of danger. But the interest grows. Slowly but steadily the interest of the narrative grows, author and reader together warming to the wonderful work, till the thirty-first chapter is reached and the return to civilization in circumstances the most dramatic conceivable, and told with astonishing simplicity and pathos.

Sven Hedin had to cross the Sutlej to Poo. There had been a bridge as recently as 1904, which had been considered an engineering triumph and was looked upon by the natives with awe and admiration. But after a few months' use the lower beams gave way close to the piers, and the whole structure was precipitated with a crash into the torrent below. The timber obtained in the neighbourhood was too brittle. The only means of crossing the river now was a cable, which one of Hedin's followers succeeded in crossing and went to the village of Poo, high up and hidden by the mountain flanks, to find assistance.

'At last our waiting comes to an end. Yonder a party of men are hurrying down the slope. They are natives of Poo, but there are also two Europeans with walking-sticks and sun-helmets. They mount the dam quickly, and greet us politely. I have forgotten how to take off my hat, though fortunately I do not put out my tongue, but flourish my sketch-book frantically. We can see how eager they are to get me across as soon as possible. Ngurup has given them my letter. They know, then, who it is that now wishes to return to civilization after a sojourn of two years in Tibet—contrary to the wishes of four governments, of England and India, Tibet and China, not to mention the treaty concluded in 1907 between Great Britain and Russia, one of the objects of which was to prevent anything in the way of exploration for three years. They know that during that time I was my own master, and are curious to know how I have got on.'

Then comes the crossing: 'I am dangling between heaven and the murderous Sutlej. I have explored this river and discovered its ultimate source. Surely the discovery demands a victim! I never entertained such great respect for this grand majestic river as at this moment, and suddenly I realized the meaning of the *chhorten* pyramids and cairns of the Tibetans on banks and bridges, those cries for help against the uncontrollable powers of nature, and those prayers in stone to inexorable gods. My eyes fall on the gigantic white cauldron boiling in the abyss below. How magnificent, how ravishingly beautiful! Language has no words to describe it; no artist can depict this scene, the dizzy bird's-eye view cannot be reproduced on canvas. Only a model could give some notion of it. Only the droning of the thundering water is heard, repeated every moment. It fills the narrow chasm, and I hover among a chaos of sound waves crossing one another from all sides.'

The Europeans were two Moravian missionaries. August 30 was a Sunday, and a service was held in the small chapel of the mission. The congregation consisted of perhaps fifty people, including a few children. The men sat on the right, the women on the left of the pulpit. My men also attended and listened with great astonishment to the singing and the words of the preacher. The tones of the organ sounded gentle and peaceful, and in the tongue of their country the Christians sang a psalm to the tune of 'Glory to God in the Highest.' It was wonderfully beauti-

ful. I wept from emotion in the little lonely church among the majestic mountain masses of the Himalayas.

He was taken round the mission premises and into the little churchyard. 'How sad and affecting to see these children's graves with their fresh or already faded wreaths! There one can read the names of many children who only came into the world to be baptized and to die, and of many who during their brief existence saw no other white faces than those of their parents, and no other scene than the Himalayas round Poo. Unknown to the world, pure and innocent, the little people slumber under the perishable inscriptions of their tombstones. Mr. and Mrs. Schnabel had three children in this churchyard, and one had died in the Red Sea on the voyage home. Mr. and Mrs. Marx had consigned their only child to the soil of the Himalayas fourteen days before, and fresh wreaths adorned the little mound. Some gravestones had inscriptions in Tibetan characters, not the everlasting, inane "Om mani padme hum," but Christian words, for beneath them rested villagers of Poo who had received baptism.'

Mr. Batsford is publishing a series of 'Fellowship Books' (2s. net each). We have seen and read two of them—*Friendship* by Mr. Clifford Bax, and *Divine Discontent* by Mr. James Guthrie. They are surprisingly alike. They are alike in outward form, of course, and that is itself attractive. But they are alike in the sense that their subject is great and demands the best the authors can do for it, and they have both done well. The thoughts are modern as well as the illustrations; the language is both accurate and imaginative. There will be no rush of the railway traveller for the books, they are too fine for that; but the thoughtful will read and be satisfied.

As a companion volume to his *First Principles of Heredity*, Dr. S. Herbert has written *The First Principles of Evolution* (A. & C. Black; 7s. 6d. net). The aim of the author is to furnish the general student of literature or life with a sufficient knowledge of Evolution to enable him to write or speak about it accurately. The book is therefore especially useful for the preacher, who must often touch the subject and dare not touch it ignorantly. But Dr. Herbert has had the student of science in his mind also. For this purpose the book is at once elementary and progressive. It is elementary enough for the student to begin the study of evolution with it, and it leads him on to higher, fuller, more minute, and more difficult books and efforts. Being thus a beginner's book, simplicity of statement and clearness of arrangement are kept watchfully in mind throughout. And at every step the diagram is brought in to aid the verbal description.

The whole ground is covered. Its sections are Inorganic, Organic, and Superorganic Evolution. The last is another name for Social Evolution. The discussion ends with some remarks on the relation of evolution to progress. We shall end our remarks on the book by quoting the last few sentences:

'Seeing that no social amelioration can change the intrinsically bad into intrinsically good, we must substitute for natural selection what D. G. Ritchie so felicitously called "rational selection." By preventing the socially unfit from propagating their kind—whilst giving all due consideration to the unfit themselves—the new school of eugenics, insisting on the hereditary factor, proposes to supplement social reform by race culture. Elimination of the worst social types, together with selective breeding of the socially best, would not only raise progressively the standard of the race, but would, by reaction and counter-reaction, improve the very methods of social endeavour. There would then be practically no limit to the achievements of the world's progress.'

'The world is too much with us,' says the mystic. The world is ready to retort that mysticism is too much with us. There is sure to be a reaction some day. Let us therefore profit by our opportunity. While book after book comes out, let us see to it that we know what mysticism is; let us see if it is possible to become true mystics.

The latest book is on *Mysticism in English Literature* (Cambridge: At the University Press; 1s. net). It is one of the Cambridge Manuals of Science and Literature. Its author is Dr. Caroline F. E. Spurgeon. In so short a book the author has to keep to her text; and so we have the mystics of English literature and no others. They are divided into (1) Love and Beauty Mystics, (2) Nature Mystics, (3) Philosophical Mystics, and (4)

Devotional and Religious Mystics. With a clear conscience that she knows what mysticism is and what is literature, Dr. Spurgeon moves easily among the great, rejecting and retaining, and writing such a book as the lover of books will devour greedily.

The Commentaries of Isho'dad on the Gospels were published by Mrs. Margaret Dunlop Gibson as Nos. v., vi., and vii. of Horæ Semiticæ. The same editor has now issued Isho'dad's Commentaries on the Acts and three Catholic Epistles. The work forms the tenth number of Horæ Semiticæ and the fourth volume of *The Commentaries of Isho'dad of Merv* (Cambridge: At the University Press; 7s. 6d. net). Dr. Rendel Harris contributes an Introduction, in which he brings knowledge of Isho'dad up to date. Mrs. Gibson and he between them show how freely these early commentators on the Bible borrowed from one another — Isho'dad from Ephrem and from Theodore, Bar-Salibi and even Bar-Hebræus from Isho'dad. Dr. Rendel Harris also finds confirmation for his own clever conjecture that St. Paul's words, 'In him we live and move and have our being,' were quoted from the 'Minos' of Epimenides, for Isho'dad in his comment on the passage says distinctly, 'The blessed Paul took this sentence from Minos.' We have confirmation also of the reason for calling the Cretans 'liars.' They asserted that Zeus had been lacerated by a wild boar and buried and that his grave was seen among them; whereupon Minos the son of Zeus is represented in the poem as saying with indignation, 'The Cretans carve a tomb for thee, O holy and high! liars! evil beasts, and slow bellies; for thou art not dead for ever; thou art alive and risen; for in thee we live and are moved, and have our being.'

Mr. F. P. Mennell of the Rhodesia Museum has just published, through Messrs. Chapman & Hall, *A Manual of Petrology* (7s. 6d. net). It is a Manual; a work which covers the whole ground of Petrology and does not deal exhaustively with any department of it. The author's language is clear and terse, and the illustrations are illustrative. Some of the illustrations are photographs and others are sketches. The latter are so drawn that the characteristics of the minerals strike the student's eye at once. And it is for the student and the working geologist that Mr. Mennell has written his book. In this way he has filled a distinct blank; for among the many works on Petrology the special needs of the student have been overlooked. The fact that the Manual is the result of work in South Africa takes away very little from its scientific use and undoubtedly adds to its general interest.

Messrs. C. W. Daniel have issued in this country a new edition of a book by Stephen Pearl Andrews which was first published in 1851. The book, of which the title is *The Science of Society* (5s. net), consists of two parts. The first part is entitled 'The True Constitution of Government,' and the second, 'Cost the Limit of Price.' Of the first part the idea is that the individual is sovereign. 'Protestants,' says the author, 'and Protestant churches may differ in relation to every other article of their creed, and do so differ, without ceasing to be Protestants, so long as they assert the paramount right of private or individual judgment in matters of conscience. It is that, and that only, which makes them Protestants, and distinguishes them from the Catholic world, which asserts, on the contrary, the supreme authority of the church, of the priesthood, or of some dignitary or institution other than the Individual whose judgment and whose conscience is in question. In like manner, Democrats and Democratic governments and institutions may differ from each other, and may vary infinitely at different periods of time, and still remain Democratic, so long as they maintain the one essential principle and condition of Democracy,—namely, that all governmental powers reside in, are only delegated by, and can be, at any moment, resumed by the people,—that is, by the *individuals*, who are first Individuals, and who then, by virtue only of the act of delegating such powers, become a *people*,—that is, a combined mass of Individuals. It is this dogma, and this alone, which makes the Democrat, and which distinguishes him from the Despotist, or the defender of the divine right of kings.'

Then he says: 'What Socialism demands is the emancipation of the Individual from social bondage, by whatsoever means will effect that design, in the same manner as Protestantism demands the emancipation of the Individual from ecclesiastical bondage, and Democracy from political. Whoso-

ever makes that demand, or labours to that end, is a Socialist. Any particular views he may entertain, distinguishing him from other Socialists, regarding practical measures, or the ultimate forms of society, are the mere specific differences, like those which divide the Protestant sects of Christendom.'

That principle, then, together with the corresponding and complementary principle that cost is the limit of price, enforced by a vast variety of illustrations and arguments, make up the book, and, in the author's judgment, nothing short of a revolution in economics. 'In those words is contained the Most Fundamental, the Most Potent, and the Most Revolutionary Idea of the nineteenth century.'

However open to misunderstanding the word 'apologetics' may be, the defence of Christianity has to be made in the face of every new method of attack, and for that defence no better name has been discovered. Principal A. E. Garvie in his book, *A Handbook of Christian Apologetics* (Duckworth; 2s. 6d. net), explains the meaning of the word at the very outset; and then, having cleared the ground, he proceeds to a masterly vindication of the Christian claim against the modern, including the most recent, forms of unbelief. For Dr. Garvie is a man who can give reasons for the hope that is in him. And the hope that is in him is a hope sure and steadfast. The book is more than a defence; it is a fine exposition of all that is essential in the Faith.

A geological book of general interest and scientific value combined has been written by Mr. A. T. Swaine and published by Messrs. Charles Griffin & Company under the title of *The Earth: Its Genesis and Evolution* (7s. 6d. net). Mr. Swaine is not only a careful scientific observer, he is also a master of style, as the first paragraph of his Preface, which tells with what thoughts in his mind he wrote the book, will show:

'The problem of the earth's origin has proved itself to be a fascinating theme in every generation. Imaginative philosophers, keen-visioned seers, and calculating and observant scientists have each in turn endeavoured to provide a solution. Interest in the question has been perpetuated by its continued elusion of those who search its depths. The sign of the earth's true beginning is yet shrouded in mystery. Research has thrown a burning light upon the hypotheses of yesterday, but each theory in the long succession has manifested a small amount of enduring truth. Past efforts have not failed to contribute to the store of knowledge which lasts from generation to generation. As the centuries pass, what has proved itself of good report combines with every new discovery and points to eventual success.'

Every paragraph throughout the book is expressed with the same clearness and elevation, so that the book may be read with pleasure by anyone. But the ends of science are never sacrificed to those of literature. By means of a most admirable arrangement of type and a most skilful use of diagram and photographic illustration, the reader receives a good working knowledge of the subject, and is passed on by footnotes and other references to higher attainment. No doubt it is the young student of geology, with examinations to pass, that has been in the author's eye. The surprise is the greater that he has made himself so acceptable to others. The book is probably a sign that the days of the old dry-as-dust text-book are ended.

One of the most earnestly debated questions of our day is that of Authority. The feeling is that the old Authorities—especially the Church and the Bible—are no longer authoritative. And there are those who assert that no authority whatever is left. The whole subject has been investigated with great care and great fulness by the Rev. Edgar Young Mullins, D.D., LL.D., President and Professor of Theology in the Southern Baptist Theological Seminary, Louisville, Ky., in a volume entitled *Freedom and Authority in Religion* (Griffith & Rowland Press; $1.50 net).

Dr. Mullins begins with an account of recent movements in the direction of the repudiation of all external authority and a criticism of the subjective principle. Immediately thereupon he comes to the Gospels and the Christ of the Gospels. The authority is there and it may be found. But before he rests finally on that authority, he has a long journey to make through the speculations of philosophy, and the nature of religion. He then returns to Christ and to the Bible. This is the conclusion:

'Fundamentally the religious relationship is personal on both sides. Religious authority, therefore, is the authority of the religious object, the

personal God. The authority of truth, however, is a quite legitimate conception, since truth is significant only in relation to its personal ground and source. But since it is the personal object in religion and our adjustment to that object which is vital and fundamental, we must be on guard against misconceiving authoritative religious truths as statutory or ecclesiastical or mandatory merely, as distinguished from revelation. No creedal or ecclesiastical forms of religious authority are legitimate which thwart the vital interaction of man and God. The function of authoritative religious truth is to lead men to God. This is precisely the use of the Bible. Being the literary expression of living experience in the religious life, the spontaneous and free output of that experience under the guidance of God's Spirit, it is precisely adapted to reproduce that experience in men to-day. Science discloses the constitution of an indifferent cosmos. The Scriptures reveal the constitution of a spiritual universe in which a loving God seeks man and in which the yearning heart of man finds God.

'It is this seeking and finding which is the characteristic law of the spiritual universe in which man moves and with which he interacts. The seeking God disclosed himself finally and fully in the redeeming Christ. Man's thought expanded to the breaking-point in his philosophic efforts to grasp the infinite and human personality collapsed in one or another form of pantheism. In Christ the process was reversed and the Infinite disclosed himself as like unto those who so vainly sought him, yet as unspeakably more than man had dreamed. In Christ the beatific vision was first realized for man since he focalized the eternal in his personal human life. His authority is not one which crushes or compels, but one which yearns and waits. Out of the dim and distant into the near world he came. As weary men have turned their faces toward him, they have found in him the answer to all their questionings. He does not strive nor cry aloud. The process by which he draws men must be moral and spiritual, not physical or political. His authority is the authority of moral and spiritual pre-eminence. The nations of the world, even the most backward, are feeling the tug of his moral energy in the subconscious region of their minds. He shall not faint nor be discouraged till he has set judgment in the earth.'

The Rev. Augustus Hopkins Strong, D.D., is a personality. He has made his mark on his day and generation. And now he is entitled to a little autobiography. It takes the form of two speeches delivered at Rochester Theological Seminary on the occasion of certain presentations made to him, and of a number of 'Chapel Talks' held in the same Seminary with the students as they met in the daily noon prayer-meeting. All these are gathered into a volume with this comprehensive title, *One Hundred Chapel-Talks to Theological Students together with Two Autobiographical Addresses* (Griffith & Rowland Press; $1.00).

The book is to be picked up at any odd moment and opened at random. Even the two longish addresses may be dipped into at will. Wherever they *are* dipped into they will yield fresh matter for reflection. For example: open at page 27. Here is Dr. Strong's theology in a paragraph:

'What have I said thus far? I have said that my first lesson in theology was the depth and enormity of sin; the second, absolute dependence on God's regenerating power; the third, the objective work of Christ upon his cross, the only ground of peace and reconciliation with God; the fourth, the union of the believer with Christ. A Christ within is just as important as a Christ without. The gospel presents to us Christ *in* us, as well as Christ *for* us. We may preach the external atonement of Christ without preaching Christ in the heart. But this last truth is the secret of pardon, peace, purity, and power.'

Or this, on p. 118: 'One of the defects of our modern hymn-books is that they do not enough emphasize the grace of God in human salvation. I well remember a hymn which used to be sung in our churches, but which is now left out of our hymnals. A verse that was sung when I was a boy is this:

Why was I made to hear Thy voice
And enter, while there's room,
When thousands make a wretched choice,
And rather starve than come?

'Twas the same love that spread the feast
That gently forced me in;
Else I had still refused to taste,
And perished in my sin.

It is God who makes us willing in the day of His power, it is to Him that we must ascribe the praise.

Salvation is of the Lord. That is the scriptural doctrine. We have no right to claim anything for ourselves; all the glory belongs to God.'

Messrs. Harrap of 9 Portsmouth Street, Kingsway, have a series of books called the 'Poetry and Life' Series. The idea is to weave the biography and the poetry of some of the greatest poets together. The volume on *Lowell and his Poetry* (1od.), by Mr. W. H. Hudson, the editor of the 'Elizabethan Shakespeare,' is probably a flattering example. Lowell's poetry is plentifully quoted and appreciatively criticised.

Mr. Heinemann has issued for the second time a popular edition of *Degeneration*, by Max Nordau (2s. 6d. net). It is a large octavo volume, handsomely bound and clearly printed, a marvel of book-publishing enterprise. And undoubtedly Max Nordau's *Degeneration* is one of the great books of our time, scarce missing the rank of those that are called classical. It is too entirely modern, say some. But was there ever a classic that was not first of all modern? To touch reality in the present is essential. The publishers, therefore, are wise in their generation to issue the book so popularly.

Mr. John Lane has published an authorized translation, made by Alfred Allinson, of that haunting story of the French Revolution, *The Gods are Athirst*, by Anatole France (6s.). Beyond all histories, beyond even Carlyle's masterpiece of historical composition, this novel gives us an understanding of the state of things in Paris while the Revolution was in progress. And it is a terrible condemnation, not only of Paris, and not only of the Revolution, but of human nature. Unattractive enough to be almost at times repulsive, there is no doubt of the fidelity of the description. And for that, the book must be read. The translation is a great success. The English reader scarcely misses the point of a pun.

Mr. T. Sharper Knowlson has written a rather striking book on *The Education of the Will* (Werner Laurie; 2s. net). It is not attractive at first. There is difficulty in getting alongside the author's aim. Is he serious or sarcastic? Does he believe in auto-suggestion, or is he only pretending to believe in it? But that uncertainty passes. It is due mostly to careless language. Then there emerges a book of solid worth, the work of one who has studied his fascinating subject in all its intricacies, and is able to be a guide to the blind. His attitude is expressed in this way:

'The man who feels he cannot pass a public-house without an irresistible temptation to enter and drink to excess, must tell himself he *can*, and proceed to walk past the place of temptation; a student who is conscious of a strong inclination to shirk an important duty, the result of which negligence will cost him dear, as he well knows, is to say he can resist the inclination, and at once proceed to perform the allotted task; a city man who tries to assure himself that grave responsibilities devolving upon him do not exist, should admit they do exist, and go out boldly to meet them; the ailing individual should not act as if he were ailing, and the man apparently suffering defeat should maintain the spirit of a conqueror. As Professor Royce says, "To teach one to will involves teaching him first to take note of his own conduct. But to teach him this, you must first establish in him the desired conduct. You must get him to do, before he has consciously willed this particular sort of doing. The involuntary conduct must precede the voluntary." This may look like putting the cart before the horse, but it is not. It is a true method of education based on real psychology of the will. We have not to aim at a strong will, and wait until it "comes." Act as if it had already come.'

The value of *The Philosophy of Faith*, by Mr. Bertram Brewster (Longmans; 3s. 6d. net), or at least its chief value, seems to us to lie in this, that it seeks to bring all knowledge into unity and all seekers after knowledge into harmony. There is the seeker after material knowledge, or the scientist; there is the seeker after the knowledge of man, or the philosopher; there is the seeker after God, or the theologian—why should each of these work antagonistically? Why should they work independently? Truth will not be found by any of them unless they realize that they have each to do with one part of its fulness, and that the contribution of their part is necessary to the understanding of that fulness.

Mr. Brewster sets each clearly before us in his isolation. The isolation of the theologian is the

least, for it is friendship with God. This is how the theologian—call him mystic if you will—obtains *his* knowledge:

'I remember,' says one, 'the night and almost the very spot on the hilltop, where my soul opened out, as it were, into the Infinite, and there was a rushing together of the two worlds, the inner and the outer. It was deep calling unto deep,—the deep that my own struggle had opened up within being answered by the unfathomable deep without, reaching beyond the stars. I stood alone with Him who had made me—did not seek Him, but felt the perfect union of my spirit with His. . . . I could not any more have doubted that He was there than that I was. Indeed, I felt myself to be, if possible, the less real of the two. My highest faith in God and truest idea of Him were then born in me. Since that time no discussion that I have heard of the proofs of God's existence has been able to shake my faith. Having once felt the presence of God's spirit, I have never lost it again for long. My most assuring evidence of His existence is deeply rooted in that hour of vision, in the memory of that supreme experience, and in the conviction, gained from reading and reflection, that something the same has come to all who have found God.'

But even that is not all; even that is not enough. The world without and the mind of man must be brought into touch with this joy in God. Then will the man of God be complete, furnished completely unto every good work.

Messrs. Macmillan have sent out Dr. Illingworth's *Divine Transcendence* as one of their sixpenny series.

Under the title of *Human Behaviour*, a first book in Psychology for teachers has been published by Messrs. Macmillan (4s. 6d. net). It has a co-operative authorship, the authors being Stephen Sheldon Colvin, Professor of Educational Psychology in Brown University, and William Chandler Bagley, Professor of Education in the University of Illinois. From the title it will be inferred that the idea of the authors is to make the teaching of psychology bear as directly as possible on conduct. The inference is correct. At every statement of a principle or rule, there is an immediate application of it to the life and conversation of the pupil. And not only so, psychology as a science is brought into contact with everyday life, the authors having no dread of being called utilitarians, believing rather that the psychology which is of no use is not psychology.

The *Life of Octavia Hill*, edited by Mr. C. Edmund Maurice (Macmillan; 16s. net), is a book of surprises. The story is told almost entirely by means of letters; and there is not a letter that can be called great in it; yet the book holds our attention from beginning to end, gives us an idea of the work Miss Hill did in all its amazing variety and absorbingness, makes Miss Hill herself stand before us in her individuality and humanness, and even portrays her friends, her sisters, her mother, her helpers, till we live and move easily among them, and are able to reckon them our friends as well as hers. The whole surprising result is due to one simple circumstance that we are in the midst of reality from first to last. We are thankful for such a biography, so much better as a reflex of life and so much more likely to bring forth good fruit in the lives of those who read it, than the most eloquent 'appreciation' would have been. Miss Hill desired no biography to be written. If she had known what it was to be when it *had* to be written, she would have withdrawn her objection.

There are no great letters, did we say? But there are letters. And they are on subjects of almost endless variety, like Miss Hill's interests. Moreover, they are all sane (when they are hers), not with the sanity which sees two extreme courses and cautiously chooses the way between them, but with the instinctive sanity which sees the one right course at once and takes it without hesitation. In all the complexity of the 'house problem,' she saw what was best to be done and did it. Some criticised her on this side, calling her work mere charity, some on that, calling it sheer tyranny; in the end her way was seen to be the right way, and that end was never far off.

She came within strong influences—the influence of Maurice and of Ruskin especially—and very diverse: she turned them all into practical philanthropy. She had her work to do; she had as high a conception of it as Nehemiah had of his; she was born to do it, and all the visions of Maurice and all the theories of Ruskin were food for its health and strength. It is taken for granted that a good lover must be a good hater. It is not so. Octavia Hill loved her family and her folk, each

separately, each intensely; she hated no one. Few ardent workers have been more thwarted or more persistently; she always overcame opposition by love and sanity.

It has been said for a long time, and right up till now, that the best introduction to Dante is Maria Rossetti's *A Shadow of Dante*. But now we can commend a better. It is a book called *Dante, Goethe's 'Faust,' and other Lectures*, by Herbert Baring Garrod, M.A. (Macmillan; 3s. 6d. net). Dante occupies just about half the volume. The rest is filled with a lecture on Goethe's *Faust*, six lectures on Education, a lecture on the Simple Life, and a few sonnets. The lecture on *Faust* is undoubtedly illuminating, the illumination being largely due to the author's way of carrying both parts of the poem in his mind at once. He insists on our doing this also. He says that no one can possibly understand *Faust* who does not remember that the prologue and the epilogue go together.

But the lectures on Dante are enough to make a book. They make this book one of the most memorable of the season, and a landmark in the study of the *Divina Commedia*. Their way is so easy and so inviting, and they enter so manifestly into the subject, that one might speak of them as nothing short of an initiation. No adventitious aids are laid hold of. The amount of quotation is very small. The language is fitting but never high-flown. No attempt is made to rob the poems of their mediæval theology or their intolerable ethics. We are introduced to the whole system just as it is. And such is the introduction that the theology which is at first so amazing, and the ethics which is at first so disgraceful, become at last the vehicle of the most glorious vision of the justice and the mercy of God, the sinfulness of sin, and the beauty of holiness.

The Nathaniel William Taylor Lectures for 1912, delivered by Professor G. Birney Smith before the Yale Divinity School, consisted of a study of the ethical aspects of Christian Doctrine. They have now been published under the title of *Social Idealism and the Changing Theology* (Macmillan; 5s. 6d. net).

In Professor Smith's judgment a complete change has taken place recently in our attitude to authority. Previously aristocratic, the truth being understood to be formulated by a higher wisdom to the authority of which men had to submit, it is now democratic, every man finding his authority where he pleases, or rejecting all authority if he pleases. But if there is no theological there is no ethical authority. What is to be done? We must, as theologians, simply appeal to such authority as men will respond to. Accordingly, Dr. Smith has made it his business in these lectures to describe such a theology as will have ethical weight and to enforce the ethics that flow from it. The five lectures are entitled: (I.) Ecclesiastical Ethics and Authoritative Theology. (II.) The Discrediting of Ecclesiastical Ethics. (III.) The Moral Challenge of the Modern World. (IV.) The Ethical Basis of Religious Assurance. (V.) The Ethical Transformation of Theology.

The difficult task is accomplished successfully. Here is a 'democratic' theology (however terrible the title of it) which carries ethical demands and has them obeyed. If less complete as a system than the old 'aristocratic' theology, it need not be less profitable for righteousness.

A biography has been written of Thomas Oliver, who for many years was an officer of the Society for the Prevention of Cruelty to Animals. It is an autobiography rather, but the threads of it have been gathered together by Jessy Louisa Mylne, who has also given it the title of *Holding up the Standard* (Marshall Brothers; 3s. 6d. net). Oliver, whose early life was miserably hard, knew no fear, and the book abounds in thrilling incidents, which are told with considerable skill and absolute truthfulness. The only hindrance to the enjoyment of the book is the disgust it often raises against the cruel behaviour of our fellow-men—behaviour of the most callous kind, first against the lad till he grew to manhood, and then against the dumb animals whom he took under his care.

Turning over the leaves of an old volume of *The Quarterly Review*, volume the twenty-sixth, we came upon a review of Wolfe Tone's Autobiography, a review of a somewhat superior kind, but in which there was distinct though surprised recognition of the merits of the book. Immediately thereafter we received *The Autobiography of Theobald Wolfe Tone, 1763–1798*, edited with an Introduction by R. Barry O'Brien, the two volumes being published in one, though their paging is kept

separate (Dublin: Maunsel; 3s. 6d. net). It is needless now to commend or condemn the book. It has had its share of both commendation and condemnation. It is enough to direct attention to this marvellously cheap edition of it.

The one thing above all others which Dr. F. B. Jevons desired to do in the four Oxford lectures on *Personality*, which Messrs. Methuen have published (2s. 6d. net), was to distinguish a person from an individual. Not only Bergson, but other philosophers whom we know better, have confounded them. 'Let us,' says Dr. Jevons, 'put aside the idea that any self is or can be "individual." What we find as a matter of fact in actual life are persons, not isolated from each other but members of one another, bound together more or less imperfectly by the bond of love. Personality, in this sense, that is, personality as we actually know it, is not an idea which carries with it, as part of its meaning, the denial of all selves or persons but one. On the contrary, it implies that I "distinguish" myself from other selves, and recognize the existence both of them and of myself. It implies, that is to say, that I am not only a "subject" to which they are presented as "object," but that I too am "object," and that they are "subjects" to whom I am presented. And thereby it implies that both subjects and objects are embraced in a common world, which is one Reality.'

Why does he insist on this? Because if I am only an individual I cannot love. And how, again, am I to learn to love? By exercising my personality. For 'the unity and the coherence after which a "person" strives, "the peace which passeth all understanding," is to be gained only by that love which is the impulse towards unity with one's neighbour and one's God.'

It is altogether in harmony with the best educational ideas of to-day that children should be taught scientifically what their senses are and how they may use them most advantageously. Thus the book entitled *The Five Windows of the Soul*, by E. H. Aitken, of which Mr. Murray has published (2s. 6d. net), a cheap edition, comes at the right moment. It is scientific, but the science is elementary, and it is offered with such illustrations and simplicity of language as will enable it to win its way with those who are only beginning to think about their perceptions. The book may be recommended as an excellent basis for a course of popularly scientific lectures.

Mr. A. C. Gaebelein is the author of a large number of expositions of the Bible. One of them is an exposition of *The Acts of the Apostles* (Pickering & Inglis; 4s.). Few moments are wasted on critical questions; after the historical statement the author passes at once to the evangelical meaning, which he then has space to do justice to. We have accordingly many detailed interpretations of Scripture language like the following:—

'The tongues of Pentecost were "as of fire," for the testimony of Grace was none the less founded on righteousness. The Gospel is intolerant of evil. This is the wonderful way in which God now speaks by the Holy Spirit. Whatever the mercy of God, whatever the proved weakness, need, and guilt of man, there is not nor can be the least compromise of holiness. God can never sanction the evil of man. Hence the Spirit of God was thus pleased to mark the character of His presence, even though given of the grace of God, but founded on the righteousness of God. God could afford fully to bless. It was no derogation from His Glory; it was after all but His seal on the perfectness of the work of the Lord Jesus.'

Mr. Gaebelein has the definite opinions of a successful preacher, even on the Second Coming. His word is therefore with authority for those who have not themselves made an independent study of these matters.

Many a time has the biography of Samson been written, the biographers being much put to it to make the story edifying. The Rev. A. Smythe Palmer, D.D., writes his biography after a new method. It is new in English: it is not new on the Continent; Dr. Smythe Palmer himself names twelve men who have pursued the method before him.

The method is to regard Samson as a mythological hero. He therefore calls the story of Samson *The Samson-Saga* (Pitman; 5s. net) and traces it throughout the world. In this way he has written a new biography, as we have said, and, it must be added, a highly entertaining one. Fascinating as the chapters are in which we read this story in the Book of Judges, not less fascinating are the further adventures of the hero recorded in this volume.

Is Samson not historical then? Dr. Palmer does not say that. He holds that round some historical person of prowess there gathered legends which grew and spread under the influence of that myth-making faculty which is so conspicuous an endowment of early man, until the original Samson was almost lost in the multitude of his embellishments, the success of the saga being largely due to the elements of giantry and humour in it.

Although Dr. William Ellsworth Hermance still calls his book *An Unorthodox Conception of Being* (Putnam; 10s. 6d. net), he has discovered since he wrote it that its ideas have already been anticipated, and all that he can say about it now is that 'its conception of Being is not exactly orthodox according to any of the general beliefs.' Perhaps his point of view will be understood, and its deviation from orthodoxy best appreciated, by quoting the answer which he gives, at the very end of the book, to the question, 'Is there an intelligent Desire (Designer)?' His answer is:

'We may agree that atoms *act* as though they were conscious. They respond accurately to impulse. There is a periodicity of their arrangement (atomic weight) and of their motion (octave of sound and spectrum of light). We may admit that nature would give the impression of being designed. To me it seems more plausible to think that nature manifests the Designer by a spontaneous response of its atoms to a conscious Desire, which varied Desire appears as Design, than to think that the atoms move mechanically according to an unconscious law, and these automatically result in nature; or to think that they are moved by mechanical means by an exterior, objective Designer.'

It is of the utmost importance to discover a Designer. For on the discovery rests the reason for good conduct. 'Unless there is Design in this Desire, I see no reason why following the right is preferable to following the wrong.'

One conception which Mr. Hermance believed to be original when he wrote the book in the end of last century is the conception of two antithetical entities, Power and Force. But in his further reading he has read the works of Poe, and there he has come upon the same idea, though the terms used for the antithesis are 'attraction' and 'repulsion.' Poe also reverses them, saying 'Repulsion and Attraction,' and conceiving Force, the unseen, as the more spiritual, and Power, the material, as the baser part; Force, the supernatural, and Power, the natural. 'That this idea, elaborated in the longest of Poe's works and embellished with his ability, should have apparently sunk into oblivion augurs poorly for the acceptance of my independent idea. Unless perchance his prophecy shall come true that, "It will rise again to the Life Everlasting."'

The author's desire is, above all else, to rid men of slavish fear. To that end he proposes to establish an Association of Love, every member of the Association to sign the following Pledge:—

'(1) Our only Officer, Leader, and Lawgiver in this Association is the Highest Desire within Us. (2) Our Corporate Name is Love. (3) Our Aggressive Motto is, "Perfect love casteth out fear." (4) Our Defensive Motto is, "Judge not that ye be not judged." (5) Our Object in Organizing is to Free Ourselves and Others from Fear. (6) Our Result will be Freedom from Fear, which State is Happiness.'

Dr. John Douglas has published a book containing *Letters of Father and Son during College Days* (Revell; 3s. 6d. net). Five of the lectures have since appeared in the American *Sunday School Times*. They deserve republication. They make the best of both worlds, and they put first things first.

In the Carnavalet Museum in Paris there is an autograph of Alexandre Dumas the younger, which is worth a whole treatise on Philosophy; it says: 'How is it that while children are so intelligent, men are so stupid?' And the witty writer adds: 'It must be because of education.'

'Yes,' says Dr. Paul Dubois, 'education is chiefly responsible; there is no other hypothesis possible. It is indeed to various educational influences, in the widest sense of the word, to the effect of environment, that we must attribute the gradual deformation which we so often suffer.'

Accordingly he wrote his book on education which has been translated into English by Mr. Edward G. Richards, and published under the title of *The Education of Self* (Rider; 3s. 6d. net). Its motto might be 'Mens sana in corpore sano,' for the whole purpose of it is to prove the importance of recognizing the demands of the body at every step

in the education of the mind. It might be said, with little exaggeration, that to Dr. Paul Dubois, education is simply acquiring a knowledge of the body and its functions. So it is something like a revolution in education that he demands. Does he show reason for it? He does.

This month yet another book is issued on the Second Coming. The author is the Rev. R. W. B. Moore, M.A., F.R.A.S., Vicar of St. James's, Bath. The title is *The Nearness of our Lord's Return* (Robert Scott; 2s. net). Mr. Moore searches history for the fulfilment of prophecy, and finds it. The end will be reached with the final overthrow of the Muhammadan power.

A high-caste woman from Rajputana came once to the door of a Mission House at Puri, carrying an almost dying child, and begged the Missionary to take it, or give her a little money, for she was perishing with hunger. 'A year since,' said she, 'I left my happy home, accompanied by my husband, children, parents, brothers and sisters. We have visited every celebrated temple between Cashmere and Cape Comorin, and Jaganath was the last; but (holding up the dying child) this is all I am taking back. One dropped here and another there, and I only am left.'

That story is told by the Rev. Robert Lee Lacey in *The Holy Lands of the Hindus* (Robert Scott; 3s. 6d. net). Other stories like it are told, for Mr. Lacey has made a point of picturesqueness. His story of twenty-one years' work in India in connexion with the Baptist Missionary Society, is in touch with reality from the beginning to the end. The speech is plain, its truth is made sure by undeniable examples. There is much work to be done in India; this book is a most eloquent appeal to us to be up and doing.

Messrs. Walter Scott have added to their 'Great Writers' series a volume on the *Life and Writings of Maurice Maeterlinck*, by Mr. Jethro Bithell (1s. net). It comes most opportunely. For the Maeterlinck cult has recently become quite popular, after a considerable period of dislike and even neglect. The interest in mysticism has increased the interest in Maeterlinck, who is supposed to be himself a mystic, however odd the supposition. Mr. Bithell has done his work conscientiously. He has written a book which tells us much that Maeterlinck is, and, what is more necessary, much that he is not.

To that interesting series of commentaries known as the 'Indian Church Commentaries,' the Rev. H. U. Weitbrecht, Ph.D., D.D., has contributed a volume on *The Gospel according to St. Matthew* (Madras; S.P.C.K. Depository). The commentaries are not written solely for the use of students of the Bible in India. That is certainly their first object, and the reason of their existence. And it is expected that they will in time be translated into some of the native languages. But their appeal is to English-speaking Bible readers everywhere, an appeal which is made effective by the frequent reference which they contain to Eastern thought and life.

Dr. Weitbrecht has not followed the long-established custom of printing the text alone and explaining it word for word below. He passes from verse to verse, but he takes pains to make the comment on each verse readable by itself, so that he has the double advantage of the usual verbal commentary and an orderly exposition of the thought. This demands space, and it is a thick volume of over seven hundred pages, but the space is well occupied.

Miss Alice Gardner has the gift of the occasional lecturer in surpassing measure. And having the gift she is as willing to exercise it as others are anxious to invite her. So into a fine handsome volume, published by Mr. Fisher Unwin under the title of *Within our Limits* (7s. 6d. net), she has gathered fourteen of these occasional lectures, every one of them a work of art as well as the fruit of experience. A work of art, we say. Every essay is proportionate in itself and to its subject and is set forth in the most appropriate language. And a product of experience. For Miss Gardner, great reader as she is, takes no wisdom on trust, but thinks out for herself the issues of life. Her religious opinions are her own, as the rest are—mindful of the past, reverent towards the unseen, worshipful and authoritative. But perhaps the most distinctive characteristic of the essays in the book is the historical atmosphere that surrounds them. The historical references are not too numerous or recondite, and they give an impression at once of richness and reality to every lecture.

What are the topics? These among others:

'Free Thought and its Possible Limitations,' 'Belief in Miracles,' the 'Worship of Beauty,' 'Responsibility,' the 'Greek Spirit and the Mediæval Church,' 'Independence.'

An abridgement has been made of Scaramelli's *Il Direttorio Mistico*, by Mr. D. H. S. Nicholson, and issued under the title of *A Handbook of Mystical Theology* (Watkins; 2s. net). *Il Direttorio Mistico* appeared originally at Venice in 1754, two years after its author's death. It was translated into Latin, French, German, Spanish, and Polish, but never into English. This abridgement is therefore the only gate of entrance the English reader has into a book of great authority and great influence. And here may any Protestant in particular learn somewhat easily what mysticism means in the Roman Church.

Contributions and Comments.

The Creation.

CHAOS. Eternal darkness held the world,
And universal dust was hurled
In aimless torrents everywhere;—
Yet Thought was brooding there.

FIRST DAY. Did God then thunder in the dark,
And call the sudden lightning spark?
Or, did He slowly lift away
The Night, and bring the Day?

SECOND DAY. A night, a day, and Heaven was reared;
THIRD DAY. A day, when Earth and Seas appeared,
And Earth put forth her tender grass;—
Or, did the ages pass?

FOURTH DAY. The splendid Sun and Moon evolved;
The dust of Heaven to Stars resolved;
Their sphere,—expansive as the light,—
Or, is it infinite?

FIFTH DAY. All living moving things had birth
SIXTH DAY. From spawning Seas, or quickened Earth.
Surely from God Himself began
The living Soul of Man.

SABBATH. Then rested God, for He had wrought
The perfect image of His thought,
And laid its destiny sublime
Beyond the bounds of Time.

ROBERT MACDONALD.

The Word of the Cross and the Parable of the Prodigal.

In a recent issue of The Expository Times (p. 358), the Rev. J. Bonnar Russell discusses under this heading the familiar problem of the relation of the teaching of our Lord to the place assigned Him in the Christian gospel. Mr. Russell, like the late Dr. Dale (*The Epistle of James*, pp. 160–175) and others, gently but firmly puts aside this parable as an adequate statement of the message to sinners. Whilst agreeing with much that he advances one feels that there is a danger of a needless disparagement of the parable due to a wide-spread misconception of its purpose. So tender and beautiful a story has inevitably suggested to Christian men the pity of the Heavenly Father in the compassion of an earthly one. But is this the primary intention of the parable? Does the earthly father directly represent the Heavenly? I think not. Observe the occasion. 'Now all the publicans and sinners were drawing near unto Him for to hear Him. And both the Pharisees and the scribes murmured, saying, This man receiveth sinners, and eateth with them.' The 'receiving' was a welcoming. The 'eating with them' was a congratulation. Jesus was doing what in the parable the father did when he regained his lost son. The three parables which follow the criticism of the Pharisees — the lost sheep, the lost coin, the lost son—are the *apologia* of Jesus. In each the central figure corresponds to Jesus Himself. Take the first. Is it not clear that by the shepherd who goes to the wilderness our Lord is portraying Himself in His dealings with sinners? Surely this is beyond question. Our Lord, either directly or indirectly, so often spoke of Himself under the pastoral figure that we are all agreed it is Himself He here describes. The sheep are Christ's. The one lost sheep is His. And 'the Son of man came to seek and to save that which was lost' (Lk 19^{10}). So in the second parable; the quest of the woman pictures the deliberate and diligent effort of Jesus to regain the lapsed masses, and the naturalness of His rejoicing when He succeeds.

When we come to the third parable the same ideas emerge in a more touching and powerful form. The 'certain man' who had two sons does not directly represent the Heavenly Father. He stands for Christ, the younger son for the publican, the elder (whom by a word of utmost gentleness Jesus seeks to win) for the Pharisee. This parable is the crown of the defence of Jesus for His hospitality to the lapsed classes. *In each of the parables the special point of the defence is that the rejoicing of Jesus and His disciples with sinners was natural and human* (a favourite method with Jesus in seeking to commend anything to men), whilst in the first two parables it is added that such rejoicing is heavenly too. In effect our Lord says to His critics, 'You grumble because I go after outcasts and welcome the return of sinners. But they belong to me. And when the shepherd finds His lost sheep, when a woman finds her lost coin, when a father finds his lost son, does not the owner in each case gather his friends saying, "Rejoice with me," or, "It is meet to make merry and be glad"? So having found these lost ones of mine it is meet that I should welcome and eat with them.'

There is a point in the third parable which confirms our interpretation. The confession of the son is, 'I have sinned against Heaven, and in thy sight.' Now Dr. Edersheim has shown that 'Heaven' is a common Hebraism for 'God' (*Life and Times*, ii. 261). The aversion of the religious Jew to a frequent use of the Divine Name led to this and to many other (*e.g.* 'Might,' 'Mercy') vague designations for God. Dalman (*Words of Jesus* [Eng. tr.], pp. 217–218) admits this Jewish meaning of 'Heaven,' expresses some doubt as to Luke's intention, but adds, 'In all probability Jesus made a more extensive use of שְׁמַיָּא as a Divine name than the Gospels would lead us to suppose.' (See also Hastings, *D.B.* ii. 321^{b}). The determination of the meaning must surely lie in the sense in which the Jews would understand the term, and here the evidence is conclusive. What, therefore, the son says is, 'I have sinned against God, and in thy sight,' distinguishing between his father and his God. Is it not clear that in the interpretation of the parable, the result of obliterating this distinction is that we ourselves shut our Lord out of a parable, in which He had most conspicuously placed Himself? The earthly father no less than the shepherd represents the Saviour, the Mediator, Him to whom sovereignty over all flesh has been committed (Jn 17^{2}), who ever claimed to stand to men in the place of God (Mk 2^{10}, Mt 10^{37}, etc.), without whom no man

knoweth the Father (Mt 11^{27}) or can come to the Father (Jn 14^{6}), who is the soul's necessary ransom (Mk 10^{45}) and final Judge (Mt 25^{31}), and the chief burden of whose teaching was, 'Come unto me,' 'Believe in me.'

Finally these moving and human stories are not only in no way discrepant with the Apostolic teaching, but in substantial and striking agreement therewith. How, for example, could we better set forth Paul's doctrine of Justification than by the story of the welcome and the best robe, the ring, the sandals?

A. D. MARTIN.

Edinburgh.

Entre Nous.

New Poetry.

Ada Cambridge.

The Hand in the Dark, and other Poems, is the title of Ada Cambridge's new volume (Heinemann; 5s. net). It is a relief to find the word 'poems' in the title, we have had the mock-humble word 'verses' so often. These are poems, and should be called so. Some of them are placed under headings as well as separate titles; as Sanctuaries, Motherhood. But the best exposition is always an average quotation. Take this poem out of the Motherhood division. Its title is

THE VIRGIN MARTYR.

Every wild she-bird has nest and mate in the warm April weather,
But a captive woman, made for love, no mate, no nest, has she.
In the spring of young desire, young men and maids are wed together,
And the happy mothers flaunt their bliss for all the world to see.
Nature's sacramental feast for them—an empty board for me.

I, a young maid once, an old maid now, deposed, despised, forgotten—
I, like them, have thrilled with passion and have dreamed of nuptial rest,
Of the trembling life within me of my children unbegotten,
Of a breathing new-born body to my yearning bosom prest,
Of the rapture of a little soft mouth drinking at my breast.

Time, that heals so many sorrows, keeps mine ever-freshly aching,
Though my face is growing furrowed and my brown hair turning white.
Still I mourn my irremediable loss, asleep or waking;
Still I hear my son's voice calling 'Mother' in the dead of night,
And am haunted by my girl's eyes that will never see the light.

O my children that I might have had! My children lost for ever!
O the goodly years that might have been, now desolate and bare!
O God, what have I lacked, what have I done, that I should never
Take my birthright like the others, take the crown that women wear,
And possess the common heritage to which all flesh is heir?

L. Ann Cunnington.

The first poem in *The Prince's Pilgrimage*, by L. Ann Cunnington (Moring; 5s. net), has that title. It is a semi-dramatic, semi-allegorical story in verse of a prince's search for happiness, which he found 'amongst the shepherds and amongst the sheep.' Of the rest of the book we shall give a fair example.

A CHILD'S SMALL HAND.

A child's small hand slipped into mine,
Of love and confidence the sign,
As I walked cheerless, desolate,
Aloof from love, apart from hate,
And cheered me as a draught of wine.
How clinging-tender like a vine,
Whose tendrils clasp and then entwine,
Athrill with love, affectionate,
A child's small hand.

And whether Evening's stars may shine,
Or whether Morning's silver line
The clouds that loomed so dark of late,
Oh never mayest thou await
In vain, outstretched, to feel in thine
A child's small hand.

W. M. Letts.

In *Songs from Leinster* (Smith, Elder & Co.; 2s. 6d. net) we read:

I thank God for an Irish name,
And a son of mine to bear the same,
My own to love me and none to blame:
No more I'd claim.

And so the poetry is all Irish, and most of it Irish intensely. Here is one.

Boys.

I do be thinking God must laugh
The time He makes a boy;
All element the creatures are,
And divilmint and joy.
Careless and gay as a wad in a window,
Swift as a redshanks, and wild as a hare;
Heartscalds and torments—but sorra a mother
Has got one to spare.

C. Goodwin.

The Feast of the Universe (Erskine MacDonald; 3s. 6d. net) is the first poem in the volume. It is a poem of the Creation, daring in idea and in language. The rest are less arresting. Take this:

Sonnet to Hope.

No tears can dim the beauty of thine eyes,
No grief can hush thy voice nor quench thy smile;
Thy world-old counsel still is 'Wait awhile,'
Though shattered is the rose beneath love's sighs,
And broken by rough winds the lily lies;
Thou sayest to despair with winsome guile:
'Though streams are dried, they shall flow mile by mile,
And roses out of withered petals rise!'

Fresh art thou as the stream that sun-bright flows,
Spring-skies washed blue by rain, warm dried by sun,
Like daffodils' glad gold or pink of rose,
Like joy that watches sorrow's fears undone;
Unquenched by all thy thousand years of woes,
Thou sayest: 'Wait, the race may yet be won!'

The Great Text Commentary.

The best illustration this month has been found by the Rev. H. Cooper, Douglas, Isle of Man. The best illustration last month was found by the Rev. Donald M. Henry, Whithorn, whose name was omitted by mistake.

Illustrations of the Great Text for September must be received by the 1st of August. The text is Ac 11^{24}.

The Great Text for October is Lk 14^{18}—'And they all with one consent began to make excuse.' A copy of Strahan's *The Book of Job Interpreted*, or of any volume of the Great Texts of the Bible, will be given for the best illustration sent.

The Great Text for November is Ph 4^{13}—'I can do all things in him that strengtheneth me.' A copy of Dean's *Visions and Revelations*, or of Coats's *Types of English Piety*, or of Clifford's *Gospel of Gladness*, will be given for the best illustration sent.

The Great Text for December is Ro 11^{33}—'O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgements, and his ways past tracing out!' A copy of Strahan's *The Book of Job Interpreted*, or Burkitt's *Gospel History and its Transmission*, will be given for the best illustration sent.

The Great Text for January is Ac 5^{31}—'Him did God exalt with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and remission of sins.' A copy of Briggs' *The Fundamental Christian Faith*, or of Loofs' *What is the Truth about Jesus Christ*, will be given for the best illustration sent.

Those who send illustrations should at the same time name the books they wish sent them if successful. More than one illustration may be sent by one person for the same text. Illustrations to be sent to the Editor, Kings Gate, Aberdeen, Scotland.

Printed by Morrison & Gibb Limited, Tanfield Works, and Published by T. & T. Clark, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to The Editor, Kings Gate, Aberdeen, Scotland.

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

Is original sin a fact, or have the theologians hitherto been altogether wrong about it? Professor Royce says that the theologians have been wrong about it, but that original sin is a fact.

Professor Royce delivered a course of lectures at the Lowell Institute in Boston, and at Manchester College, Oxford, on *The Problem of Christianity*. They have now been published by Messrs. Macmillan in two highly attractive volumes (15s. net). The lectures are obviously untheological. They are the openly avowed interpretation of a philosopher; and, as is the way with philosophers, there runs through them a scarcely concealed determination to criticise the theological interpretation of life. It is no surprise, therefore, to find that Professor Royce rejects the theological theory of original sin. The surprise is that he accepts original sin as a fact.

He criticises the theological statement of original sin from Paul downwards. Paul himself misunderstood it. 'His Rabbinic lore, and his habits of interpreting tradition, troubled his speech.' The consequence is that 'technical problems regarding original sin, predestination, and related topics have come to occupy so large a place in the history of theology, that, to many minds, Paul's own report of personal experience, and his statements about plain facts of human nature, have been lost to sight (so far as concerns the idea of the moral burden of the individual) in a maze of controversial complications.' The consequence is that 'to numerous modern minds the whole idea of the moral burden of the individual seems to be an invention of theologians, and to possess little or no religious importance.'

Professor Royce believes that that popular opinion—and it is pretty popular to-day—is a profoundly mistaken one. The theologians may have missed the meaning of it. Professor Royce is very sure that they *have*, right down the history of Christianity; but he is just as sure that what they have been trying to interpret is a fact. When Paul set himself to interpret what he saw, he got entangled in the meshes of Rabbinism; but what he saw he saw 'with tragic clearness.' 'He grasped the essential meaning of the moral burden of the individual with a perfectly straightforward veracity of understanding.'

The theologians would have strangled the idea of the burden of original sin if it had not been a fact of human experience, growing more and more real through all the ages of Christianity. The traditional technicalities have obscured it, but they have not been able to affect its deeper meaning or its practical significance. To-day it is in closer touch with life than ever.

What is the fact? It is that there are, deep-seated in human nature, many tendencies which our mature moral consciousness views as evil. And these tendencies 'have a basis in qualities that are transmitted by heredity.' Professor Royce finds the best summary of these tendencies and their evil results in the opening chapters of the Epistle to the Romans. He does not say that the vices there exposed are to be found in modern life, at least in equal glare of vileness. He is none of those who call Christianity a moral failure. What he finds is that as society reaches better manners, the conscience of the individual becomes more sensitive, and the burden of guilt, though it may be much less in the mass, is felt by the individual to be as heavy as ever.

And this burden is felt by the individual, not as the burden of his own sin only, but as a social burden. As the individual conscience becomes more sensitive, it becomes more sensitive to the sin of the community. And in this way original sin is felt more than ever as a fact. Its pressure is on the individual first. For how otherwise can he account for the evil tendencies he finds in himself? And then it is felt as a social fact. And he whose conscience has been trained by these centuries of Christian teaching cries out with Isaiah, 'I am a man of unclean lips, and I dwell in the midst of a people of unclean lips,' feeling the double burden, not less than Isaiah because the times are fairer, but more because the conscience is more sensitive and the sense of solidarity is more pronounced.

In an article in *The British Friend* for April, Dr. Rendel Harris announces the discovery, in a text of the Acts of the Apostles, of the author's own name. The name is Luke. That is now a surprise to scarcely any one. A few years ago it would have been a surprise to very many.

But for the last few years the main current of recent criticism has been running in favour of a belief in the unity and authenticity of the Lucan writings. 'Thanks to the acuteness of Ramsay's archæological and historical criticism (and we may add, in spite of its occasional excesses), taken along with the linguistic researches of Hawkins, the studies in medical language of Hobart (again a case often spoiled by the worst extravagances), and finally, the weighty and apparently unanswerable criticisms of Harnack (himself a convert from very different views of the composition of the Lucan writings), we are able to affirm St. Luke's rights over the works commonly attributed to him with an emphasis that has probably not been laid upon them since their first publication.'

The estimate of recent criticism just quoted is due to Dr. Rendel Harris. He makes it as he leads up to the announcement of his discovery. For his discovery is no ordinary event, and to appreciate its significance we must have some knowledge of what criticism has had to pass through. Two serious difficulties have had to be encountered — one, the possibility of a double authorship, due to the presence of the 'We-Sections'; the other, the possibility of a double text, due to the widely divergent forms in which the text of the Acts has come down to us.

The existence in the Acts of the Apostles of the 'We-Sections' seemed to say that the real composer of the book was not Luke, but a later writer who had access to notes of travel which Luke had written down. If that opinion had finally prevailed, the Acts would have been a much later book than had commonly been supposed, and there would have been a corresponding reaction upon the date of the Third Gospel. It has been found impossible to detach the 'We-Sections' from the rest of the book. In language and style, in atmosphere and outlook, the book is a unity. If the 'We-Sections' are the work of Luke, the whole book is his work.

The difficulty of a double text is greater. It is so great that the late Professor Blass felt himself obliged to assume that Luke had issued two

separate editions of the Acts in his own lifetime. The one text, it was believed, had circulated chiefly in the East, the other in the West. The Western text was fuller than the Eastern. Dr. Rendel Harris was able to show that the fuller Western text, which had been called Western simply because it was found in Latin and Græco-Latin manuscripts, was just as widely diffused in the Far East as in the Near West. And among the items of his proof was an Armenian commentary on the Acts in which the text used by the commentator was the second and more expanded text called Western.

Then came the discovery. Let us give it in the words of the discoverer himself: 'In Acts xx. 13, it is clear that we are either at the beginning of a "We-Section," or in the heart of one. The seventh verse of the chapter brought Paul and his companions (including the editorial "We") to Troas; the thirteenth verse describes the departure from Troas, "We" going by sea, and Paul going overland to Assos for reasons not specified. Now the Armenian commentator takes up the thread of the discourse in the words:

'"But Luke and those who were with me went on board," instead of the conventional

'"But we went before to the ships," etc.

'It only requires a microscopic change to bring out the statement, "But *I*, Luke, and those who who were with me, went on board." This, then, appears to have been the original "Western" reading; not to be neglected because it happens to be preserved only in an Armenian Catena on the Acts.'

Is it the original reading? Dr. Rendel Harris does not say so yet. 'It would be premature to say. We may, however, say this much, that if it is the original reading, we have the Lucan authorship attested by the composer himself; if it is a secondary reading, then, even if we may not incorporate it in our New Testament, we are entitled to say that the problem of the "We-Sections" had already been solved by a writer in the second century, even if he did not realise all the difficulties into which the hypothesis of Lucan authorship would plunge the critics of the nineteenth and twentieth centuries.'

One of the least observed of our Lord's parables is that little parable of the Two Kings which is found only in the Gospel according to Luke. It is little observed for two reasons. One reason is that its object has never yet, after all the history of Christianity, been rightly recognized. The other is that the most important phrase in it has been mistranslated and misunderstood.

Its object is to show us how great is God's respect for the human will. We have never recognized that yet. It is a weakness of evangelical preaching that it takes the human will for granted. The offer is salvation. The conditions are easy. Evangelical preaching is never weary of showing us how easy the conditions are. It is their ridiculous simplicity, we are told, that makes their difficulty. 'Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.' 'Believe on the Lord Jesus Christ, and thou shalt be saved.' And never for a moment is this parable remembered, although the point of it is that the conditions of salvation are so difficult that we are recommended to sit down first and count the cost.

The parable is spoken for no other purpose than to warn us against hastily resolving to follow Christ. There is no other purpose in it. And the parable is not alone. 'I will follow thee whithersoever thou goest,' said a certain man who encountered Him on the way. He looked at him for a moment: 'The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not where to lay his head.'

It does not mean that the conditions are not

simple. It means that they are not so thoughtlessly easy as popular evangelism has been wont to make them. It means that one of the conditions is the deliberate consent of the will. For that is the mark of manhood. Without the will we are not men. And every time we think that God is ready to have us with a rush, we should remember the words of John the Baptist, that He 'is able of these stones to raise up children unto Abraham,' that if He simply desired to people heaven without considering whether it is a willing people or not, He has all the omnipotence that is necessary.

The other reason why the parable of the Two Kings is little observed is that the most important phrase in it is mistranslated or misunderstood. This is the parable: 'Or what king, as he goeth to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and asketh conditions of peace' (Lk $14^{31.32}$).

The mistranslated phrase is the last: 'and asketh conditions of peace.' Mr. St. John Thackeray discusses the text and the translation of that phrase in *The Journal of Theological Studies* for April. The text is somewhat uncertain because of the variation in the manuscripts as to the preposition (εἰς or πρὸς) or article and preposition combined (τὰ εἰς or τὰ πρὸς) which is translated 'conditions.' As to the word translated 'peace' (εἰρήνην) there is no variation in the manuscripts.

And that is well, because it is the mistranslation of the word translated 'peace' that has made all the misunderstanding. If we had to do with Greek alone there would be no doubt about the translation. In Greek the word means 'peace.' But in Hebrew the word means much more frequently 'welfare.' It was the ordinary form of salutation. 'Peace!'—it was our 'How d'ye do?' So if Luke was imitating the Septuagint, and it is very likely indeed that he was, he would mean that the king with the weaker army sends to the king with the stronger and asks after his health.

Does that not seem likely? Scarcely, under the circumstances. We read in the *Times* last autumn that 'Kiamil Pasha, the Grand Vizier of Turkey, has asked King Ferdinand to agree to a cessation of hostilities with a view to the direct discussion of the preliminaries of peace'; and we understood that, in the circumstances, that was the proper thing for the Grand Vizier of Turkey to do. But we should have been surprised if we had read, as Mr. Thackeray humorously puts it, 'that the Sultan or his ministers had sent to beleaguered Adrianople or Kirk Kilisse to make kind enquiries after the health of his Majesty of Bulgaria.'

But where royalty was concerned the Semitic phrase acquired a special connotation. Turn to the Old Testament. In the eighth chapter of the Second Book of Samuel we read of a series of victories which King David celebrated over various enemies. He defeated the Philistines and Moabites; he smote Hadadezer, son of Rehob, king of Zobah; and when the Syrians of Damascus came to the aid of Hadadezer they met the same fate.

Then the narrative proceeds: 'And when Toi king of Hamath heard that David had smitten all the host of Hadadezer, then Toi sent Joram his son unto king David, to salute him, and to bless him, because he had fought against Hadadezer and smitten him: for Hadadezer had wars with Toi. And Joram brought with him vessels of silver, and vessels of gold, and vessels of brass: these also did king David dedicate unto the Lord, with the silver and gold that he dedicated of all the nations which he subdued.'

The phrase rendered in the Revised Version, 'and to salute him,' is given in the margin, 'ask,

him of his welfare.' And the meaning seems to be no more than that Toi congratulated David upon his victories over foes that were common to both. But when the versions are examined with the care spent upon them by Mr. THACKERAY, it becomes manifest that King Toi did much more than that. In short, the phrase is the usual courteous expression for an act of submission. When Toi 'saluted' David he recognized his suzerainty, as Dr. CHEYNE shows in his article on 'Toi' in the *Encyclopædia Biblica*; when he 'blessed' him he bowed the knee to him in absolute surrender.

Now Mr. THACKERAY believes that this narrative is the very source of the parable. The 'two kings' referred to by our Lord are David and Toi. Mr. THACKERAY brings forward many illustrations from other Semitic sources. But this is enough. We may take it as established that when Jesus recalled the well-known case of the one king who sent an embassy to another, He did not say that the embassy was to ask conditions of peace or even to inquire after the king's welfare, but to tender complete submission. And this is the only translation that agrees with the context. The words which follow the parable are: 'So therefore every one of you who renounceth not (saith not farewell to) all his possessions, cannot be my disciple.' We must not lay stress on the details of a parable. But that word 'therefore' binds the moral closely to the parable. Mr. THACKERAY believes that our Lord intended His hearers to recall the fact that Toi in saluting David surrendered not only his vessels of gold, silver, and brass, but also his independence.

Days of the Son of Man.

BY THE REV. EDWARD W. WINSTANLEY, D.D., WOLVERHAMPTON.

'Days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.'—LUKE xvii. 22.

THESE words seem to form one of the most studiously avoided texts in all the Gospels: they constitute a puzzle for the exegete, and for homiletical handling they present great difficulties.

Yet because of the mystery of their meaning, they exert a peculiar fascination upon the student of the sayings of the Lord Jesus.

The connexion and interpretation of the statement are alike subjects of dispute and disagreement, and it must, we think, be admitted that no certain explanation has yet been discovered and perhaps no sure solution will ever be forthcoming. However, a little consideration may serve to throw some light upon meanings that are possible, and it will not be altogether without profit to see if any practical application of the words reported of our Lord can be made for our own conditions and needs.

I. Let us examine for a moment the context in which the saying in question lies embedded. It is found almost at the opening of what can only be termed an apocalyptic section or collection of utterances concerning a future catastrophe, which is itself inserted in the so-called 'great interpolation' of this evangelist, and the verse is entirely peculiar to his record.

At the outset the definite statement is made that this revelation from the Lord's lips was uttered in response to a direct question on the part of the Pharisees, 'When does the Kingdom of God'—which had evidently formed the burden of the message of Jesus—'come?'

And the immediate answer is that much discussed, and in the last portion obscure, saying that it 'comes not with observation,' its advent cannot be calculated from external signs; nor is its manifestation local, that men may hurry thereto, 'for, behold, the kingdom of God is in your midst' (I give an ambiguous rendering of ἐντὸς ὑμῶν purposely). It is to be remarked that the opening and close of the reply of the Master are alike unique, confined to this report from the third evangelist.

Material is afterwards afforded which contains parallels, into whose details we must forbear to enter now, in the so-called eschatological chapter of Matthew, and, like that complex discourse, it is stated to have been uttered 'unto the disciples,' as if in pursuance of the subject with the circle of His intimates when the Pharisaic inquirers—whether honest or with crafty intention does not matter here—had turned away baffled. And our text, cryptic and mysterious, serves as the opening declaration (cf. Apoc. Ezra $13^{51f.}$).

II. Before we mention three or four meanings which appear to demand recognition, let us just look at the nature of the 'revelation' which, according to the transmission of the Lucan record, follows our text. First, there is an echo of the warning which appears in the Marcan apocalyptic chapter (13^{21}; cf. Mt $24^{23f.}$, expanded $^{25f.}$), concerning the uprising of Messianic pretenders, who would but bring grievous disappointment to their deluded followers (17^{23}). Then, apparently from the discourse material, utilized alike by our first and third evangelists, we have the simile of the lightning to intimate the world-wide and momentary manifestation of 'the day' (if that expression be original here), or, in Matthean terms, the 'presence' of the Son of man. Upon this there ensues, after an apparently intrusive and secondary prediction of suffering contained in Luke alone (17^{25}), the statement that the coming situation will constitute an exact parallel with that familiarly known from sacred story in the period of the Flood, 'the days of Noah,' and on the occasion of the overwhelming of Sodom, 'the days of Lot': 'after the same manner shall it be in the day that the Son of man is revealed' (17^{30}; cf. Mt $24^{37.\ 39}$). The apocalyptic matter is then brought to a close by the narrating of a forecast of the consequences involved in the dramatic suddenness 'in that day' or 'night' of the separation of men or women, whether for acceptance or for rejection ($17^{31ff.}$; cf. Mt $24^{40f.}$).

Furthermore, before giving interpretations which seem to be worthy of consideration, the predominance of the future tense in the context ought to be noticed. The present, whether of mental impression or of prophetic realization, is only used in the Pharisees' question (17^{20}), in the Lord's statement about the Kingdom (17^{21}), and concerning the manifestation of the Son of man (17^{30}). Otherwise, all is related directly to the time to come (contrast $10^{23f.}$, Mt $13^{16f.}$, of the blessedness of the present vision of the disciples).

III. Now let us suppose the saying to be authentic, that is, a genuinely dominical word.

(*a*) 1. First, a possible interpretation is suggested by the introductory words of the statement: 'days will come.' Thus the Lord spoke, according to all the Synoptic records, most probably of Himself as being like unto a bridegroom whom his friends would mourn, when he had been violently withdrawn from them (Mk 2^{20}, Mt 9^{15}, Lk 5^{35}). This veiled prediction of gloom and sadness for His close associates must belong to a relatively late period of the ministry of Jesus, when a fatal conclusion to His activities was clearly foreseen, and it may find a parallel in the reported word at Bethany concerning His burial (Mk 14^{8}, Mt 26^{12}).

Can our text, then, be accepted as indeed a unique and indirect prophecy of passion and death? Can it imply in like manner that the earthly presence of the departed Master will be vainly desired by devoted disciples in days to come? We apprehend that this would involve a meaning even more strained than to take the Kingdom's presence in the previous verse as signifying the terrestrial activity of Jesus and His little band of faithful ones.

2. Again, there is a broad tendency to suppose our words to intimate that, owing to a developing conviction on our Lord's part that the delay of His manifestation would be prolonged, He desired to afford strong encouragement to His disciples, so as to stiffen their faith and strengthen their hope in the waiting-time which would bring gloomy reaction and a pining desire to perceive some promise of their coming vindication. Under such conditions the danger of following some false claimant to Messiahship would have to be overcome by the recollection of a previous warning.

This interpretation would assume that a growing disillusionment and an increasing assurance of approaching death had convinced the Master that the time for the establishment of the divine Kingdom, and consequently for His own glorious self-revelation, was far from ripe. But this would seem to be in direct contradiction to the prevailing, and we can hardly deem other than authentic, expectation that the emergence of the new age would be within the generation of His contemporaries. Perhaps for this reason the compiler of the first Gospel, if he knew our text, found it out of

harmony with current Christian hopes—as the 'little apocalypse' chapter testifies—and not in accord with other traditional words of Jesus, and therefore omitted it.

3. But, thirdly, let us assume that these peculiar sayings about the Kingdom and the Son of man are alike fragments of an authentic tradition, not necessarily immediately connected together as at present, but related in meaning and original intention.

The Kingdom will appear in the near future, and that instantly, universally, simultaneously, none will be able to carry the news of its appearing; it will be known to all for bliss or woe at once.

So, too, with the Son of man; no pining for 'days' from which the signs of His actual arrival may be calculated in order to fan afresh the flame of dying hopes will be needful. For the 'days of Messiah,' as they formed the objective of current popular expectation, will never come, in their stair-like apocalyptic development and in their extending and increasing clearness; but ere men surmise it, like lightning flash or unlooked-for doom, the Son of man will be revealed. And His will be no locally limited appearance, any more than that of the Kingdom. No messengers, indeed, will then be required to herald His unmistakable advent; and yet our Lord acknowledged clearly His complete ignorance of the exact time of that 'day' (Mk 13^{32}, Mt 24^{36}; cf. Lk $12^{40.\ 46}$).

It may be that these sayings, now transmitted so approximately, resemble the boulders strewn by the ice-tongue from the North and West along our Midland ridges, near by one another now, but having their origin upon the sides of far distant mountains. In like manner these words of our Lord, possibly arising from quite different occasions, are brought together into one companionship to teach the imminence and also the world-wide suddenness of the divine-human manifestation. One can scarcely suppose that our text would have a directly opposite meaning to that of the utterances which surround it, or presume the connexion to be due to the total misunderstanding on the part of the evangelist. Nor could 'not seeing' be applied to exclusion from the glory of the Kingdom, if the words were addressed, as we are told, 'to the disciples.'

(*b*) But what if the verse is genuine and original in the Gospel of St. Luke, yet unauthentic in respect of coming from the Master's lips? Brief reference must be made to two interpretations from this standpoint, because it seems to represent the critical view prevalent to-day.

1. The one looks at our text in this manner. The initial flaming hope of the speedy return in glory of the exalted Lord is dying down, and men are longing to catch the sound of His coming, to perceive some preliminary sign, that the joy of approaching vindication may be assured. The verse would then be a transcript from experience thrown back into the reported speech of Jesus; it would reflect the temperament of the expectant watchers in the primitive communities, and the words of foretelling in the mouth of the incarnate Lord would be recorded for their consolation; because He surely must have been aware of the period of patient waiting which was to come. He certainly foresaw the peril of widely spread despair. The adaptation and incorporation of some such saying, perhaps from floating tradition, would serve to allay unhealthy excitement and feverish anxiety at the time of the compilation of the narrative. The faithful had to realize, in the Master's spirit, that it was not for them 'to know times or seasons' (Ac 1^{6}).

2. Another mode of interpreting which demands notice is that which would regard our text and the preceding word, applied to the inwardness of the Kingdom, as alike indicative of a strain of mysticism in the nature of the third evangelist, related to that traceable in his master St. Paul, and tending towards the almost complete transformation into the present, internal, and yet continuous experience of the Kingdom of the coming of the Logos-Spirit which characterizes the Fourth Gospel's reflexion upon the historic life. This is indeed, according to the opinion of some scholars, the significance which our Lord Himself actually attached to the sayings. No outward sounds or signs betoken the presence of the rule of God, no external vision marks the nearness of the Son of man in spiritual advent to His own.

If the verse be susceptible of such an interpretation, it would contain a protest against the craving for outward tokens, and emphasize the individual spirit-life in union with God 'in Christ,' implying that the days of the Son of man truly consisted in a spiritual relationship 'in the Lord,' to use the Pauline expression, and that their dawning was through a spiritual re-birth, as the saints of the Johannine type testified.

One feels, however, that this beautiful application of the utterance to the reality of inward experience for the disciple afterwards, to the immediate individual intuition of the communicated divine life, not only depends upon that qualitative interpretation of the saying about the Kingdom, which is itself uncertain, but also renders the verse quite out of harmony with the subsequent admonitions of a distinctly external and catastrophic type with which it is incorporated in the Lucan transmission.

All things considered, with our present inadequate knowledge, a judgment of *non liquet* seems alone open to us. If the dictum be authentic, it signifies the suddenness and simultaneousness of the presence, advent, or—in later Church phraseology—the return of the Son of man. If the verse be a product of reflexion within the Christian communities, its object is to strengthen wavering hopes, to meet the strain and disappointment of the prolonged delay of that earnestly expected open Parousia of the glorified Lord.

IV. In this abode of religious learning[1] we are fain to ask, What use for edification can therefore be made of this fragment from the sacred narratives, which is so 'hard to be understood'?

We must frankly admit that a direct, literal, and immediate application does not appear to be possible, by reason of the modern Christian's altered outlook upon the universe, and consequently his utterly different religious expectations from those of the first age, which were so intensely realistic, and expressed in terms of time and space which are quite foreign to us now.

'Days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.'

A. According to that view of the original signification of the saying to which we incline, it is not of importance whether 'one of the days' could mean (in the vernacular) to the speaker and the hearers the first, the beginning of a series of preparatory manifestations, or not, because of the anticipated world-wide simultaneousness of the epiphany. But our cosmology, which has long ceased to be geocentric, forbids such expectation of, and has eliminated the literal yearning for, a dramatic and spectacular *dénouement*; and the hope for the celestial pageantry of the advent of the Son of man has been abandoned, although the rich religious value of the ancient symbolism is assuredly to be preserved.

And yet one ventures to think that, despite the transformation of the old apocalyptic anticipations, even after all these Christian centuries of change, the text does express a truth which is verifiable for each decade and each generation, by those who have eyes to see with a vision which is not that of physical ocular apprehension. Neither epoch, nor *lustrum*, nor year passes by but there is manifested a day or, if you will, days of the Son of man therein, although the majority of those even who call themselves by the name of Christ do not perceive it; and, but for prophet and poet, men of creative vision, endued with more subtle sensitiveness to register their consciousness of waves of religious movement, the day of the reigning divine-human Personality passes unnoted and unobserved by the mass of men; and only when the special manifestation—among religious communities or the nations of the world, in social upheaval or wave of liberating and uniting thought—has ceased, the importance thereof comes to be recognized and appreciated.

There is no need to look far back down the avenue of Christian centuries for illustrations of the 'presence,' the 'days' of the Son of man in energizing spiritual power, exhibited either in slow or rapid processes of change—the catastrophic coming for the Jewish people in the sack of the Holy City, crises in the decay of the Empire of which the Latin Church more especially became the residuary legatee, and historic moments in the spreading of the faith—for we live *now* in a day of the Son of man, of the self-revealing, sway-establishing Lord, to whose own inner consciousness when on earth the reign of God was already present in the vibrant harmonies of His own soul, as well as future in the home-like symphony which He anticipated of attuned spirits, in communion with the Father and with each other.

> Earth's crammed with heaven,
> And every common bush afire with God;
> But only he who sees takes off his shoes.

Yes, 'only he who sees.' For the most part, this application of the text in a modern spirit remains true of mankind: 'Ye shall not see it.'

(i.) The desperate onrush of the Balkan war last autumn, almost beyond the reach of imagina-

[1] Preached in the University Church, Cambridge.

tion, with its surprises for the great world-powers and for its own initiators, its shock to Islam: is that no part of a day of Christ whose significance and whose issues are as yet unmeasured and unrealized? Ought we not to pray that the treaty of peace so recently signed in London may form indeed 'a landmark in history,' and that a reign of friendship, concord, and justice, a regency of the uniting spirit of Jesus, may come to be established shortly in those desolated and harried countries?

(ii.) Again, the Christian folk of our islands have not grasped it, but for those who watch the phenomena of change, the flush of a bright religious dawning deepens and spreads in the further East.

The World's Missionary Conference of three years ago has been followed by a gathering together in one spirit of the Christian agencies throughout all India, and last December was signalized by a new birth of religious unity in that vast land which is deemed the brightest jewel in Britain's imperial crown. But now, this very year, the consolidation of the Church of China proceeds apace, and it only required the recent appeal of the Celestial Government for the Christians' supplications to stir the public mind to realize that something is happening which will change for ever the features of the religious landscape in the country that now bears upon its surface a quarter of the world's population, and with whose inhabitants lies, we dare to say, for the East at any rate, the development and the complexion of the Christianity of the future. Surely, if we possess the vision of spiritual hope, we must see that a day of the Son of man is upon us; although no thunders of acclamation proclaim it to the Churches or the nations, and the people recognize it not, and no heavenly spectacle compels the attention of men to the subtly-spreading religious wave of a new spirituality and the urge of an upraising and democratizing Christian influence.

(iii.) Time does not permit in this discussion and brief applying of a text that we should dwell upon the modern interplay and interflow between East and West of deep religious thought of the contemplative and mystic type, or upon the remarkable though contrasted phenomenon of the active interest of the statecraft of the far distant Orient in, and its investigation into, the nation-building forces of our faith. Tendencies like these are, for prophetic minds who look beneath the surface currents of our time, tokens of an advent, a moving, impelling presence of the Lord, of wider reach and vaster range of historic influence than that once desired and yearned for local manifestation of the Son of man from on high.

B. But a more limited, personal, and intimate application, if not primitive, possesses at least a modern value.

If one who delves below the primary meaning of our text perceives in some such manner as we have described its fulfilment in the broader spaces of what may be termed historic development, it is not to be denied that the day of the Son of man, unseen to the crowd, lights up the narrow places and dim recesses of the individual soul. Here the mystic inwardness of the Kingdom, here the internal advent of the Christ by the pervading, indwelling Spirit, exercises invisibly its sovereign, its transforming power.

Not seen without, but felt, experienced within, a divine communion, a sweet, ineffable, and empowering nearness, so irradiating the human spirit that even upon earth, on the toil-worn daily path, it 'dwells in the heavenly places,' and gaining poise, balance, and harmony, possesses some foretaste of that life eternal which is the knowledge of God. Many, alas! have not felt the desire for such a day of the Son of man within the soul's experience: many have not even thought of or considered the very possibility of the immediate knowledge of such presence and communion; immersed as they are in the sordid labour of garnering a living wage, set upon the needs, rewards, and pleasures of earth alone, no impulse has stirred them to look above material things and perceive the vision of angels, the ever-waiting Christ, whose guerdon of entrance is His regency within.

C. Nevertheless, it is not only in movements religious and social that days of the Son of man wax and wane unseen, unannounced and unacclaimed, and in the speedy or gradual changes within the single soul, but, just as the first apostles were themselves distributors, and the wider circle of disciples light-bearers, so for us as loyal followers there abides the consciousness of a deep responsibility laid upon ourselves as heralds of the dawn, as agents of the self-manifestation of the Lord to other men. The day of the Son of man comes around us and in us indeed, but also *through* us.

Preparers for the recognition of the inward, invisible Daystar in the heart are we for those souls in the twilight of doubt or the gloom of despair, through the untold action of our influence and the inestimable effect of our personal example, in municipal work, in friendship's ties, in the mutual duties of employment, with the moulding power of a teacher or in the impressionable condition of a listener.

D. Finally, in these various cases which can be rendered illustrative of days of the Son of man, we observe a similarity to nature's processes; sometimes progress by leaps, sometimes a slow advance; now rapid and catastrophic, now gradual, by an evolution that can scarcely be registered. But as with the tedious upbuilding of the land or the violent lateral pressures, volcanic and seismic disturbances, they have all alike passed through a preparation beneath the surface, whether of the earth, of a nation's mind, or of an individual consciousness. The agencies of change work unseen. Silently grow the developments of thought, the subtle, far-reaching alterations in religious outlook, whether in the soul of a people or the heart of a man. We are, however, apt to forget that even the open 'day' of the Lord's manifestation in flesh came and passed virtually unknown to the world; yet men still with fainting hearts pine for the day, amid the visionless misery of pale, crushed lives, and with half-uttered longings miss the radiant joyousness of the divine presence; while we, the few strong in hope, who have seen the dream, strive 'to shape it to action,' and put our puny shoulders to the slow wheel of religious progress that we may hasten the dawn of an advent of sympathy, amity, and love, the blessedness of a rule of 'righteousness and peace and joy.'

We have learnt from the Incarnate the enthusiasm of patience; for the Sufferer reigns, and the 'men of violence' are forgotten; and we are conscious ourselves that the daybreak emerges from within, the Christ-spirit comes to expression in the heart of an individual or the soul of a community. Thus, with a day of the Lord illuminating our own experience, we are content to continue toiling like the weavers on the underside, beneath the cloud that veils our human sight:

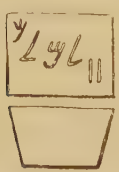
> 'We may not see how the right side looks: we can only weave and wait.'

Inscribed Hebrew Weights from Palestine.

By Professor A. R. S. Kennedy, D.D., University of Edinburgh.

II.

IV. The King's Weight.



Among the inscribed weights in the Gezer collection is a small bronze weight of the Persian period, described as 'the frustum of a pyramid' (*E.G.* ii. 285, with fig. 433), and weighing 22·28 *g* (340 grs.). On it is engraved in Old Hebrew characters למלך II, *i.e.* '2 of the king's [shekels or staters].' The king of this inscription is the king of Persia, and the weight represents two staters of the well-known Persian silver standard of the normal value of 173 grs. Of this stater the ordinary silver coin of the Achæmenid kings, called by the Greeks the 'Median siglos,' or shekel, was one-half (*D.B.* iii. 421). That the siglos, however, notwithstanding its name—a græcized form of the Babylonian *shiklu*, shekel, as it is also termed in the Jewish papyri from Elephantinê—is really a half-shekel is evident on several grounds, among them the fact that in the Elephantinê papyri we are expressly informed that the real shekel (the fiftieth part of the mina) or stater (סתתרי) was equal to two 'shekels,' *i.e.* to two Persian sigloi.

The special interest of the Gezer double stater for the Old Testament student lies in the fact that the 'pounds,' or minas, 'of silver' in the official

lists of Ez 2^{69}, Neh $7^{71f.}$, were almost certainly weighed by this standard. The mina contained 50 shekels—or 100 sigloi if paid in coins—equal to 560 *g*, or rather less than $1\frac{1}{4}$ lb. avoirdupois, of silver. A close parallel to the terms of the inscription on the weight is furnished by an expression in the Elephantinê papyrus Sachau No 28, line 4, where the reference is to a loan of '4 shekels, that is, four, by the weights (lit. "stones," as in Hebrew) of the king.' With this may be compared 2 S 14^{26}, where the weight of Absalom's hair is given as '200 shekels after the king's weight (בְּאֶבֶן הַמֶּלֶךְ)'; but the shekel of this passage is the ordinary Persian trade and gold shekel of 130 grs., the shekel of 'the royal standard,' not the exclusively silver shekel of the weight under discussion.

The latter is also the shekel of which 'the third part,' *circa* 57 grs., was fixed by mutual agreement in the time of Ezra and Nehemiah as the amount of the yearly charge per head 'for the service of the house of our God' (Neh 10^{32}). This amount was afterwards practically doubled by being raised to the half of the 'sacred' or Phœnician shekel of 224 grs. on the authority of the Priests' Code (Ex 30^{13}). On this Persian silver standard, we may safely assume, was reckoned the daily table allowance of Nehemiah's predecessors in the governorship of Jerusalem (Neh 5^{15}, where read 'for bread and wine daily 40 shekels of silver,' a sum equal to four gold darics, or to something over four guineas per day).

V. The X̄ Series of Weights.

This is the place, as will immediately appear, for the examination of a series of weights which have recently come to light in various parts of Southern Palestine. Their common feature is an inscribed symbol X̄, of which no satisfactory explanation has yet been advanced,[1] but which clearly indicates the unit, or shekel, of the series It is accompanied by other signs belonging to a hitherto unknown numerical notation, viz. I, II, and two signs resembling ⌊ and ⌋, which from the values of the weights must stand for our 4 and 8.

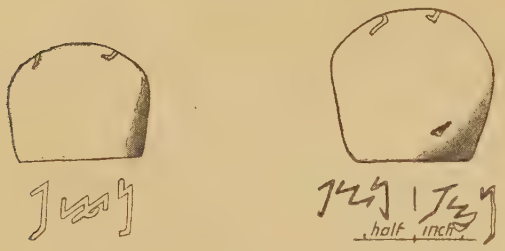
In *E.G.* ii. 287 Mr. Macalister has published ten weights of this series—all that are at present known—of which four were found at Gezer in strata belonging to the Persian and Hellenistic periods, three at or near Jerusalem, and two at Tell Zakariya (see *E.P.* 145 f.). Of the ten, two appear to me to be decidedly abnormal or fraudulent; an average of the remaining eight gives a shekel unit of 11·35 *g*, say 175 grs., clearly the above-mentioned Persian silver standard. Staters, reaching a maximum corresponding precisely to the average of this new series of Palestinian weights, were struck in the Persian period both in Cyprus and at Aradus in Phœnicia.

Of the weights catalogued by Mr. Macalister, at least a fifth may with some confidence be referred to the Persian silver standard, ranging from the quarter and half-shekel, or siglos, up to 15 shekels. At least a fourth of the weights found in the fifth stratum at Megiddo are also on this standard. The two largest (*Tell el-Mutesellim*, 104, Nos. 1 and 2), of 585 and 278·5 *g* respectively, are evidently a mina, though rather above the standard weight, and a half-mina, the latter with a shekel of 172 grs.

The popularity of this standard for silver payments in the Persian period, as disclosed by its frequency both at Gezer and Megiddo, throws a new light on the much disputed 'shekel of the sanctuary' (see *D.B.* iii. 422). As is there shown, this can only be the shekel of the Phœnician system (see sect. i. above). Now, however, we seem to see why it was necessary for the authors of the Priests' Code to specify so precisely which of the two silver shekels then current in Palestine—the old national shekel or the Persian stater—was that in terms of which the sacred dues of the post-exilic community were to be paid.

[1] I can only hazard the conjecture that it is another form of the symbol ⅄, which, according to Wilcken, *Grundzüge u. Chrestom. d. Papyruskunde*, I. i. xlv, is a symbol for δραχμή in the cursive writing of the Greek papyri from Egypt. For these weights see, besides *E.G.* ii. 287, 291, especially Pilcher and Dalman as cited above; also *P.E.F.St.* 1904, 209f., 357 ff.; 1905, 192 f.; Bliss and Macalister, *Excavations in Palestine* [*E.P.*] 145 f.

VI. The נצף (Neẓeph?) Weights.[1]



Ancient Hebrew Weights from Southern Palestine.

In *D.B.* iv. 904 will be found a short account, with illustrations, of a set of small Palestinian stone weights, four of which bear the puzzling word נצף alone—provisionally pronounced neẓeph—while the fifth, known as the Chaplin weight from the name of its first owner, has the longer inscription רבע נצף, 'a quarter of a neẓeph.' The legend on the other side of this tiny shuttle-shaped weight, as given *loc. cit.*, viz. רבע ש[ק]ל, will have to be given up if Professor Lidzbarski is right in his view that the engraver made a mistake in his first attempt to write רבע נצף, then tried to delete the mistake, and, finally wrote the words correctly on the side where they now stand (*Ephemeris für semit. Epigraphik*, i. 13).[2] The weight is given as 39·2 grs., which yields 156·8 (10·16 *g*) as the weight of the neẓeph unit. More recently two other weights, inscribed נצף, have come to light; one weighing almost 10 *g* from Jerusalem, and the other from Gezer, 'very worn,' and in consequence weighing only 9·28 *g* (143 grs.). In seeking to determine the standard of these and other small weights, the fact should be kept in mind that they are the weights of retailers of the precious metals, whose interest it was to have their weights below, rather than above, the normal value of the standard.[3] Accordingly I am still of the opinion, first expressed in the article Weights and Measures already referred to, that we have here the Syrian or Hittite standard of 160 grs. (10·37 *g*), which Professor Flinders Petrie found so largely represented among the weights of Naucratis, Tanis, and elsewhere (see now his art. Weights and Measures in *Encyc. Brit.*[11]). In my former study I named this newly discovered standard the Syrian, because, in the first place, it is probable that the tribute of the states of Syria to their Egyptian suzerains was paid in terms of this standard (see *D.B.* iv. 904[a]), and, in the second place, several inscribed minas of Antioch of the Seleucid period yield a shekel or didrachm of about 160 grs. (see the art. Pondera in Smith's *Dict. of Gk. and Rom. Antiq.* ii. 454). Originally, however, this standard may have been, as Petrie suggests, of Hittite origin. Indeed, I venture to suggest that the Antioch minas just mentioned, of *circa* 8000 grs., are the lineal descendants of the 'mina of Carchemish'—the Syrian capital of the Hittites—constantly met with in Assyrian deeds of sale, and there apparently equated with the light Assyrian mina, on the royal standard, of *circa* 505 *g*, or 7800 grs. (see Johns, *Assyr. Deeds and Documents*, ii. 268 f.).

The fall in the effective of the Palestinian neẓeph weights to 156–157 grs. is perhaps to be explained by the corresponding fall of the Phœnician shekel from 224 to 218–220 grs. (see section i. above). It was necessary to preserve the old-established and convenient ratio between the two contemporary standards, by which five Phœnician shekels were exchangeable for seven of the Syrian neẓephs ($220 \times 5 = 157 \times 7$).

This standard I find largely represented among the uninscribed Gezer weights; for not only does it claim many of the weights—not all, I think[4]—of Mr. Macalister's ζ, or neẓeph, standard, but it will be found that a fair proportion of those of his α, or Babylonian gold shekel, standard find a better place under the Syrian or 160-grain standard.

VII. The Inscribed חמש (Ḥomesh) Weight.

In 1907 Professor Barton made known a small bronze weight in the shape of a turtle or tortoise, acquired in Samaria. It weighs 38·58 grs. and is inscribed חמש, which may be read as 'five' or as 'a fifth.' Since the weight is less than a grain lighter than the Chaplin weight, Mr. Pilcher, in

[1] For full details of these weights see Clermont-Ganneau, *Recueil d'archéol. orientale*, iv. 24–35, and Mr. Pilcher's articles cited above.

[2] In any case the stone has, from the rubbed appearance of the inscription, lost a trifle of its original weight which must have been at least 39½ grs., giving a neẓeph of 158 grs. (10·24 *g*).

[3] Mr. Macalister's average of 9·73 *g* (*E.G.* ii. 292) is for this reason too low—the same applies to Mr. Pilcher's normal value of 156 grs.—and is further vitiated by the inclusion of the 'very worn' Gezer weight. The value assigned *loc. cit.* to the third Zakariya weight, 10·45 *g* (161¼ grs.), may be a misprint for 9·45 *g*, the value given in the original publication, *Excavations in Palestine*, 145.

[4] For the reason of this qualification see the footnote above.

the articles here frequently cited, regards the two weights as of the same theoretical value, the Chaplin weight being one fourth of the nezeph, which he supposes was divided into 20 gerahs; of these the tortoise weight would contain 'five' (חֲמֵשׁ). But, inasmuch as this division into twentieths is only attested for the 'sacred' or Phœnician shekel (*D.B.* iii. 422), and in view of the fact that the sea-turtle, and later the land-tortoise, are inseparably associated with the coinage of Aegina (Head, *Hist. Numorum*, 2nd ed., 394 ff.), it seems better to read חֹמֶשׁ, 'a fifth,' and to identify Professor Barton's weight with one-fifth of the Aeginetan stater or shekel ($38{\cdot}6 \times 5 = 193$ grs.) discussed above under section ii.

VIII. The פים (?) Weights.

Quite the most perplexing of the inscribed weights from Gezer is one catalogued (*E.G.* ii. 285) as '7·27 [*g*]: dome-shaped, marble, inscribed פים on top (fig. 431).' It was first published in the *P.E.F.St.* 1907, 266, with illustration. Five years before this, however, Professor Barton had published a somewhat heavier specimen, found near Jerusalem, weighing 117·43 grs., as compared with the 112·17 grs. of the Gezer weight. In addition to the letters פים it had on the other side, also in Old Hebrew characters, the words לזכריהו יאר, *i.e.* '(belonging) to Zechariah [son] of Jair.' It is fully described and illustrated by Mr. Pilcher, *P.S.B.A.* xxxiv. 115, plate xi., and *P.E.F.St.* 1912, 186.

The first question that emerges regarding these two weights is this: Has the inscription common to both been correctly read? The reading פים was first suggested by Professor Barton, who proposed to interpret the letters as an abbreviation of לְפִי מִשְׁקָל, 'according the (standard) weight,' a view which is extremely improbable. In his *Recueil* (viii. 105–112) M. Clermont-Ganneau devoted one of his valuable studies to these weights, and especially to the interpretation of the enigmatic פים. This, he suggested, must be the dual form of פֶּה, 'mouth,' in its derived sense of 'portion,' 'part.' In particular he appealed to Zec 13^8, where the Hebrew expression פִּי שְׁנַיִם (lit. 'a portion of two') undoubtedly means 'two-thirds.' Finally, on the strength of the effective value of the weights, he identified them as two-thirds of the nezeph unit discussed above.

Now, while the French savant is so far on the right track, his explanation of the supposed form פים cannot be accepted. In Hebrew, as is well known, the dual is almost entirely confined to organs of the body that naturally occur in pairs. A plural of פֶּה is found, but a dual is impossible; פים, even if correctly read, cannot mean 'two parts,' *i.e.* 'two-thirds,' which is expressed either as in Zec 13^8, cited above, or by שְׁתֵּי יָדוֹת (lit. 'two hands'), as in 2 K 11^7, Mishna, *Kelim*, 17^{11}.

Is there, then, no alternative to this impossible reading? No doubt the form of the third letter on both weights is that usually assumed by the Phœnician and early Hebrew *Mem*; but in later inscriptions the letter *Shin* begins to develop a shaft on the right until מ and ש become almost indistinguishable (see Lidsbarski, *Handb. d. nordsem. Epigraphik*, pt. i. 177 ff., with the forms of ש in the tables at the end of part ii.; also S. A. Cook, *P.E.F.St.* 1909, 304). From the point of view of Hebrew epigraphy, therefore, there is no objection to reading for the mysterious פים the three letters פיש, which I take to be an abbreviation of Zechariah's phrase פִּי שְׁנַיִם, 'two-thirds.'

The next question is now—'Of what unit are these weights two-thirds? The mean value of the two weights is 114·8 grs., which is two-thirds of a unit of 172·13 grs. (11·15 *g*). This is no other than the popular Babylonian and Persian silver standard of which the normal weight is 173 grs. (11·22 *g*), already detected in the 'king's weight,' and in the $\overline{\text{X}}$ series of weights discussed in sections iv. and v. of this essay.

IX. Inscribed Weights of the Attic Standard.

Since the Seleucid kings of Syria retained for their silver coinage the Attic monetary standard

introduced into the East by Alexander the Great, we should not be surprised to find weights on this standard in use in Palestine in the Seleucid period. Ten per cent. of the Lachish (Tell el-Hesy) weights are on the Attic standard, with an average drachm of 65·6 grs. It is also represented by at least two of the larger weights from the Seleucid town of Sandaḥannah. The smaller of the two is the leaden market-weight, to which reference was made in section ii. above. It bears on its face, running round a central ornamentation, the legend: ΑΓΟΡΑΝΟΜΟΥΝΤΟC ΑΓΑΘΟΚΛΕΟ-[ΥC], *i.e.* 'Of Agathocles, Controller of the Market' (Bliss and Macalister, *Excavations in Palestine*, 61, fig. 28). Its weight of 145 *g* (2238 grs.) shows it to be a tritemorion, or one-third of an Attic mina, of which the drachm ($\frac{1}{100}$) yields the normal value of 4·35 *g*, or 67 grs.

The other Sandaḥannah weight is a large circular bronze, measuring 4½ inches in diameter and weighing 669·445 *g*, nearly 1½ lb. (*loc. cit.*). It represents a mina and a half, slightly over weight, or 150 drachms, of which the mina is 446·3 *g*. It can scarcely be separated from two of the larger weights of the same period from Gezer, of 223·78 and 553·12 *g*, which are respectively ½ and 1¼ of the same mina.

Last of all I find a reminiscence of the last days of the Syrian domination in Gezer in another leaden weight (*E. G.* ii. 286, fig. 435). It resembles in shape and style Agathocles' market-weight; on its face it shows two cornucopias crossed—a symbol of the later Seleucid kings,—a Δ and four balls symmetrically arranged. It weighs 263·60 *g* (over 9¼ oz.). There is no unit so large as 65·9 *g*, of which it could possibly represent four (Δ). But if we combine with this the four balls, we have a weight of 4 times 4, or 16 Attic tetradrachms of 16·48 *g*, yielding a drachm of 4·12 *g*, or nearly 64 grains, a result practically in agreement with the weights of the Seleucid coins in the middle of the second century (Babelon, *Les Rois de Syrie*, clxxxiii.).

Summary of Results.

The results of the preceding investigation may be summed up in a word. Apart from the ancient standards of the original Babylonian shekel of 126 grs., and the Egyptian ket of 140–146 grs., of which no *inscribed* examples are known to me from Palestine, we have evidence, in the inscribed weights from Gezer and elsewhere, of the use in Old Testament times of the following weight-standards: (1) the Phœnician shekel with normal values ranging from 218 to 230 grs.—the true Hebrew silver shekel, and 'the shekel of the sanctuary' in terms of which the temple dues were paid; (2) the early Eastern standard, best known as the Aeginetan or Attic commercial standard, originally of 100 grs., more or less; (3) the perhaps equally ancient Syrian or Hittite standard of 160 grs.; (4) the Babylonian and Persian silver standard, of the normal value in the Persian period of 173 grs., the stater, of which the siglos or 'median shekel' was one-half; and (5) in the Seleucid period the Attic monetary standard, of which the tetradrachm shows a maximum weight of 270 grs., and its drachm 67½ grs.

The Great Text Commentary.

THE GREAT TEXTS OF ACTS.

Acts xi. 24.

For he was a good man, and full of the Holy Ghost and of faith.

The Scripture method in narrative is generally dramatic. It does not name the qualities of the heroes it presents to us, but shows their qualities through their words and actions—the meanness of Jacob, the chivalry of David, the impulsiveness of Peter, the courage of John the Baptist. It gives us by a few strokes and shades a picture so vivid and lifelike that no comment is needed. But in this text the sacred writer describes the character of Barnabas, and says of him that 'he was a good man, and full of the Holy Ghost and of faith.'

In thus commending Barnabas, attention is directed to character rather than to gifts. Barnabas was not a man of outstanding ability, or brilliant talents. He was not possessed of a striking personality, such as makes men leaders of great

movements. He was a man of gentle and kindly disposition, one who had earned the title of Barnabas, 'a son of consolation,' his real name being Joses; and it was only his goodness, which enabled him to do the right thing in the right way and at the right time, that gave him a place in the inspired record.

In Scripture men are not commended because they displayed signal heroism under circumstances which few of us may ever know; but because in the daily round of ordinary duty—in hours of adversity and prosperity which come to every man—in campaigns in which we must all play our part, they practised justice, fostered affection, cultivated faith, glowed with gratitude, endured with patience, spake with moderation, and melted with mercy. It is this that makes the Bible record of God's saints so precious to us. We see men of like passions with ourselves, located by Providence in situations similar to our own, influenced by motives which should possess our breasts, and developing virtues within the reach of all.[1]

Following the words of the text, we may look first at the *goodness* of Barnabas, and then at the *sources* of it.

I.

Barnabas' Goodness.

'He was a good man.'

Nothing is half so mighty as goodness. If an ambitious man should ask, 'How can I make my name to be remembered longest upon the earth?' the answer would be, 'Try to be good, and to do good.' Goodness, whatever form it may assume, has a powerful attraction for men, especially eminent goodness, or goodness under circumstances in which it presents a contrast to surrounding wickedness, and has to contend with adverse influences. Such was the goodness of Barnabas. It was not a sickly goodness, like the beauty of a hot-house plant, but strong, and active, making a place for itself, and producing effects in the lives of others. His piety was not only real in kind but superior in degree. He was eminently good, good above many of the saints of God by whom he was surrounded. There is a remarkable fact stated respecting his decision and self-denial in the account of his first setting out as a Christian disciple; and it often happens that you may infer to a great extent the characteristics of an individual from the first great act of his spiritual life.

[1] J. H. Hitchens.

A traveller in Nicaragua, in 1857, notes this curious circumstance in his diary. 'There is a church at Stivas, over the principal portal of which is a very well-executed bust of the leader of the American Revolution, and, on inquiring of a native of the town, I was informed that it was a bust of the "good saint, George Washington!" I confess that, as I passed this church, I felt like taking off my hat, and I did it, not because of custom, but because I could not help it.'[2]

1. His goodness had the grace of *liberality*. He was one of the first to set the example of devoting his substance to the Church of Christ. In the fourth chapter of Acts we read, 'and Joses, who by the apostles was surnamed Barnabas, having land, sold it, and brought the money, and laid it at the apostles' feet.' He first yielded himself unto the Lord, and then he gave his possessions. The man was carried away by his idea; he was ready to make a sacrifice. No sooner did the new ideas of Christianity fall upon his heart than he took fire from them, and, careless of the future, feeling that the new life of emotion and thought begun in him would re-create and fill his whole being, he sacrificed his fortune and his future, without a moment's hesitation, to the support of the new Church. He took no vow of poverty; he made himself poor at once in earthly possessions, but rich in love. It is delightful to read of this prompt enthusiasm, this rapid dash of emotion into action, and it is the keynote of the character of Barnabas. No fear, no prudence, no weighing of possibilities held him back. He believed his impulses; he let himself swing with the swing of his emotion, and the word or the act leaped forth with a kind of glorious unthoughtfulness. Wise persons may call him unpractical, but after all it is by unpractical people like Barnabas that the greatest part of the noble work of healing, teaching, evangelizing, and uplifting mankind is done.

A man's use of his money is perhaps just as big a test as life can bring. It has been said that the last thing in a man to be converted is his pocket. Now Barnabas, in a day when a special endowment of generosity had fallen upon the Church, when many gave all they had, and there was a spirit of fellowship so marked and deep that no one counted anything his own—even in that day Barnabas is singled out as one who having land sold it and gave the proceeds to the apostles, no doubt because of the utter sincerity of the spirit in which it was done.[3]

2. His goodness was *free from prejudice*. Owing to the persecution about Stephen, Christians

[2] J. N. Norton, *Milk and Honey*, 44. [3] J. Oman.

became scattered as far as Phœnicia, and Cyprus, and Antioch, and preached the gospel in each of those places, addressing Jews only. But some of them, men of Cyprus and Cyrene, on reaching Antioch, spoke also to the Greeks. This was an innovation, but God set His seal upon it; for we read, 'The hand of the Lord was with them: and a great number that believed turned unto the Lord.' The news of this made no small stir in Jerusalem. Jerusalem was nothing if not orthodox, and jealous of its calling and privileges. But the Spirit of Christ was in their midst, and the Church would not censure or attempt to suppress this movement if it were truly of God. So they selected Barnabas to visit the disciples in Antioch and see the work for himself. A better messenger could not have been sent. Barnabas possessed the open eye and the unprejudiced heart, and at once he perceived in the movement 'the grace that was of God,' and rejoiced in it. This was contrary to the expectations of the Jerusalem Church, contrary it may be to the feelings of Barnabas as he set out on his mission; but what he saw was too evidently of God for him to hesitate for a moment. He was glad at what he witnessed, and exhorted them all, that with purpose of heart they would cleave unto the Lord.

When he came to Antioch and saw the work that was going on, when he saw lives morally purified and intellectually ennobled, without any of the usual ceremonies or observances of Judaism being insisted upon, he could not refrain from avowing his sympathies: he had no eyes but for the signs of God's grace among the people, and altogether neglecting the ecclesiastical order to which he had been accustomed he gave himself to this new manifestation of the work of God. This is what the writer of the chapter before us seeks to account for in this at first sight irrelevant observation, and his mode of accounting for it is noteworthy. In modern times it would seem most natural to say that Barnabas was a man of broad sympathies; Barnabas was a man of marked liberality; he was a man of loftiness of view, from which all the little distinctions of Jew and Gentile faded into nothingness. But the writer says nothing of this kind; he simply remarks that Barnabas 'was a good man, full of the Holy Ghost and of faith.' And it is a fact in life's experience that greatness, genuineness, goodness of heart, far oftener than brilliance of intellectual ability, is the true solvent of prejudice, and the true healer of schism. But we must understand the nature of this goodness aright. Far be it from us for a moment to suppose that it was mere weak amiability. It is difficult to put into other words this quality of goodness, which commends itself to every unaffected heart; but perhaps we may say that wherever goodness attracts us to love, we note in it a mingled frankness, kindliness, affection, Christian love; there is a singleness of eye, which knows no duplicity, no taint of impurity; it is inspired by a love which is no selfish passion, but signifies rather, if we may so speak, the transference of the moral centre of gravity from self to God and His creatures.

The man who rejoiced in the grace of God as he saw it struggling through hard soil, beneath ungenial skies, in the young believers of Antioch, looks on brighter fields to-day. By this time he has asked in astonishment, with the beloved disciple, Who are these that are arrayed in white clothing, and whence came they? The man who has an eye to see and a heart to love true believers, marred by many imperfections on the earth, shall look, ere long, upon the saints made perfect. The eye that glistens now at the sight of grace will be permitted soon to gaze on glory.[1]

3. Barnabas was a *peacemaker*. When Paul came to Jerusalem after his conversion and assayed to join himself to the disciples, they were all afraid of him. His reputation as a persecutor might well make them regard him with suspicion. Doubtless, they thought, 'He has hostile reasons for mingling with us. It is his object to spy us out and betray us.' They could not believe that one so prominent as the opponent of Christianity, and so violent in the measures which he adopted, should have altered his purpose, still less that he should have become himself a follower of Christ. 'They were all afraid of him, not believing that he was a disciple.' But Barnabas intervened with warm-hearted testimony to Paul, and to the great change he had undergone, how he had seen the Lord in the way, and how he had preached boldly at Damascus in the name of Jesus. His goodness made him quick to see goodness in others, and ready to do it honour. There was in him no evil eye of suspicion; no withholding of tribute to another's piety where it was deserved.

Can any service well compare with this rendered by this son of encouragement? He interpreted the Church to Paul, and Paul to the Church. He made him feel at home in it. He showed him that

[1] W. Arnot, *The Church in the Home*.

on the old conservative ground, without a split or schism, there was room for all his originality, all his freshness, all his independence, all his new conceptions of the gospel. On the one side he showed the power of the Church to absorb new life; on the other he encouraged and guided that new life to attach itself to the old without doing injury to it. His sunny nature dispelled all sullenness of temper, all sense of disappointment or unsuitability, which may for a time have clouded the imagination of Saul of Tarsus—so gloriously won, so strikingly called, and then for a time so little appreciated in his new fellowship.

II.

The Source of his Goodness.

'Full of the Holy Ghost and of faith.'

1. The truth to notice here is that Barnabas was in this respect the sharer of a common blessing. The bestowment of the Spirit was not confined to the Apostles and Evangelists of the New Evangel. It is said that the Holy Spirit fell on all them that heard the Word; and in another place that after prayer they were all filled with the Holy Ghost. Barnabas did not differ from his fellow-believers, nor was he greatly distinguished beyond them; but all that he was and all that he achieved was by the Holy Spirit.

(1) The great promise of the gospel is precisely this promise. We seriously limit and misunderstand what we call the gospel if we give such exclusive predominance to one part of it as some of us are accustomed to do. The first word that Jesus Christ says to any soul is, 'Thy sins be forgiven thee.' But that first word has a second that follows it, 'Arise and walk!' and it is for the sake of the second that the first is spoken. The gift of pardon, the consciousness of acceptance, the fact of reconciliation with God, the closing of the doors of the place of retribution, the quieting of the stings of accusing conscience—all these are but meant to be introductory to that which Jesus Christ Himself, in the Gospel of John, emphatically calls more than once '*the* gift of God,' which He symbolized by 'living water,' which whosoever drank should never thirst, and which whosoever possessed would give it forth in living streams of holy life and noble deeds. The promise of the gospel is the promise of new life, derived from Christ and maintained in us by the indwelling Spirit, which shall come like fresh reinforcements to an all but beaten army, in some hard-fought field, which shall strengthen what is weak, raise what is low, illumine what is dark, and shall make us who are evil good with a goodness given by God through His Son.

'Some time since a physician who is using electricity for therapeutic purposes asked me to go to his office, saying that he would show me some wonderful things. When I reached the office he put me into the insulating chair and then turned on 300,000 volts of electricity into my body—not dynamic, otherwise I should not be here to tell the tale—but static electricity. Instantly I felt that I was surcharged with power. I felt it streaming from me invisibly. He then took an ordinary electric light without the carbon film inside, and gave it to me to hold. Immediately the room was lighted with the electricity flowing from my body and streaming through the glass. He took that from me, and put a chain in my hand which was attached to a machine. Instantly the machine began to run furiously, all because of the power that I received and was now discharging. I felt myself filled with a mysterious potency. Before the current was turned through me I was as powerless to do these things as I now am. After the current was turned on, these and other things were child's-play to me.' So the soul filled with the Spirit through faith in Christ is a radiator of the light and energy Divine.[1]

(2) But to be filled with the Holy Ghost is not necessarily to rank with the greatest even in the kingdom of heaven; for all natures are not equal, and He comes to aid in their completion, not to recreate them. One man is as the lowly wayside cottage, and another as the magnificent mansion, for both of which there is a common sunlight, which enters, however, in proportion to the windows open to it, and fills just as much space as it has access to. Into every little creek, no less than into the glorious bay wherein boats come and go and ships can ride for anchorage, the tide will roll if they are exposed to it, but the creek remains a creek, and the bay has uses and grandeur which alone belong to it.

You may have seen a tiny stream trickling down the mountain-side. As it proceeds, other streams join it in succession, till it becomes a river, ever flowing and ever increasing till it reaches the ocean; and yet from that ocean came every drop of water that rolls in that river's bed. It gives only what it has received. It could not flow, it could not be, without the free gift of all from the sea. The deep and flowing river depends on the tiny spring. Cut it off from its source, and immediately it ceases to flow. So it is ever spiritually. God gives all. 'From him, and by him,

[1] A. F. Schauffler, *Pastoral Leadership*, 136.

and to him are all things.' To saved man the profit, but to God the praise. 'We are his workmanship.'[1]

2. Barnabas was also full of faith. It was because he was full of faith that he was full of the Holy Ghost; and the inspiration of the Holy Ghost gave illumination and force to his faith. His faith not only enabled him to grasp the gospel for himself with confidence, and to appropriate its sanctifying influences, but imparted the assurance of the gospel's success. He expected to witness its triumphant progress, and what he expected, he realized. After the statement, 'he was full of the Holy Ghost and of faith,' it is significantly added, 'and much people was added unto the Lord.' Often success is not achieved because it is not expected.

We have all heard about the student who was in the habit of preaching out of doors, and who went to Mr. Spurgeon one day to say that, although he had been preaching a long time, there were no conversions. 'What!' said Mr. Spurgeon, 'and do you expect that every time you stand up to speak, the Lord is going to save souls through your preaching?' 'Oh no!' he answered, 'not that.' 'Then,' said Mr. Spurgeon, 'that is the reason why you do not get it.' Ah! Mr. Spurgeon had him. And it is just want of faith that prevents success on the part of many a would-be soul-winner.[2]

3. But Barnabas, though full of the Holy Ghost and of faith, had his frailties, and made some mistakes. None are perfect, not even those in whom the grace of God is most conspicuous. Barnabas had the faults of his virtues. His gentleness and willingness to see good in all sometimes betrayed him into compliance with error, and leniency towards unfaithfulness. He was good, but sometimes weak, lacking the sterner stuff of which heroes are made. He is a warning to us, as evidencing how the highest gifts and graces are corrupted in our sinful nature, if we are not diligent to walk step by step, according to the light of God's commandments. Be our mind as heavenly as it may be, most loving, most holy, most zealous, most energetic, most peaceful, yet if we look off from Him for a moment, and look towards ourselves, at once these excellent tempers fall into some extreme or mistake. Charity becomes over-easiness, holiness is tainted with spiritual pride, zeal degenerates into fierceness, activity eats up the spirit of prayer, hope is heightened into presumption. We cannot guide ourselves. God's revealed word is our sovereign rule of conduct; and therefore, among other reasons, is faith so principal a grace, for it is the directing power which receives the commands of Christ, and applies them to the heart.

But Barnabas overcame at last. And at his death he seemed more than ever the steadfast Apostle of Jesus. According to tradition, he ended his life where he began it—at Cyprus. One day he went into the synagogue of Salamis, and began, as was his wont, to preach Christ to the assembly. Certain Jews who had come over from Syria to the island to stir up the people against him, laid their hands on him, and confined him in the synagogue until night, when they dragged him forth, stoned him to death, and then tried to burn his body to ashes. But his body is said to have resisted the power of the flames, though it did not that of the stones, and St. Mark buried it. Such a man takes rank as a leader among 'the glorious company of the apostles' and 'the noble army of martyrs.'[3]

[1] J. Davies, *The Kingdom without Observation*, 160.
[2] J. G. Stewart, *Talks about Soul-Winning*, 82.
[3] *Church Pulpit Year Book*, ii. (1905) 155.

Canaan and the Babylonian Civilization.

By Professor Ed. König, Ph.D., D.D., Bonn.

Friedrich Delitzsch, in his *Babel und Bibel* (1902, p. 28), says: 'When the twelve tribes of Israel entered Canaan, they came into a region completely under the sway of Babylonian civilization.' Many scholars have given to this statement their tacit or even explicit approval. For instance, we find such repetitions of Delitzsch's assertion as the following: 'The religion of the Canaanites was the ancient Oriental one,' *i.e.* Babylonian.[1] Moreover, from this assumption it is frequently inferred that the Israelites became acquainted with and adopted the Babylonian legends and myths after their entrance into Canaan.[2] I may be

[1] H. Winckler, *Religionsgescht. und geschichtl. Orient*, 1906, p. 33.
[2] Gunkel, *Kom. zur Genesis*, 1909, p. 73.

allowed, therefore, to investigate the correctness of the above statement of Delitzsch's. I shall not merely repeat what I have recently published in this connexion,[1] for I have abundance of additional material capable of justifying the judgment I have already pronounced.

Those who are acquainted with the history of the excavations which have been undertaken of recent years in the East will readily admit that Delitzsch's pronouncement is not without a certain justification. It will be remembered that the texts discovered at Tell el-Amârna in Middle Egypt in 1888–89 contain a correspondence carried on between Egyptian vassals in Canaan and the Pharaohs, in the Babylonian language and written in the cuneiform character. We know further that a very similar cuneiform letter was discovered by Flinders Petrie at Tell el-Ḥesy (the ancient Lachish in S.W. Canaan) in 1890, and that, moreover, in the 'third city.' Finally, it is known that at Tell el-Amârna, for instance, there existed the Babylonian myth of the marriage of Ereshkigal, the goddess of the under-world, with Nergal, the god of war and pestilence. But the features of this text indicate that it was written not in Canaan but in Babylonia.[2] Further connexions between Canaan and Babylonian civilization are mentioned in my *Gesch.* (p. 276 f.); and additional information may be found in a valuable article by Paton,[3] in which, however, some of the important points of agreement mentioned by him between the Canaanitish and Babylonian civilizations are doubtful.

The latter remark applies, for instance, to סִינַי, the identity of which with the Bab. moon-god *Sîn* is disputed by P. Haupt (*Z.D.M.G.* 1909, p. 508), who correlates סִינַי with סְנֶה, 'thorn-bush,' which is, however, very improbable. In my opinion, we must rather start from the word סִין, which in Ex 16^{1} 17^{1}, etc., signifies a tract of desert. There is little likelihood in the supposition that this has been derived from the name of the moon-god. Far more probable is the connexion of the name *Sîn* with the Aramaic *sejân* and the Syriac *saîn*, 'mire,' or 'slime.' At a time when the coast of the Sinai peninsula was still at a low level[4] and this strip of coast extended as far as Jebel Mûsâ, this tract of land may easily have been in a marshy condition, and so Mount Sinai might have come to be known as the Mountain of *Sîn*.

That *Rammân* was from the first a purely Babylonian god (Paton) is not proved by the fact that the verb *ramâmu*,[5] 'to thunder,' exists in the Bab. language alone, for in the Semitic tongues there are many nouns whose corresponding verbs are not to be found; cf. דֹּמֶן, which was certainly not an adopted word among the Hebrews. The god *Rammân* was not specifically Babylonian, the name being the Assyrian equivalent of Adad.[6]

The idea that the word *Bêthleḥem* contains the name of the god *Lachmu*, known from the opening of the Creation Epic, is extremely doubtful. *Bêth* also occurs in combination with many other words which do not designate any god, as, for instance, in *Bêth-Diblathayim*. As this place derived its name from the cultivation of figs in the surrounding districts, in like manner Bêthleḥem may have received its name from לֶחֶם, 'bread,' *i.e.* the corn of that neighbourhood. Are we to suppose that even David worshipped Lachmu in Bêthleḥem? (Paton, p. 184). If *leḥem* is to be understood in the sense of bread or food, Bêthleḥem may also have been a place in (ה)אֶפְרָת.

But even if all the instances adduced by Paton pointed to the influence of Bab. civilization on Canaan, it is very important that attention should also be paid to the other side of the matter. The question which must be decided is, *to what extent* was pre-Israelitish Canaan a region under the sway of Babylonian civilization? What Delitzsch neglected to do must be done here. In addressing myself to this task I have noted a considerable number of differences between the Canaanitish and Bab. systems of civilization. I believe that I shall be able to demonstrate these in a thorough and convincing manner by treating of only three of the differences which are mentioned in my *Geschichte*.

(1) One of these is found in the fact that, judging from Phœnician inscriptions, the Canaanite-

[1] *Gesch. der alttest. Religion kritisch dargestellt*, 1912, pp. 275–282.

[2] A. Jeremias, *Das alte Testament im Lichte des alten Orients*, 1906, p. 169.

[3] L. B. Paton, art. 'Canaanites,' in *E.R.E.* iii. p. 183 f.

[4] Konrad Furrer, in *Theol. Literaturzeitung*, 1907, p. 257.

[5] In Paton's art. wrongly printed *ramânu*.

[6] Jastrow, in Hastings' *D.B.*, extra vol. p. 544.

Phœnicians did not use the same names for the months as did the Babylonians.[1] In these inscriptions we find the following names of months: *Zîb* (?), *Ethanîm* (month of continuously full streams), and *Bûl* ('downpour,' *i.e.* autumnal rains).[2] The following names of months occur also in the earlier Hebrew writings: *Abîb* ('ear of corn,' *i.e.* the month of the formation of these, about April), *Ziw* ('brilliance,' corresponding approximately to our May), *Ethanîm* (about October), and *Bûl* (about November).[3] We find the following Bab. words in use for the first time after the Exile: Nisan, Iyyar, Siwan; Tammuz, Ab, Elûl; Tishri, Marcheshwan, Kislew; Tebeth, Shebat, Adar.[4] It may be objected that the last-mentioned month-names were not always used even among the Babylonians. Certainly from the earliest times other names of the months are found in the Assyro-Babylonian documents, as, for example, *Kanûn*, which was known as *Arach samna* (lit. 'eighth month,' equivalent to Marcheshwan) in the New Babylonian Empire (from 625 B.C. onwards). Early Assyrian month-names are also met with in the expression *attuḫur ilâni* (*K.I.B.* i. p. 8) and in *Kuṣallu* (i. p. 46). In addition there occur in the so-called Cappadocian documents the month-names *Kuṣallu*, *Absharanu* (iv. p. 50), *Shazuratim* (p. 52) and *Zizuim* (p. 54). Not one of these names is identical with the Canaanitish designations which are given below in footnote [2]. Moreover, in a letter from the Bab. king Kallima-Sin to Pharaoh, the month-names *Du'uzu* (the above-mentioned late Heb. *Tammuz*) and *Abu* are used.[5] These are, then, earlier names which are not found amongst those used by the Canaanites. Therefore my contention with regard to the differences of the month-names which are found among the Canaanite-Phœnicians on the one hand, and among the Babylonians on the other, retains its full weight.

(2) Other differences between the Canaanitish and the Babylonian civilizations are to be met with in the related spheres of speech and writing.

In the first place the difference in *speech* which distinguished the Canaanite-Phœnicians from the Babylonians and Assyrians is not removed but rather, on the contrary, emphasized by the Amârna letters and the cuneiform inscriptions discovered at Ta'annek. This cannot be denied even by those scholars who have forgotten to note this circumstance, for the Amârna texts contain numerous Canaanitish glosses to Bab. expressions, as, for example, *'abadat*, 'she perished,' in explanation of *chalḳaṭ* (Letter 181, line 51).[6] Further, as regards the Ta'annek texts, F. Hrozný, Sellin's Assyriological collaborator, writes as follows (*Tell Ta'annek*, p. 116): 'The form of the word *narâm* ('love') is of interest. It has no terminal vowel. This phenomenon, which can be explained only by the influence of the Canaanitish language, may be frequently noted in the letters.' That Bab. influence on the speech of Canaan first made itself strongly felt in later times may be demonstrated by a fact which has been overlooked in recent discussions of this question. 'Eleven' is expressed in Hebrew sometimes by *'aḥad 'asar* (fem. *'aḥath 'esrê*) and sometimes by *'aštê 'asar* (fem. *'aštê 'esrê*). This word *'aštê* was not found among the Canaanites and Phœnicians. What, then, was its origin? Until about forty years ago this was unknown. The most important of the earlier explanations, which appear very curious to us now, are set forth in my *Histor.-krit. Lehrgebäude*, ii. p. 212. As Sayce mentions in his *Assyrian Grammar* (1872, pp. 16, 131, 135), J. Oppert was the first to derive this word *'aštê* from the Bab. and Assyr. word for 'one,' namely *išten*, and 'eleven' is there expressed by *išten-ešrit* (Delitzsch, *Assyr. Gram.* § 75). It will at once be seen that *'aštê* was not an 'ancient dialectical form,'[7] if a complete survey be made of the passages where it is found. We find 'eleven' represented by *'aḥad 'asar* in Gn 32^{23} 37^{9}, Dt 1^{2}; *'aḥath 'esrê* occurs in

[1] I was the first to draw attention to this difference in a pamphlet, *Babylonisierungsversuche betreffs der Patriarchen*, etc., 2nd ed., 1903, p. 5 f.

[2] The following are the Phœnician names of months which have been discovered up to the present:—
מרפאמ, מרפא, מרוח, פעלת, ברד, מפע, חיר, ויב, ובחששם, בל, אתנמ
(M. Lidzbarski, *Handbuch der nordsem. Epigraphik*, 1898, p. 412).

[3] For significance of *Bûl* see my *Heb. Wörterbuch*.

[4] The complete list from the later Hebrew writings and the Apocrypha are to be found in my treatise 'Kalenderfragen im althebräischen Schriftum' (*Z.D.M.G.* 1906, pp. 605–644), p. 614.

[5] 'Amârna-texts' in *K.I.B.* v. Letter 3, Revers. lines 8, 10, 12.

[6] The glosses have now been collected and explained by F. Böhl, *Die Sprache der Amârnabriefe*, 1909, pp. 80–85.

[7] Brockelmann, *Vergleich. Grammatik der semit. Sprachen*, i. p. 490.

Jos 15^{51}, 1 K 6^{38}, 2 K 9^{29} 23^{36} 24^{18}, Jer 52^{1}, Ezk 30^{20} 31^{1}, 2 Ch $36^{5.\ 11}$. On the other hand, *'aštê 'asar* is found in Nu 7^{72} 29^{20}, Dt 1^{3}, Zec 1^{7}, 1 Ch 12^{13} 24^{12} 25^{18} 27^{14}; and *'aštê 'esrê* in Ex $26^{7f.}$ $36^{14f.}$, 2 K 25^{2}, Jer 1^{3} 39^{2} 52^{5}, Ezk 26^{1} 40^{49}. We thus arrive at the following important result: the forms of the numeral 'eleven' which are formed with *'aštê* (essentially identical with the Bab. *ištên*) are found only in parts of Jeremiah and Ezekiel and in exilic (2 K 25^{2}) or post-exilic (Zec 1^{7}, where for the first time a Bab. month-name occurs) passages; and four times in Chronicles. The remaining places where *'aštê* occurs (Ex $26^{7f.}$ $36^{14f.}$, Nu 7^{72} 29^{20}, Dt 1^{3}) were already recognized to be of later origin by other characteristics (cf. the author's *Einleit. in das A.T.* p. 226 f.), and this opinion has been confirmed by the discovery of the form *'aštê*. Thus it is not till the time of direct contact between Canaan and the New Babylonian Empire (from 625 B.C.) that this evidence of the latter's influence upon the 'language of Canaan' (Is 19^{18}) can be observed. In like manner Bab. influence can be detected in Ezekiel's language,[1] and from the time of Jeremiah the first unmistakable proof of it is found in the fact that the Hebrews began their year in spring (Jer 36^{22}), as did the Babylonians in the later period at least.

Whether there was complete uniformity between the form of *writing* employed by the Canaanites and the Babylonians respectively is still a hotly disputed question. It is known that in addition to the Amârna and the twelve Ta'annek texts several other cuneiform documents have been discovered during the excavations in Palestine. The American excavators in Samaria have also been successful in finding some of these, as stated by Professor Lyon in the *Sunday School Times* (1911). But it is rash to conclude that in ancient Canaan the cuneiform alone was used. Three circumstances will make this clear.

(*a*) From the extant documents it would appear that the Canaanites employed the cuneiform script only when using the Bab. language. But they possessed a language of their own, and it is probable, therefore, that they utilized written characters of their own when using it.

(*b*) According to the latest researches the age of the Phœnician characters is much greater than has been supposed during the last decade. The Phœnician or Old Semitic alphabet is most probably a simplified form of the signs used by the Egyptians, the inventors of alphabetical writing,[2] and not, as Delitzsch and others[3] maintain, to be derived from the Bab. cuneiform; and there are good reasons for holding that it passed through a considerable period of development. In his brilliant article 'Recent Theories on the Origin of the Alphabet,'[4] Hirschfeld rightly agrees on this point with the conclusions of Professor A. S. Zerbe in his exhaustive work on *The Antiquity of Hebrew Writing and Literature*, 1911 (p. 154 f.). This view is supported, for instance, by the fact that the S. Semitic script is not a direct development from the alphabet of the Mesha inscription, but has arisen from another division of the group of early Semitic or Phœnician scripts, and this development opens for us a view into times long before Mesha.[5] Besides, the Phœnician alphabet was adopted by the Greeks between 1200 and 1000 B.C. (Zerbe, p. 136). Another factor of interest in this connexion is the great age of an inscription discovered by Flinders Petrie in the neighbourhood of Sinai, which, because of the primitive form of its characters, he dates about 1500 B.C. (*apud* Zerbe, p. 152 f.).

(*c*) Finally, the writing materials which, according to recent researches, were used by the Phœnicians at an early stage make the use of cuneiform script improbable. Thus in the account of his residence in the Phœnician Byblos (*c.* 1100 B.C.), the Egyptian Wen-Amon[6] mentions five hundred papyrus rolls which were imported into Phœnicia from Egypt, and we know that the use of cuneiform on papyrus was practically impossible.[7]

It is evident, therefore, that in all probability Bab. influence on Canaan at an early period, so far at least as the written language is concerned, was a very limited one.

(3) Other differences between the Canaanite-Phœnician civilization and that of Babylonia are to be met with in the conception of the gods, the creation of the world, the origin of man, and the cultus. Without surveying the whole of this wide

[1] Cf. my *Geschichte*, p. 405.

[2] Ed. Meyer, *Gesch. des Altertums*, 1909, i. 2, § 203.

[3] Cf. Benzinger, *Heb. Archäologie*, 1907, p. 174.

[4] *J.R.A.S.* 1911, pp. 963 f. and 965.

[5] Prätorius, 'Das kanaan. und das südsem. Alphabet,' *Z.D.M.G.* 1909, p. 191.

[6] Translated by Breasted, *Ancient Records*, iv. p. 280.

[7] Kittel, *Die Kultur Palästinas vom 16–13 Jahrhundert*, 1911, p. 28.

and still partially obscure region, I may mention here the following points which have not been given their due weight in recent works on Canaan and Babylonia.

In contrast to the Babylonians, the favourite word used by the Phœnicians to express the idea of 'deity' is the plural form *'alônîm* (cf. the treatment of *ilâni*, in my *Gesch.* p. 130). Moreover, the goddess called by the Babylonians *'Ištar* was known among the Canaanites under the feminine form *'Aštart*.[1] On the other hand, the god *Milk* or *Melk*, 'king,' was not known to the Babylonians and Assyrians.[2] The differences between the two civilizations may be further illustrated by the names of many Babylonian deities who are absent from the Canaanitish pantheon, as, for instance, *Marduk*.—There are many discrepancies as regards the conception of the Creation. According to the Phœnicians, if the statements of Philo Byblios (Eusebius, *Praep. Ev.* i. 10) may be trusted, air was the first element, whilst amongst the Babylonians the priority was accorded to water. Moreover, the expressions used by the two peoples in their cosmogonies are not the same. The Phœnician *Môt* is not the same as the Babylonian *Ti'âmatu*. *Môt* probably signifies the 'primeval slime' supposed to have existed at the beginning of the world, similar to the fertile mud deposited annually by the overflow of the Nile in Egypt, and which was personified by the inhabitants as *Mout*. In the Phœnician cosmogony the gods do not appear, whilst their emergence forms one of the most remarkable incidents in the Babylonian Creation-myth.[3]—The word *nesîb* (or some similar form), 'pillar,' which occurs seven times in the Phœnician inscriptions,[4] was not used by the Babylonians; moreover, in my opinion, 'pillars' did not play such a large part in the ceremonial worship of the Assyrians and Babylonians as they did in that of the Canaanites. Many pillars have been found at Tell eṣ-Ṣâfi, and later at Gezer, Ta'annek, and other places;[5] and I believe that some of these are primitive altars (*Gesch.* p. 85). The word 'pillar,' however, is found neither in the Index of *K.A.T.*[3] nor in Zimmern's article 'Babylonians and Assyrians' in Hastings' *E.R.E.* ii. p. 317 f.—Finally, it may be mentioned that in Babylonia laymen were not forbidden to eat the flesh of sacrificial victims, as they were among the Phœnicians and Israelites. According to Bar 6^{28}, the Babylonian priests used to sell the flesh.[6]

The present article may be considered more of an outline sketch than a complete picture, but it will suffice to show clearly that the assertion quoted at the beginning to the effect that Canaan was 'completely under the sway of Babylonian civilization' is not borne out by the historical facts. This obviously furnishes weighty arguments against the theory of borrowing which many scholars have recently advanced in connexion with several parts of Genesis—a theory which is exposed to many other objections, as has been shown in my *Gesch.* pp. 44, 143 f., 145 f., 281.

[1] 1 K 11^5, etc.; Bloch, *Phön. Glossar*, p. 51.

[2] The 'purely Tyrian god' (*ilu*), *Mi-il-ḳar-ti*, 'Lord of the city,' is mentioned in an interesting cuneiform inscription (*K.A.T.*[3] 1903, p. 357).

[3] Lagrange, *Études sur les religions sémitiques*,[2] 1905, pp. 405–407.

[4] Bloch, p. 45.

[5] Vincent, *Canaan d'après l'exploration récente*, 1907, pp. 102–108.

[6] J. Jeremias, art. 'Ritual' in *Encyc. Bibl.* iv. col. 4117.

In the Study.

Virginibus Puerisque.

Again.

By the Rev. W. Venis Robinson, B.A.

'Do it again.'—Pr 19^{19}.

Mr. Allenson has published a volume of addresses to children by the Rev. W. Venis Robinson, B.A., of Falmouth, with the title *Angel Voices from Earth and Heaven* (2s. 6d. net). Here is one of the addresses.

Wilfrid was a little boy three years old. One day he was riding on father's foot. Up and down he went, again and again. Then father stopped just for a rest. And Wilfrid's voice was heard clear and strong.

'Again!'

And so the game had to be repeated. But every time father stopped, the little voice was heard saying, 'Again.'

And Lily was a little maid, who liked to ride on father's shoulders in the garden. *He* was the horse, and *she* was the rider. And sometimes the horse walked; then it trotted; then it cantered; and then it galloped. But if the horse stopped for ever such a short time, he was sure to hear a little voice saying, 'Do it again.'

When we like anything, we want more of it. Nice games and other nice things must be repeated; and so we say, 'Do it again.'

That is *how we learn the great lessons of life*, by saying to others, 'Do it again.'

One little boy I knew never tired of hearing mother tell stories, when he was being put to bed at night, or when he was being dressed in the morning. Some were fairy stories, but some were Scripture stories.

He always liked the story of the lamb that lost his way. He had a good mother, and plenty to eat, and he was very happy. But one day he saw, through a gap in the hedge, some pretty flowers in a meadow that looked deliciously green. So he slipped through the hedge to get them; and then he wandered farther and farther till he was lost. And then it grew dark, and then he fell down and hurt himself, and then he pushed his way past a thorn bush, and his coat was torn, and then he heard the dreadful howl of the wolf. But the shepherd came after him and found him and took him home.

And when mother had finished the story, he said, 'Say it again, mother.'

And the story was repeated. But the story must be told exactly as before, in the same words and in the same way. If mother left out anything, or told any part of the story differently, he was certain to notice it.

But that is how we learn everything, by hearing it again and again.

And *that is how God teaches us.*

When we see the sun rise in the morning with wonderful colours on the clouds, red and gold and white, we say, 'Do it again.' And God does it again and again. And we learn to love the beauty of God in Nature.

And when we are hungry, God gives us food, and we say, 'Do it again.' And God does it again and again. He gives us day by day our daily bread. And we learn to trust in the goodness of God.

And when our hearts are heavy with sorrow and sin, He shows us Jesus on the Cross, the Lamb of God who bears away the sin of the world. And we say, 'Do it again.' And again and again the vision of Jesus our crucified Redeemer is given to us. And we learn to trust and love the Saviour of the world.

But those words, 'Do it again,' are words that other people say to us.

God says, 'Do it again.'

Gladys was a little girl who had been taught to pray. Her mother taught her first of all the verse that begins, 'Gentle Jesus, meek and mild.' But Gladys really did not know what the last line meant, 'Pity my simplicity.' She could not even pronounce that word properly. She said, 'Pity my sipicity,' or something like that. So mother taught her another verse, the one beginning:

'Jesus, tender Shepherd, hear me,
Bless thy little lamb to-night.'

And there is not one single long word in that verse Gladys could not pronounce and understand. But Gladys had to say it again and again before she knew it. And every night she said that verse when she went to bed.

But at last she became tired of it. So one night she said it very fast, 'JesustenderShepherdhearme.'

'Gladys,' her mother said, 'what do you mean by that?'

'Well, mother dear,' said Gladys. 'I do get so tired of saying the same words in the same way, may I not change them sometimes?'

'Certainly,' mother said; 'but you must not gabble them.'

So Gladys began again, and this time she said them quite nicely, only she changed one word:

'Jesus, tender Shepherd, hear me,
Bless thy little *pig* to-night.'

'Gladys!' said her mother, in a very surprised tone.

'Well, mother, I am a little pig to-night,' Gladys said.

'If you really feel like that, my dear, that is a very different thing.'

'But, mother, do you think that Jesus will bless me if I am like a pig?'

'He certainly will, dearie, if you really wish

Him to do so, and perhaps He will make you like a lamb.'

That is a true story. It has not been told because it is odd, but because it teaches that though the same prayer said again and again teaches us how to learn the prayer, yet the repetition often becomes wearisome, and almost any change is a relief.

God says to us, 'Do it again.' He wants us to pray to Him often; but if we say the same words each time, He is tired of it, and we are tired of it. Let us pray exactly as we feel; if we do not feel aright, let us tell the Heavenly Father so, but do not let us forget that God wants us to pray often. He says to us, 'Do it again.'

And that, too, is *the way in which we form good habits*, by listening to the voice that says, 'Do it again.'

One litttle boy who comes to see me finds it great fun to climb up stone steps and then over a little stone wall. And he will do this again and again for half an hour. And every time he comes he plays the same game. But that is the way in which he learns. If when he gets big he will climb up and up the steps of fame and climb over walls of difficulty, he will be a successful man.

That is what God wants us to do. If we know what is right He would have us do it again and again, until at last we come to do what is right without thinking about it.

September.

By the Rev. Robert Harvie, M.A., Earlston.

'The stork in the heaven knoweth her appointed times; and the turtle, and the crane, and the swallow, observe the time of their coming; but my people know not the judgment of the Lord.'—Jer 8^{7}.

The other day I came across a sentence which set me thinking of the message of September. The sentence was this: 'The mellow days of September with their tinted leaves of red and yellow, bronze and gold, are to be numbered among the most enjoyable of nature's year.'

The colouring of the leaves is not very far advanced yet, but there are signs enough that the trees will soon tell us in this way that Autumn has come. Spring attracts us by its freshness and its welcome awakening after the sleep of Winter. Summer, with all its splendour and its abundance of colour, never fails to win our admiration. But a bright September, with its restful, calm, quiet days, is, in nature, like the evening of a busy day, when a hard-wrought man sits down to meditate.

Another thing we notice about this time is the departure of the birds. They come to our land in the Spring and early Summer, and they leave some time in the Autumn. A voice seems to call them to warmer climates, where they won't have to endure the cold of Winter.

There is an old legend somewhere which connects the going away of the birds with the changing colour of the leaves, and I'll try to tell it to you.

You can read in the Bible of the trees clapping hands and the hills being joyful, so you need not be surprised if I tell you of trees talking.

Well, the trees gathered together in counsel. They spoke of how bright it made things when the birds came, and how their notes filled the air with glad sounds, so they agreed to ask the birds to build in their branches, and they would give them the shelter of their leaves for their nests. The birds accepted the offer, and the woods rang out with their song. They were as happy as could be, for they felt quite secure. But the season was advancing and the cold of the North was coming over the land. Still the birds sang for joy. When the trees tried to warn them of the danger that was coming, they could not make their quiet voices heard. Then they settled on a sign. You have perhaps read or heard of the Fiery Cross which used to be sent round to the different places in the Highlands to warn the clansmen that danger was near. The trees decided on a sign like that. They settled on a fire-signal, so that when the birds should see it they would be afraid, and would know that some form of danger was at hand. It was set burning at once inside the leaves, and so their colour appeared brown and red and gold.

The birds now asked what it all meant, and when they were told, they decided at once to seek the warm sunny climes of the lands of the South, till the voice of Spring should call them back again.

Is not that the meaning of the text? 'The stork in the heaven knoweth her appointed times, the turtle, and the crane, and the swallow, observe the time of their coming'—that is to say, when they see the signs of danger (for the winter cold is danger to their lives) they avoid it at once, and they never return till it is all past.

Now Jesus often taught people to be as wise as

the birds, and here God is saying that the birds are wise, though He adds sorrowfully, 'but my people know not the judgment of the Lord.' The birds take a warning when it is given, but boys and girls often think they know better and don't need it.

A wise man in the Old Testament wrote about 'the evil days' that are ahead of us. He said, 'Remember now thy Creator in the days of thy youth, while the evil days come not.' That is the chill of Winter he is meaning. He was thinking of the temptations that lie before us all, and the dangers we may meet in life. We must prepare for them soon. We must not let our heart grow cold and loveless. We must not let the winter frost come over it. We should keep it warm with love to Christ. If we make Him our companion, and tell Him our troubles and our secret thoughts, we are taking the best way to ensure our happiness and to keep the warmth of Summer in our hearts. That is the message of the birds and the leaves in September for boys and girls.

The Calendar, the Sabbath, and the Marriage Law in the Geniza-Zadokite Documents.

By the Rev. G. Margoliouth, M.A., British Museum, London.

II. The Sabbath.

The best method of treating this part of the subject will no doubt be to give, first of all, a translation of the passages relating to the Sabbath, accompanied by the necessary textual, linguistic, and expository notes, and then to compare this set of ordinances with those contained in the Book of Jubilees, as well as the Talmudic and other codifications of the Sabbath law.

(*a*) Translation of p. 10, l. 14, to p. 11, l. 18.[1] Concerning the Sabbath, to observe it in accordance with its law (or in its proper manner).[2]

1. No one shall do any work on the sixth day from the time when the disk of the sun[3] shall be distant from the [western] portal[4] by the width of its full orb;[5] for this is [the meaning of] what he said: 'Guard the Sabbath day to sanctify it (Dt 5^{12}).

2. And no one shall utter vile and idle speech[6] on the Sabbath day. One shall not lend ought to one's neighbour upon interest,[7] nor shall one sit in judgment[8] on matters of property or gain. One shall not converse about work or labour to be done the following morning.[9]

[1] I adopt, for convenience' sake, Professor G. F. Moore's division of this part of the text into twenty small paragraphs (see *Harvard Theological Review*, July 1911, pp. 346–347), a division which is largely countenanced by the arrangement of the published Hebrew text.

[2] Evidently intended as a heading to what follows. The printed text exhibits a small break (presumably representing a corresponding break in the MS.) between this sentence and the laws themselves.

[3] With גלגל השמש ('disk of the sun') compare the Talmudic גלגל חמה; but שמש being the more usual Biblical word for 'sun,' our document presents us with what would appear to be the ordinary designation, where the scholastic language of the Talmud preserves חמה, which is only used in poetry in Biblical Hebrew, and is therefore presumably archaic.

[4] For the use of the term 'portal' in connexion with both the rising and the setting of the sun, see Enoch 72–82; and compare 'To the portals of the sunset' in Longfellow's *Hiawatha*.

[5] So also Professor G. F. Moore ('by its diameter'), but with a sign of interrogation. A definition of the exact time at which work must cease is clearly expected, and מלואו ('its full orb' being just over the horizon) supplies the requisite definiteness.

[6] By a singular error, Dr. Schechter joined ורק (pronouncing ורק) with the next sentence.

[7] It is remarkable that in all the translations that have so far come to hand, אל ישה ברעהו is taken to mean that 'none shall demand a debt of his neighbour.' That the translation given here is correct can be easily seen from the use of the phrase in Dt 15^2 24^{10} (comp. the use of the Qal in the same sense in Jer 15^{10}). The exact force of כיישה לך אלוה in Job 11^6 is doubtful, and the difference in the construction (ל instead of ב) must also be taken into consideration.

[8] Professor Kohler, 'Neither shall he *discuss* matters of business,' so also M. Lévi; but apparently without sufficient justification.

[9] למשכים is used in this sense in *Mishnah Bikkūrīm*, iii. 2.

3. No one shall walk about[1] in the field for the purpose of doing the labour that is needful[2] for the Sabbath, nor shall one walk about[3] outside one's city beyond [the limit of] a thousand cubits.[4]

4. No one shall eat on the Sabbath day except of that which had been prepared [before the Sabbath] or of that which is spoiling in the field.[5] One shall not eat or drink except whilst in the camp.[6] [If a man is] on a journey, and has gone down to bathe, he may drink whilst standing,[7] but shall not draw water into any vessel.

5. One shall not send the son of a stranger[8] to do one's business on the Sabbath day.

[1] So also M. Lévi ('se promener'), the Hithpael requiring this meaning.

[2] So also Lévi ('en travail nécessaire au Sabbat'). The word חפצי probably indicates that which is considered *desirable*, but the idea of that which is *necessary* may go with it, and seems to be required here. For a specified kind of such necessary and permissible labour see § 8, but the prohibition of this section relates not to the work itself, but to the use of it as an occasion for 'walking about' in the field for the mere sake of doing so, or for the purpose of lengthening out the needful task.

[3] We here appear to have a prohibition directed against 'walking about' outside one's city except within the limits of 1000 cubits. For the extension of the limits to 2000 cubits for 'needful' purposes, see § 8. Here again the force of יתהלך ('se promener') has to be taken fully into account, and no emendation of the 1000 into 2000 seems to be necessary.

[4] Line 21 is corrupt. Judging by the construction of § 8, one should expect: כי אם ער אלף באמה.

[5] Of בשרה ('in the field') only the ה is certain in the MS., 'whilst there is also a faint trace of the ר' (Schechter). 'Spoiling' or 'perishing' is represented by אובר. Possibly, however, עובר ('prepared by labour') should be read; for though this word is mostly employed to denote the tanning of leather, it can also be used in a general sense.

[6] This translation is not without difficulty, as the sentence would be much better without היה, unless one reads הוא instead. One should, perhaps, render 'except of that which was in the camp before,' implying a prohibition against bringing food or drink into the camp on the Sabbath day.

[7] על עומרו appears to be an idiomatic phrase opposed to 'drawing drinking water into a vessel.' M. Lévi similarly, 'avec ses seules resources.' Possibly, however, 'whilst dipping,' in accordance with the Syriac meaning of the root.

[8] It may be that 'the son of the stranger' (בן־הנכר) is here not meant to signify a heathen, but that, in allusion to Is $56^{3.6}$, it denotes a non-Israelite who had joined the Jewish community. If so, he would be identical with the גר or proselyte, who ranks fourth in the Damascus community, the first three ranks being held by the Priests, the Levites, and the Israelites respectively (see p. 14, ll. 2–6, of document A).

6. No one shall put on soiled garments,[9] or . . .,[10] unless they were washed[11] with water or rubbed with frankincense.

7. No one shall voluntarily fast[12] on the Sabbath day.

8. No one shall go behind his cattle to pasture them outside his city beyond [the limits of] two thousand cubits.[13] One shall not lift up one's hand to smite them with the fist. If an animal is stubborn, one shall not remove it out of the house.

9. No one shall carry anything out of the house to the outside, or from the outside into the house; and if he be in the entry,[14] he shall not pass anything out or bring anything into it [*i.e.* the entry].[15]

10. No one shall open[16] [the cover of] a glued vessel on the Sabbath.

11. No one shall carry on his person spices,[17] going out and coming in [with them] on the Sabbath.

12. No one shall move[18] in a dwelling-house[19] rock or earth.

[9] One should expect ילבש; יקח עליו probably denotes 'putting on oneself' rather than 'using as a garment.'

[10] With Dr. Kohler (*American Journal of Theology*, July 1911, p. 424), I prefer to leave here a blank. Possibly בגו = 'in the midst' or 'within.' If so, a word after it denoting 'basket' has fallen out, and the prohibition would in that case apply, not only to garments that are themselves soiled or defiled, but also to such as had been mixed up with defiled articles of dress. Dr. Schechter emends בגוי = 'by a Gentile,' but the construction seems awkward, although ב can be used in an instrumental sense.

[11] Instead of כיבסו one expects יִכָּבְסוּ.

[12] Reading יתרעב = 'shall not expose himself to hunger,' with M. Lévi and Dr. Kohler. Professor G. H. Moore, keeping יתערב, translates 'shall not exchange pledges,' with an additional note suggesting the prohibition of making an ערוב (see the second part of the paper). The Hithpael of either ערב or רעב can so far not be attested elsewhere. [After writing the above, Professor H. Gollancz (in conversation on the subject) suggested יתענה, which may well be accepted.]

[13] For a note on the exact bearing of this prohibition, see further on the note on § 3.

[14] Reading, with Dr. Schechter, במבוי (= Bibl. Hebr. במבוא), instead of במיבה; but see note (10).

[15] אליה ('into it') having the fem. suffix, it must refer to a fem. noun. If, therefore, not an error for אליו, the form במוקה (see note (9)) will have to be regarded as a noun that was actually in use at the time.

[16] For פתח read יִפְתַּח.

[17] The usual Rabbinic pl. is סממנים instead of סמנים. In Biblical Hebrew סמים (fem. סם) is used.

[18] As Dr. Schechter points out, יטול appears to have here the force of יטלטל. Both are found in Biblical Hebrew (see particularly Is 40^{15} 22^{17}), but their use is much modified in later Hebrew.

[19] So also M. Lévi ('une maison d'habitation'). Dr. Schechter corrects מושבת into יום השבת ('the Sabbath day');

13. A male nurse[1] shall not carry an infant, going out and coming in [with it] on the Sabbath day.

14. No one shall provoke[2] his man-servant, or his maid-servant, or his hired workman[3] on the Sabbath day.

15. No one shall deliver cattle of their young on the Sabbath day.

16. And if it fall into a pit or a ditch, one shall not lift it out on the Sabbath day.

17. No one shall spend the Sabbath[4] in a place near the Gentiles.

18. No one shall profane[5] the Sabbath for the sake of wealth or gain.

19. And any human being who falls into a gathering of water[6] or into a place of . . .,[7] no one shall lift him up by means of a ladder, or rope, or implement.[8]

20. No one shall bring [anything] upon the altar on the Sabbath day except the Sabbath burnt-offering, for so it is written, 'Except your Sabbaths.'[9]

(*b*) P. 12, ll. 3–6. And no one who shall go astray to profane the Sabbath and the festivals shall suffer the death penalty, but it is incumbent on men to keep him under surveillance; and if he shall desist[10] therefrom, they shall keep him under surveillance for seven years, and he may then come into the congregation.

(*c*) P. 11, l. 21 to p. 12, l. 1. This passage is very obscure, but an attempt must be made to translate it. Some remarks of its bearing will be given in the second part of this paper: 'And any one who enters the house of worship,[11] shall not enter [it] unclean [without] washing. And when the trumpets of the congregation shall sound, he shall either be beforehand or be later, so that they may not disturb the entire service, it is the holy Sabbath.'

Comparison with other Forms of the Sabbath Law.[12]

(*a*) P. 10, l. 14 sqq. On § 1. With regard to the cessation of work from the moment when the sun's disk begins to enter the horizon, it is possible that the sectaries accepted the definition of twilight (בין השמשות, = the time between the two suns, or rather between the sun and the moon) given by Rabbi in Talmud Yorusholmi, *Berākōth*, fol. 2^b: 'When the disk of the sun has begun to sink and the disk of the moon has begun to rise, that is twilight.' For other definitions see the same passage in Talm. Yerush., and also Talm. Bab. *Shabbath*, fol. 34^b. Anyhow, the addition of ordinary to sacred time by way of making 'a fence' round a command is an acknowledged principle both among the Rabbanites and the Karaites (see, *e.g.*, the Karaite treatise *Gan Eden*, by Aaron b. Elijah, fol. 37^a, where the word שמור of Dt 5^{12} is similarly interpreted; Talm. Bab. *Moéd Ḳaṭan*, 5^a, where the general principle is enunciated in connexion with Lv 18^{30}).

On § 2. Dr. Schechter suggests that by 'vile and idle speech' not more is meant than דברי חול, *i.e.* ordinary topics of conversation (*e.g.* relating to business, gossip, etc.), but the terms used in this passage appear too strong for that. It is, on the other hand, difficult to accept the implied permission to use vile and idle speech on week-days, so that from this point of view Dr. Schechter's

but there seems no need for the correction. The specification 'on the Sabbath day' is omitted in connexion with other prohibitions in the same section (see particularly Nos. 8 and 9 in this translation).

[1] One should have thought that a female nurse would be included in the prohibition; see the second part of this paper.

[2] Taking ימרא to stand for ימרה.

[3] For שוכרו read שכירו.

[4] ישבות is the form one expects instead of ישבית, the latter form having the usual meaning of 'destroying' or 'disturbing' in the last line of p. 11.

[5] The correction of יחל into יחלל (see Dr. Schechter's note) is not necessary, the Hiphil being used in the sense of 'profaning' in Ezk 39^7.

[6] Correcting, with Dr. Schechter, into אל מקוה מים.

[7] A word has here clearly fallen out in the MS.

[8] This seems to imply that a human being may be saved in the cases specified by unaided human effort (see *The Expositor* for December 1911, p. 515).

[9] If the author here definitely referred to Lv 23^{38}, he must have interpreted the word מלבד there used to mean 'except' or 'save,' where in reality it means 'beside.' Possibly he was thinking of Jubilees 50^{10}, where also the Sabbath is referred to in connexion with sacrifice. The quotation remains in any case rather puzzling.

[10] Taking ירפא to stand for ירפה (for the frequent use of the root consult the Hebrew O.T. Concordances), more particularly so as in Jer 38^4 מרפא is actually used for מרפה.

[11] Literally, 'house of prostration'; comp. the Arabic مسجد ('Mosque'). As Dr. Schechter points out, the Falashas also use the term for their places of worship; but, as he remarks, 'it is never [apart from the Falasha communities] applied to a *Jewish* place of worship' (instead of his *never*, one might say *nowhere else*).

[12] There will be no attempt at furnishing exhaustive references in this part of the paper. The aim rather is to refer to striking analogies in a clear and sufficiently full form.

suggestion appears in a favourable light; and if he is right in this, the analogy which he adduces from the Talmudical tractate *Shabbath*, fol. 150a, would hold good, for in that passage speech regarding business matters or work is forbidden (see also the end of § 2), the Biblical authority there referred to being Is 58[13] ('nor finding thine own pleasure, nor speaking thine own words').

The 'vile and idle speech' seems, however, to find a closer analogy in the Falasha[1] Sabbath Commandments published, with a French translation by Halévi, under the title *Te'ezâza Sanbat*, where on p. 142 is found a prohibition not to utter 'des malédictions ou des blasphèmes.'

Remarkable also is the analogy with the following passage from the *Didascalia Apostolosum*, bk. vii. ch. xxxvi.: ὅπως μηδὲ λόγον τις ἐν ὀργῇ ἐκ τοῦ στόματος αὐτοῦ προέσθαι θελήσῃ ἐν τῇ ἡμέρᾳ τῶν σαββάτων.

On § 3. If the interpretation offered in a note on the translation be correct, our sectaries had a double limit of distances for walking out on the Sabbath, 2000 cubits having been allowed for needful purposes, and 1000 for mere promenading. No limit of distance is mentioned in Jubilees 50[8] in connexion with the setting out on a journey, and it is possible that our manifesto supplies the details there lacking (comp. Dr. Charles' note on the verse in Jubilees). In Talmudical literature the distance of 2000 cubits alone is known.

On § 4. Regarding the previous preparation of food for the Sabbath day, compare Jubilees 50[8] ('save what ye have prepared for yourselves on the sixth day, so as to eat, and drink, and rest, and keep Sabbath from all work on that day'); 2[29] (similar in purpose). Close is also the analogy with the Falasha ordinance (Halévi, p. 142): 'Ne vous servez pas de ce que vous n'avez pas préparé le sixième jour pour manger and pour boire ce jour-là.'

The ordinance is, of course, in full accord with Talmudic law (see Dr. Schechter *in loco*); the Biblical passage on which it is based being Ex 16[5], but in the manner of insisting on it the analogy with Jubilees and Falasha law is much closer.

If the suggestion made in a note on the translation that עובד 'prepared by labour') should be read, were accepted, an interesting parallel might be adduced from Mt 12[1], Mk 2[23], Lk 6[1], where the plucking of the corn-ears, which the Pharisees held to be forbidden, would not have been 'prepared by labour,' inasmuch as plucking with the hand on the Sabbath day was the point in question. There is also a close likeness between the last clause of § 4 and Jubilees 2[29] 50[8] (*q.v.*).

On § 5. If the interpretation of בן־הנכר suggested in the note on the translation be accepted, there would here be no clashing with Talmudic law. If, on the other hand, a heathen is meant by 'the son of the stranger,' the difference between the lenient view of Talmudical ordinance (as practised in orthodox Jewish circles down to the present day) and the prohibition of the employment of Gentile labour in the manifesto would be very marked.

On § 6. The meaning of the prohibition seems to be 'that working-day garments which are either dirty or have an offensive odour should not be worn on the Sabbath' (Dr. Kohler, *in loco*, who also rightly compares the general Talmudical rule regarding special decency of Sabbath garments, to be found in *Shabbath*, fol. 113a).

On § 7. That fasting and nothing else is here meant seems clear from the presence of the same prohibition in Jubilees 50[12]; compare also the Falasha law (Halévi, p. 143): 'Celui qui jeûne le jour de Sabbat mourra.' Talmudic law is, of course, in full accord with the general principle, the pleasures of the table being a necessary part of Sabbath enjoyment; but in the manner of insisting on it the analogy with Jubilees and *Te'ezâza Sanbat* is striking.

The idea that the prohibition of making the fictitious juncture of property and distances by means of an ערוב is here meant is hardly likely. The qualification מרצונו (voluntarily) would, to begin with, be without meaning in that case. On the 2000 cubits of § 8 see the remarks on § 3.

In the latter part of § 8 the removal of a beast out of the house is declared to be prohibited equally with the removal of other objects spoken of in § 9. The analogy with Jubilees 2[29], suggested by Dr. Schechter and M. Lévi, cannot be insisted on, as no cattle is specifically mentioned there.

[1] On the Falashas, or Abyssinian Jews, see the article 'Falashas' in the *Jewish Encyclopædia*. Their exact relation to Jewry in general has, however, not yet been clearly determined. The portraits given in the *J.E.* article certainly suggest a very large non-Jewish admixture, to say the least of it. The possibility of an ultimate connexion with the ancient Jewish colony of Elephantinê is not excluded, but, if so, inter-marriage with negroid races on a large scale must be assumed.

On § 9. The prohibition of transferring anything from the house to the outside, and *vice versa*, is one of the topics much discussed in the Talmudical tractate *Shabbath* (see particularly the Mishnah of *Shabbath* vii. 2, where such an act is declared to be one of the thirty-nine leading kinds of work (אבות מלאכות) that are forbidden on the Sabbath. But all the same the form of the prohibition in our manifesto reminds one strongly of Jubilees 2^{30} 50^{8} (*q.v.*), as well as of the Falasha law (Halévi, p. 142) against a person, 'qui fait sortir quelque chose de sa tente, ou y apporte quelque chose du dehors' (on the difference between the rigour of the punishment in Jubilees and *Te'ezâza Sanbat* on the one hand, and our manifesto on the other, see farther on). An interesting reference may be made to Jn 5^{10} ('It is the Sabbath day: it is not lawful for thee to carry thy bed'); cf. Neh 13^{19}.

On § 10. That the Talmudic law inclined very much to mildness in a matter of this kind can be seen from the different cases discussed in *Shabbath*, fol. 146^{a} (from the Mishnah given on the page mentioned, it would appear to follow that in a case like that of our § 10 it would have been forbidden to make a hole in the fastening, but not to take off the glued cover in its entirety), for further references see Dr. Schechter, *in loco* (the Karaites agree with the prohibition of the manifesto).

On § 11. A similar prohibition is found in Mishnah *Shabbath*, v. 5.

On § 12. No exact parallel can so far be adduced, though the prohibition is, of course, in full accord with the spirit of both the Talmudic and other forms of law. It is possible that in the Falasha ordinances the words 'celui qui porte (?)' (Halévi, p. 142) have a bearing on this prohibition.

On § 13. Interesting is the following passage from Mishnah *Shabbath*, xviii. 2: 'A woman may push along her son. Said Rabbi Yehūdah, This is only permitted when the child lifts up one foot and sets down the other (*i.e.* when it moves along in the ordinary manner of walking); but it is forbidden, if the child is being dragged.' It is questionable, however, whether the two passages are as closely related to each other as Dr. Schechter and others suppose. In the Mishnah quoted, there seems to be no reference to moving from the house to the outside, and *vice versa*, whereas here the 'going in and coming out' is expressly mentioned. — The fact, on the other hand, that in the Mishnah 'a woman' is the subject of the prohibition, whilst here it is 'a male nurse,' need not denote contrariety, for אומן may possibly be intended to mean a nurse in general, and the express reference to woman in the Mishnah can only have been made on account of the greater frequency in confiding a child to the care of its mother.

On § 14. Nothing exactly analogous seems to be at hand elsewhere, though the quotations from the *Didascalia* and the *Te'ezâza Sanbat* given in the remarks on § 2 may fairly be taken to cover this prohibition also.

On § 15. There is an identical prohibition with regard to festival days in Mishnah *Shabbath*, xviii. 3, and the same law must apply to the Sabbath on the *a fortiori* (or וחמר קל) principle. The Mishnah adds that the assistance referred to may be given in the case of a woman even on the Sabbath, and the inference to be drawn from the wording of the manifesto also points to permission in the case of a woman.

On § 16. Compare the much milder treatment recommended in *Shabbath*, fol. 128^{b}: 'If a beast has fallen into a cistern of water, we should bring bolsters and pillows and put them under it; if it then rises out of it, well and good.'

On § 17. On the similar enactment obtaining among the Samaritans and the Karaites, see L. Wreschner, *Samaritanische Traditionen*, pp. 13–15, where the prohibition is quoted from the Samaritan author Abu'l-Faraj Munajja on the one hand, and from Anan, the founder of Karaism on the other.

On § 18. This prohibition may be brought into relation with Jubilees 50^{8}, when setting out on a journey 'in regard to any buying or selling' is forbidden.

On § 19. The inference, as was mentioned in the note on the translation, must be that unaided human effort may be employed to save a human being in the case specified. Talmudic law, on the other hand, is much less severe, decreeing that danger to human life overrides Sabbath law (for the references see Drs. Schechter and Kohler, *in loco*), so that necessary implements could be used.

On § 20. The 'Sabbath burnt-offering' may, of course, be taken to include the 'continual burnt-offering' which formed part of the Sabbath Temple worship (see Nu $28^{9.10}$).

(*b*) On p. 12, ll. 3–6. It is important to note that both in Jubilees and *Te'ezâza Sanbat* the

penalty for profaning the Sabbath is death, and that the severe sentence is in both works often repeated by way of special emphasis. This is, of course, in agreement with the original Pentateuchal law (see, *e.g.*, Ex $31^{14.15}$). In Nu 15^{32-36} an instance of stoning for gathering sticks on the Sabbath day is actually recorded. In the Mishnah, however, the death-penalty for such offences no longer appears, and it is particularly remarkable that, notwithstanding the close affinity of our manifesto with the severer Sabbath laws of Jubilees and the Falashas, the death-penalty is definitely ruled out. —Another point to be noted is that the Hebrew word which in the translation here given is rendered 'surveillance' is taken from Nu 15^{34} ('put him in *ward*'), as if to emphasize the fact that the death-penalty recorded in that passage is abrogated, so that only the ordinance of משמר ('ward') remains.

(*c*) On p. 11, ll. 21 sqq. The sounding of trumpets for the purpose of making known to the people when they were to leave off work is mentioned in *Mishnah Sukkah*, v. 5, and Josephus, *Wars*, bk iv. ix. 12.—It may be that the being 'beforehand or later' refers to the person who had been unclean, and that he is enjoined—in the case of his regaining ceremonial purification just about the beginning of the Sabbath—not to come in with the rest of the congregation, but to enter either before or after in order not to cause a kind of uneasiness among those who may have known of his ceremonial uncleanness, but who may not be aware of his purification in time for the beginning of the Sabbath.

Additional Note. — The present article was finished before the appearance of Dr. Charles' *Fragments of a Zadokite Work*, and it has not been considered either necessary or convenient to institute a comparison between the translation and interpretation given here and the translation and notes contained in the work named. Nor had the rendering of Lagrange reached the present writer whilst preparing the article.

Thanks are due to the Syndics of the Cambridge University Press for permission to publish in these articles portions of fresh renderings from their copyright edition of the Hebrew text.

Literature.

SIR HENRY VANE THE YOUNGER.

Most of us are familiar with the name of Sir Henry Vane from our school studies in Milton. This is Milton's sonnet:

Vane, young in years, but in sage counsel old,
Than whom a better senator ne'er held
The helm of Rome, when gowns not arms repell'd
The fierce Epirot and the African bold,
Whether to settle peace or to unfold
The drift of hollow states, hard to be spell'd;
Then to advise how war may, best upheld,
Move by her two main nerves, iron and gold
In all her equipage: besides to know
Both spiritual power and civil, what each means,
What severs each, thou hast learn'd, which few have done:
The bounds of either sword to thee we owe;
Therefore on thy firm hand Religion leans
In peace, and reckons thee her eldest son.

The sonnet itself is of extreme interest. Here is the story of it. The sonnet to Vane was not published in Milton's lifetime, but was, as already mentioned, written by him and sent direct to Vane himself. In 1662, the year of the latter's death, when Sikes published his biography, it was not safe to mention Milton's name as that of an admirer of the republican hero, and so the author of the sonnet is merely described as a 'learned gentleman.' A collected edition of Milton's minor poems was issued in 1673, but four of his sonnets were omitted from them—that to Vane and those to Cromwell and Fairfax, along with that to Cyriac Skinner in which the poet speaks with satisfaction of his *Pro populo Anglicano defensio.* These four sonnets were first published after the Revolution in 1694. They appeared, very incorrectly printed, at the end of Philips's *Life of Milton* prefixed to the translation into English of Milton's public letters. They are also inserted by Toland in his *Life of Milton* (1698). Tonson omitted them in

his editions of Milton's poems, published in 1695 and 1705, but inserted them in the edition which he brought out in 1713. It is a striking testimony to the intense unpopularity which the republican movement evoked that these noble poetical compositions of its laureate should not have been allowed to appear in his collected works until about sixty years after they had been written.

But interesting as the story of Milton's sonnet is, it is not so interesting as the story of Vane himself. The sonnet, the history of the sonnet, and the biography of Vane will all be found in the *Life of Sir Henry Vane the Younger*, written by the Rev. John Willcock, M.A., D.D., and published by the Saint Catherine Press, Norfolk Street, Strand, London (10s. net). It is the fourth great biography of which Dr. Willcock is the author; and much as we have enjoyed the other three, it is the most delightful of them all. The author has steadily advanced in the knowledge of his craft; and the hero this time, if less romantic than the Earls of Argyll, presents more problems to the student of human nature. In these days of psychological study, he is more psychologically perplexing. Add to this the great field of his activity and the great men, like Cromwell, whom his story introduces us to, and the deeper interest of the book is explained.

THE ENCYCLOPÆDIA OF ISLAM.

The first volume has been issued of *The Encyclopædia of Islam* (Luzac; 65s. net). It is an immense volume of 1085 pages, yet it carries the work down only to the end of D., which means that four such volumes will be required to complete it. This volume, though the first, is issued without a word of introduction. There is no preface, no list of abbreviations used, no names of authors contributing. After the title-page it starts straight away with its first word AARON.

But it is a great book. The authors, though unnamed in the beginning, have their names appended to their articles, and they are a band of whom any editor might be proud. There are, however, four editors—Professor Houtsma, Dr. T. W. Arnold, Professor René Basset, and Dr. R. Hartmann—a Dutchman, an Englishman, a Frenchman, and a German. And if we are not mistaken, the encyclopædia is issued in all these languages.

Everything that belongs to Islam is in it. Not the Muslim religion only, but also the geography, ethnography, biography, and whatever else is in any way associated with the faith of Islam. Often the articles are definitions, pure and simple, and occupy only a line. Sometimes they run to many close-printed double-columned pages. The article on Cairo, for example, runs from page 815 to page 826. And an admirable article it is, full of matter well digested and clearly expressed. There is also a fine historical plan of the city in the heart of the article.

The illustrations are not numerous, but they are good, and they have been carefully printed on specially prepared paper. The most valuable are those which illustrate Arabic writing. They are found in the article on 'Arabia.' This article is divided into six parts: (1) Topography, Climate, Products (unsigned), (2) Ethnology (by de Goeje), (3) History before Islam (by Hommel), (4) Arabic Writing (by Moritz), (5) Arabic Language (by Schaade and Kampffmeyer), and (6) Arabic Literature (by Brockelmann). The article extends altogether from page 367 to page 416 and contains ten plates of illustrations.

The value of an encyclopædia lies largely in its accuracy; and that can be tested only by use. But we can say at once that both authors and editors inspire confidence.

THE MASTER.

Those who open a book which the Rev. J. Todd Ferrier has published, through Messrs. Percy Lund, under the impression that because its title is *The Master, His Life and Teachings* (7s. 6d. net), they are offered a new Life of Christ, will meet with a surprise. The surprise may be joyful or painful, but it will be a surprise. The whole story of the Life of Christ, as it is found in the Gospels, is spiritualized. One example will be as good as fifty.

'What was the Patriarch's Well beside which the Christ-Soul sat Him down to rest His awful weariness? The reader will have gathered from what we have said that even this part of the story is not to be understood literally. He will understand that it is not ordinary history, and that the events were not such as would seem to be indicated by a literal reading of the story. The apparently local relationships were really planetary, and those things

which seem to have been material were spiritual in their nature. Through the materialization of them the beautiful terms lost their spiritual significations. And thus it came about that experiences which were born of the tragic Sin-offering were made to relate to persons and physical things. The One who was weary with His journey through the land was understood to be Jesus. The country wherein He journeyed was related to a little part of Palestine. The Well at which He sat was turned into an ancient spring of water. The parcel of ground on which the Well was situated, and which was believed to have been given by the Patriarch Jacob, was presented as a small portion of the country known as Samaria. And so the material veil hid all the wonderful meanings. The outward took the place of the inward; the physical was understood where only spiritual things were meant; the local and personal colouring was made to obscure things that were planetary, and thus all the events were made to appear in the light of an ordinary experience in the life of the Master.'

What *was* Jacob's well, then?

'When we seek for the true meaning of the Patriarch's Well we have to seek in a region other than geographical; and we have to seek for a Well whose waters are not those which are drunk of for physical refreshment. We have to pass from the domain of the physical to that of the spiritual, from the geographical situation to the planetary state when the land of Samaria, or the watch-tower, formed a part of its heavens. For the parcel of ground which is supposed to have been given by the Patriarch Jacob to his son Joseph was none other than the intermediary heavens between the more outward spheres of the Soul and the angelic kingdom. It was the first heaven into which the Soul entered on her way to the angelic world. It was the country of the Soul into which she entered first as she passed from the outer spheres upward towards the realization of the angelic life.'

This method of interpretation, we say, is carried throughout the book. It is the book. 'The City of Sychar was the spiritual state in which the Soul is drunken with the wines of the sense-life.' And so on. Accordingly, Mr. Todd Ferrier begins by asking the questions: 'Was there ever such a manifestation of Christhood as the Western World believes to have been made nineteen centuries ago? Did Jesus live as a man upon the outer spheres of this world; and if so, was He the one through whom the Christhood was made manifest?' To these questions the book is an answer. We have striven hard to see the superiority of its answer over the more familiar and literal one. That bare historic fact does not exhaust Christ, we believe. That the spirit is life, we believe. But Mr. Todd Ferrier leaps over the literal into the impenetrable and unfathomable. We have tried to follow him, but we have not found him. And, much worse, we have not found Christ.

Messrs. G. Bell & Sons have published an English translation, made by Margery Bentwich, of Dr. Arthur Ruppin's *The Jews of To-day* (6s. net). In an Introduction which Dr. Joseph Jacobs has written to the book, we are told that there is a problem regarding the Jews which Dr. Ruppin has set himself to answer. This is the problem: 'When the walls of the Ghetto fell some fifty years ago the admission of the Jews into modern society on comparatively equal terms raised the question how far their distinctive characteristics —intellectual, cultural, religious, and the rest— would survive the contact with modern culture, from which repressive legislation had hitherto restrained them. Would they, could they, be assimilated into modern European culture and still remain Jews in the characteristics they had retained throughout the Christian ages?'

Dr. Ruppin answers that question with a decisive No.

But Dr. Jacobs differs from him; and he writes his Introduction chiefly to combat the conclusion, and answers decisively Yes. When such doctors differ, how shall the mere layman choose?

But the book, with all that problem to solve, is a history of modern Judaism. And a most useful history it is. For within quite moderate compass we have in excellent English a clear account of what the Jews are doing in all lands, what their movements have been, what their future is likely to be.

Tatian, in the second century, broke up and intermixed the four gospels so as to make one continuous and readable gospel 'out of,' or 'through,' the 'four.' In Greek, 'through' is *dia*, and 'four' is *tessaron*. Hence the name of the Harmony, Diatessaron.

Dr. Edwin A. Abbott has determined to publish

a new Diatessaron. To that end he has already written nine preliminary studies under the title of 'Diatessarica.' Now he has issued the Introduction to his Diatessaron itself. He uses, however, the modern phrase 'Fourfold Gospel.' Thus the title of this book is *The Fourfold Gospel; Section I: Introduction* (Cambridge: At the University Press; 2s. 6d. net).

The contents are, as the title tells us, introductory to a study of the four Gospels together. They discuss chiefly the questions, which Gospel should stand first? and what is the order and arrangement in each Gospel? The discussion is characterized by the ripest scholarship as well as the most attractive English style. However unlikely may be the subject of study, Dr. Abbott always throws round it the glamour of romance, and yet he never deviates from the strictest examination of fact. This is a great achievement. It places this book among Dr. Abbott's other books, and makes the whole series stand out beyond other work on the Gospels as quite unique in our time.

Part of the charm is due to the author's frankness. Take as an example what he says about the trustworthiness of the Fourth Gospel. 'Comparing the present volume with my articles on the Gospels in the *Encyclopædia Biblica* (1901) and in the *Encyclopædia Britannica* (1880) and with the earliest Parts of Diatessarica, I find that the Fourth Gospel, in spite of its poetic nature, is closer to history than I had supposed. The study of it, and especially of those passages where it intervenes to explain expressions in Mark altered or omitted by Luke, appears to me to throw new light on the words, acts, and purposes of Christ, and to give increased weight to His claims on our faith and worship.'

Mr. William Walter Cannon has edited *The Song of Songs* 'as a Dramatic Poem' (Cambridge: At the University Press; 7s. 6d. net). He takes it frankly and unreservedly as a secular writing, the best and greatest of all the secular songs which the Bible contains. It is a work of art; but the Hebrew never attained to the conception of 'art for art's sake.' He wrote for a purpose; if not a religious, then an ethical purpose. And the Song of Songs was written to glorify the purity of true love.

Mr. Cannon follows Oettli more closely than any other editor. That is to say, he separates the Song into Acts and Scenes, introduces Solomon, the Ladies of the Court, the Shulamite herself, the true Lover, the Poet, and others as actors, and offers us a lyrical drama, not without difficulty, but always with enjoyment.

The principles he has worked on are these four:—

(1) To interpret the work *as a whole*, using every part to explain every other part, and taking careful note of repetitions and variations of phrase. (2) To interpret the work *as it stands*, and not, in the desire to maintain a theory, to make it into something else by conjectural emendation. (3) To interpret with as much *simplicity* as possible and to avoid elaborate and far-fetched theories based on slight indications. (4) To interpret without regard to *metrical theories*.

The most doubtful expedient is the introduction of a Court Lady to speak the words which seem to us so sensual in the seventh chapter. Are they so sensual—to the poet? We doubt it. And the introduction of this lady is as unpleasant an expedient as it is unnecessary. Moreover, it is most unlikely that a Court lady would so describe a rival's charms.

Without doubt this is the most scholarly and, for the student of the Song, the most useful commentary in English. The whole history of the interpretation of the Song is given in the Introduction; the translation is always good, often most happy; and in the excursuses the greater difficulties and disputes are discussed in detail.

The General Editor of the 'Short Course' series has obtained a volume from the Rev. D. J. Burrell, D.D., LL.D. *In the Upper Room* is the title—a practical exposition of John xiii.–xvii. (T. & T. Clark; 2s. net). It is the best work that Dr. Burrell has done. It is the most accurate and the most thoughtful work. Beyond all his volumes of sermons, and they are very many, this volume is sincere and unrhetorical.

The Rev. J. R. Fleming, B.D., has told the story of the Presbyterian Church in all lands, 'mainly for young people,' in a volume entitled *The Burning Bush* (T. & T. Clark; 1s. 6d. net). It is a book of probably quite surprising, certainly quite unmistakable, interest. The saying is often heard that the best part of a service is the children's part. This

book, written for children (though not perhaps quite young children), is better reading for us all than if it had been written for us. The style is at once simple and suitable; the matter is accurate and intelligible; the tone is natural and worshipful. Not a young person in any Church but will enjoy the book, for it reads like a romance. And not one but will profit by it, for there is not a narrow or narrowing sentence in it.

Professor C. A. Briggs had passed his book on the Creeds for press before his last illness overtook him. Its title is *The Fundamental Christian Faith* (T. & T. Clark; 6s. net), but it is more fully described on the title-page as giving the Origin, History, and Interpretation of the Apostles' and Nicene Creeds. Like the rest of us, Professor Briggs was troubled with the question of authority. Two extremes were to be avoided, the 'reactionary tendency,' as he calls it, which insists upon the whole doctrine of the Confessions of Faith of the seventeenth century, and the 'radical tendency, which would do away with all credal statements, and construct an eclectic, syncretistic theology out of a comparative study of all Religions and in the form of recent undigested philosophical speculations.' Between these there is a wholesome Irenic tendency which seeks to reunite the separated Churches on the basis of the fundamental principles of Historical Christianity, without intruding upon denominational preferences, or private opinion in other matters. These principles of Faith are to be found in the ancient Creeds, the official expression of the Faith of the ancient Church, to which all Churches which are legitimate descendants of Historical Christianity adhere.

Are we to accept the Creeds as they stand, then? Well, not quite, but nearly. And it is a wonder to those who have known Professor Briggs as an Old Testament critic to find him here so tender with the criticism of the Creeds. He is, in fact, content with them. All he desires is to understand them in their original meaning.

And so the clause, 'He descended into Hell,' which Professor Loofs has subjected to such searching yet reverent criticism in his great article in The Encyclopædia of Religion and Ethics, is received with meekness by Professor Briggs as an accurate rendering of New Testament teaching and an integral part of the Faith.

It is nothing new for the Society of Friends to take an interest in the welfare of Society. What other body of Christian people has done or suffered more for righteousness between man and man? Mr. Joshua Rowntree had the right to choose *Social Service*, as the subject of his Swarthmore Lecture (Headley Brothers; 1s. net). And in describing its place in the Society of Friends, he speaks to all the world with interest and with authority. Slowly but surely we are coming round to the ideas of the Society, and seeking now to realize its ideals.

In a volume of sermons entitled *The Pledges of His Love* (Kelly; 1s. 6d. net), the Rev. Ebenezer Johns Ives brings out accurately and evangelically 'the Leading Ideas of the Sacrament of the Lord's Supper.' In a beautiful 'Foreword,' Professor George Jackson says that 'in these quiet pages there is much that is helpful and suggestive,' and that 'for all who love Him this book has its message whensoever they meet to keep the Lord's tryst.' It is quite true. 'Quiet pages' is the right word.

Have you observed that in the Protestant Churches there is a revival of interest in the Church and in its history? Dr. Denney has said, 'It is rare to find a Protestant enthusiastic about his Church.' The time is surely coming when his Church will mean something to the Protestant, not the best thing, but the next. And then the history of the Church will be studied again.

In that revived study the Rev. William Ernest Beet, M.A., will be recognized as a pioneer. Quite recently he wrote a book on the Rise of the Episcopacy, which has done well, proving at once the worth of the book and the existence of an audience. He has now published *The Early Roman Episcopate to A.D. 384* (Kelly; 3s. 6d. net). And in the new book we have the same elements which made the first book popular—independent work and independent judgment, a vision of essentials, and the necessary command of appropriate language.

Mr. J. Hay Colligan, M.A., has written a history of *The Arian Movement in England*, and it is published in Manchester at the University Press as the second of the theological series of publications of that University.

Though the author has an end in view, which is

the unity of the Churches in this land in one great National Church, his work is as purely historical, as little influenced by 'ends,' as any work can be. From step to step he walks with the movement he has undertaken to describe, recalling a vast number of names, and tracing a perpetually changing series of doctrinal developments. And all the while he conceals his own position, so objectively historical is he, till, as the very last sentence in the book, there come the words: 'If His own claim as the Son of God is to be accepted everywhere, by all, and for all time, it will have to be confirmed, not by a mere intellectual apprehension of the facts relating to His life, but by an inward consciousness that He is our Lord and our God,—a vision which flesh and blood cannot reveal unto us.'

Not as a book for a quiet fireside perusal, but as a repository of facts bearing upon a little-studied movement in English theology, the book is most welcome.

'Tell us a story, please!' And the Rev. John Stephenson tells it. His book of Children's Addresses is called *Nuggets of Gold for the Young Folk* (Meyer; 1s. net). It is full of stories. Nor does Mr. Stephenson attempt to appease a bad conscience by drawing their moral. He has no bad conscience. They carry their moral with them, for they are such stories as transcribe actual life typically.

There is a fine encouraging air of optimism blowing through all the writings of Mr. T. R. Glover. It is felt strongly and refreshingly in his latest book, the Angus Lectures for 1912. The object of the book, which is called *The Christian Tradition and its Verification* (Methuen; 3s. 6d. net), is to commend Christianity in all its essential features to the modern mind. In all its essential features, for in spite of his title Mr. Glover is not a 'traditionalist.' To him as to all Protestants the Christian tradition is subject to criticism. He respects the past, its great minds, its spiritual guidance, but he does not permit the past to bind the hands and feet of the present. He criticises the Christian tradition, or, as he prefers to say, verifies it. He lets some of the things go silently to which our fathers held tenaciously; he holds tenaciously to the rest because it has been verified in other men's experience, and especially because it has been verified in his own.

And his Christianity, thus verified, is no mean product of life and thought. It is a great religion. Many-sided and true, it touches men in all their aspirations and in all their despairs. It uplifts, enlightens, purifies. It makes fit for the inheritance of the saints in light.

We thank Mr. Glover for his optimism about the Christian tradition—not because it is optimism, but because it is verifiable. In such a time as this, his spiritual breeziness is a tonic. We need bracing. His books, and this book above all his books, will brace us to be and to do.

His method is to face the facts and make us face the facts with him. To know what Christianity is, that is to accept Christianity as the religion for us. And he recommends us to do four things to that end: first, to read the Gospels, next, to exercise the historical imagination; then, to cultivate sympathy with the fundamental ideas and feelings of Jesus Christ; and, finally, to know our own insufficiency.

What were the Churches of Galatia?

By Sir William M. Ramsay, LL.D., D.D., D.C.L., Emeritus Professor of Humanity in the University of Aberdeen.

IX.

3. *A Disputed Case.*—An inscription of Bithynia (*Athen. Mittheil.* xii. p. 182) has caused much difficulty and many errors. The matter is complicated and technical; but it has led to so much misinterpretation and false doctrine, which has spread far and been repeated by distinguished and honoured scholars, that I am forced to treat it in some detail. In this inscription the title 'procurator of Galatia and the adjoining provinces' (ἐπίτροπος Γαλατίας καὶ τῶν σύνεγγυς

ἐθνῶν) is mentioned. What is this procurator's sphere of duty? And what is the force of ἐθνῶν here?

As to the sphere of duty, the inscription must be classed with *C.I.L.* iii. 6753 (quoted above, (1) of this section), in which a procurator of all the provinces of Asia Minor is mentioned. That such is the right interpretation of the Bithynian inscription is proved by the analogy of *C.I.L.* iii. 6994, 'procurator throughout Asia and the adjoining provinces' (*per Asiam et adhaerentes provincias*). These two titles are equivalents, Greek and Latin. It seems hardly comprehensible that any doubt should be felt on this point; yet many have classed the sense of 'Galatia' in this Bithynian inscription with the Eastern type, and have understood that it describes a procurator of North Galatia and the adjoining provinces Lycaonia, Pisidia, Phrygia, Pontus, etc. They infer that these countries are here called provinces, and that they must therefore have been organized as separate unities from North Galatia, and were never united with it in one province, but remained distinct, though placed, like Lycia and Pamphylia, under one governor. This would imply that the single name Galatia was only a pure blunder, and that there did not exist a single province bearing that name. I know not merely from published sources, but also from private letters, how much this single inscription influenced the mind of respected scholars. It has produced the title which in the Index to *C.I.L.* iii. p. 2459 is applied to the province Galatia,[1] viz. '*Galatia adiunctaeque Provinciae*': this title will probably be quoted henceforth by those who do not investigate authorities as if it were authoritative and ancient, whereas it is the offspring of a modern mistranslation. In the article 'Galatia' in Pauly-Wissowa *Real-Encycl.* iii. p. 550, Dr. Brandis (who champions the North-Galatian view) asks triumphantly, 'if Galatia here means the whole great Roman province, *was bedeuten dann* τὰ σύνεγγυς ἔθνη?' The reply is so obvious that one marvels how Dr. Brandis missed it: τὰ σύνεγγυς ἔθνη has the same meaning as *adhaerentes provinciae* in *C.I.L.* iii. 6994 (quoted above).[2] That a procurator might administer the Emperor's interests over many provinces is well known, and is acknowledged by Dr. Brandis himself in another page of the same article, 555. In the Bithynian inscription Galatia and the adjoining provinces are combined under one procurator. As Galatia was nearest to Claudiopolis and in closest relations with that city, it is mentioned first and the other provinces are summed up as 'adjoining'; whereas in iii. 6994, 6753, Asia, the most generally familiar, is mentioned first, and the other provinces are 'adjoining.' Similar enumerations of provinces associated with Galatia occur in *C.I.L.* x. 7853 and 7854 add. which are almost duplicates, erected to the same person.[3]

Next, as to the sense of ἔθνη in this Bithynian inscription, I fully agree with Dr. Brandis and the Index-maker of *C.I.L.* iii., that the word should probably be interpreted as 'provinces.'[4] It must, however, be remembered, that in the third century ἔθνη came to be used as designating the regions or nations of a great composite province, such as Asia: an example is quoted in the present section at the end of 2. If those scholars persist in understanding Γαλατία καὶ τὰ σύνεγγυς ἔθνη as meaning North Galatia together with Lycaonia, Phrygia, Pisidia, Paphlagonia, etc., then they would have to take ἔθνη in this third-century sense, and regard the whole expression as a shortened form of type 2, the regions of the great province. But to me the analogies quoted above are conclusive.

I may add that another use of ἔθνη occurs in inscriptions, where the πόλεις of the province Asia are distinguished from the δῆμοι and the ἔθνη. Dr. Brandis in Pauli-Wissowa ii. 2, 1556 f., interprets this in a sense which Rostowzew rejects in his *Stud. z. Gesch. d. röm. Kolonats*, 1910, p. 262; and we need not enter on the subject (except to say that the latter, one of the most illuminative and accurate of modern writers on the economic organization of the Empire, had before him Dr. Brandis's state-

[1] On p. 2466 of the same Index the province is rightly styled Galatia simply.

[2] In the case of the *proc. fam. glad.* the following combinations of districts subject to the same procurator are mentioned by Mommsen, *Staatsrecht*, ii. p. 1071, 2, and quoted from him by O. Hirschfeld, *Verwaltungsbeamten*, p. 292. 2: (1) Italia; (2) Transpadanum; (3) Galliae, Britannia, Hispaniae, Germaniae, Raetia; (4) Asia, etc.

[3] Yet in 7853 Pamphylia is omitted, and in 7854 Asia is omitted. In a long list of this kind, where not strict accuracy, but rather the effect of an imposing series of names, is aimed at, the omission of one name makes little difference. Phrygia is added in this list, as being a very important procuratorial field: a list of *procuratores Phrygiae* is given in my article in *Mélanges d'Arch.* 1882, p. 8.

[4] See the examples quoted in the present Section under 2.

ment, and was forced by the evidence to take a totally different view).

4. *Lukan and Pauline names for the province.*—St. Paul, as a Roman citizen, and as thoroughly Roman in his way of classifying and organizing, uses the Roman name: to him the province is Galatia. Luke, as a Hellene, follows the fashion of the Greek East: he avoids the name Galatia, and thinks of the great province by its regions. He mentions only the three regions that touch his subject, Pisidia, Phrygia, and Lycaonia; but he acknowledges their provincial relation by adding once in each case the epithet 'Galatic.' The Hellenes, as we know at Iconium (see above in this Section under 1), admitted the name 'Galatic province'; and Ptolemy with numerous Anatolian inscriptions attaches the same epithet to Pontus as a region of the province.[1] One who looks at the evidence with any true geographical perception will recognize from chs. 13, 14 alone that Luke regards the regions as we know them in the province, and from 16^{6}, 18^{23}, that he is careful to state their position in it. This was pointed out very briefly in my *Comm. on Galatians*, p. 314; but it seems necessary to fight for every foot of ground. No North-Galatian attends to a brief statement. To Luke, probably, the group of the four churches would rank as 'Churches of the Two Galatic Regions' or 'Galatic Churches,' but he would not use the Pauline term 'Churches of Galatia.'

5. *Meaning of the term Galatic.*—Another indefensible blunder must here be mentioned, as it is frequently repeated and appears even in Dr. Brandis's article, p. 517 f.: I have vainly protested against it,[2] and must now in a word repeat the exposure. In Arrian, *Anab.* ii. 2, 7, the words ἐπὶ Ἀγκύρας τῆς Γαλατικῆς do not mean 'Ancyra of the Galatica (country),' but 'Ancyra the Galatic (as distinguished from the Phrygiac': compare Strabo, p. 567. No case is known to me in which Galatic as a geographical or classificatory term means anything except 'belonging to the land, or more commonly the province Galatia.'

In other cases the adjective Γαλατικός means 'belonging to, or characteristic of, Gauls': *e.g.* ἔργα Γαλατικά, 'brutal deeds such as the Gauls do,' but doubtless 'deeds done by the Gauls' would be ἔργα τῶν Γαλατῶν. There is much need for a study, careful and thorough, of the use of adjectives in -ικός and -ιακός derived from names of people and countries. For example, Cicero has *Pompeiani Achaici*, 'Pompeian troops from the province Achaia,' but *Pompeiani ex Asia ex Africa*, 'Pompeians from the provinces Asia and Africa' (Att. xi. 15. 1).

Accordingly, the adjective Galatic means 'associated with or belonging to Galatia,' χώρα Γαλατική a region which belongs to Galatia, but Γαλατική is not used as a noun equivalent to Γαλατία, though πόλις Γαλατική can quite properly mean a city inhabited by Galatae.

The wide sense of the adjective appears in Plutarch Caes. 7, where the vast province or set of provinces given to Caesar in 59 B.C. (including Cisalpine and Transalpine Gaul and Illyricum) is called Γαλατικὴ ἐπαρχεία. Appian, *Hann.* 7, uses Ἰταλία Γαλατική for Cisalpine Gaul.

We may also quote some analogous cases: *legio Germanica*, *milites Germanici*, denote troops of Roman citizens stationed in Germany: *cohors Germanorum*, if it occurred, would mean a squadron raised among the peoples of Germania (so *coh. Tungrorum* and many others). Germanicus is an epithet given to a Roman who acquired distinction in Germany or by victory over Germans. *Equites Bithyni* (Juvenal vii. 14) means Bithynians who have become Roman Equites (so *eques Asianus*); but *eques Bithynicus*, *Asiaticus*, would mean a Roman knight resident in (or closely connected with) Bithyina or Asia. Λακωνικὴ (γῆ) means the whole land possessed by the Lacedaemonians, which included at one time all Messenia, whereas Λακωνία in the strictest sense is a narrower country distinguished from Messenia.

In ancient usage the primary idea is the people: from the name of the people is derived that of the country: from the name of the country or people is formed the adjective in -ακός or -ικός, belonging to, attached to, characteristic of the country or the people. The exceptions are not numerous and really illustrate the nature of the general principle.[3]

[1] The epithet Galatic continued to be attached to this part of Pontus, even after it was attached to the province Cappadocia (as it was from about A.D. 107 onwards). The division into *regiones* continued to exist.

[2] *Hist. Comm. on Galatians*, p. 316. Moreover, the country was not Galatian in the time of the events which Arrian records, but became so years afterwards (*Church in the Roman Empire*, p. 80 n., 2nd ed.).

[3] Latium (its origin is unknown, but the country in its earliest known form was a religious confederacy of separate states, worshipping Jupiter Latiaris): Aegyptus, Aegyptii,

Daci or Dacae, Dacia,[1] Dacicus: Umbri, Umbria: and so on. The country acquires its name only when it rises to be a political fact. There are many tribes from which no name of a country was ever formed, because their country never acquired a political unity and character, *e.g.* Ituraei (with adj. Ituraeus), a nomad tribe, Danai, etc.

It must of course be fully admitted that, as time passed, delicacy in the use of this class of adjectives was lost, and distinctions were confused and obliterated; but this was the idiom and the original force. The proper geographical use of this class of names would repay careful study.[2]

Now, why does not Luke employ the name Galatia, as Paul does? If he had said simply that Antioch and the other cities were cities of Galatia, no difficulty would have been felt. Luke, however, did not write to convince North-Galatian theorists, though Professor A. Steinmann is given to arguing that because the name which Luke uses is not patently inconsistent in his judgment with the North-Galatian theory, therefore the South-Galatian theory is false. Luke had a clear reason for every geographical term that he uses. He did not speak, *e.g.* of Γαλατικὴ ἐπαρχεία, which was far too wide for his purpose, being used for the whole province by the Iconian contemporaries of Paul, whereas his story moved in two regions of the province. Moreover, he would have shrunk from using such a word as ἐπαρχεία, which is not in accord with his style, and became usual only at a later date in this sense.

Luke seems obscure to the moderns only because he is so full of meaning, and scholars who have no knowledge of provincial constitution and have never dreamed that Paul regarded it, find Luke unintelligible because they have not studied to comprehend him. One would not demand that every Biblical scholar should familiarize himself with the constitution of the provinces in the East; but it is urgently needed that they should understand how complicated and difficult that subject is, and should at least know all that is to be known about the province Galatia before deciding the general questions which depend on a knowledge of its constitution.

The western region Luke first introduces in an elaborate narrative: it was the first-fruits of the Gentiles. Then on the second journey he calls it 'the region of Phrygia, which is also Galatic (*i.e.* part of the Galatic province)'; and on the third journey he names it simply Phrygia (or the Phrygian region: both are possible, and both come to the same result.[3]) It would not have been intelligible if Luke had at first used the simple name Phrygia without defining it. The obvious meaning which that name would have conveyed to any reader was Great Phrygia, which was part of the province Asia. It was necessary to guard against this misconception; and Luke does so in the first journey by a detailed account of localities, and in the second journey by stating the relation of Phrygia to the Galatic province. Only on the third journey, when all misconception seemed to him to have been obviated by the previous narrative, does he use (like Pliny, etc.) the simple name Phrygia; yet some modern scholars resolutely declare that Phrygia must mean the Great Phrygia of the Province Asia and nothing else.

Aegyptiacus (the country stood as a power unified from different peoples at the beginning of history): and so on. The character of these is instructive.

[1] Dacia is hardly used except as the Roman province: it had no unified existence, but was a mere set of peoples—Dacica rura—until the Romans gave it character and unity.

[2] It is remarkable how often even the most accurate and distinguished of scholars (such as Blass) go wrong in geographical terms. On Asiaticus, etc., see Boot on Cicero, *Att.* i. 17. 9, xi. 14. 1; Ellendt on Cic. *de Orat.*, ii. p. 372. Cicero never used Asianus, evidently regarding it as exotic and non-Latin.

[3] My own opinion is that Luke meant 'the Phrygian Region'; but this is indifferent.

Contributions and Comments.

Acts xv. 3 and the Early Date of Galatians.

In the July issue of The Expository Times, Mr. Emmet, who has been for some years a consistent advocate of a pre-conciliar date for Galatians, seeks to weaken the force of my objection to that date based on Ac 15[3] (The Expository Times, May 1913) on the ground that it is 'an argument from silence.' With all due respect to Mr. Emmet I must demur to that statement. If the defection of the Galatian Churches was actually in progress when

St. Paul was making his way from Antioch to Jerusalem, St. Luke must be charged not with simply withholding information bearing directly upon the issue in Ac 15, but with giving an entirely wrong impression of the situation in Galatia, which is quite another thing. If we had found no reference to Galatian affairs in Ac 15, much might be said in favour of Mr. Emmet's contention; but inasmuch as there is an allusion in the chapter, and that of the most definite character, implying at the very least a satisfactory outlook in Galatia, it is difficult to see where St. Luke's 'silence' comes in. If the Galatians were in a state of open revolt against St. Paul's teaching and authority before the events recorded in Ac 15^3 took place, as the early date of the Epistle demands, then St. Luke is only 'silent' when he is faced with a disagreeable situation, and can be expressive enough when it comes to recording facts that suit his own purpose. Now this means nothing less than a return to the old Tübingen position, which saw in Acts a mere 'tendency' document in which every difficulty was smoothed over and every divergence and want of success ignored in the interests of a particular theory.

Mr. Emmet also contends that the difficulty caused by St. Luke's silence as to the events presupposed by the Galatian letter is as great whether we consider it to have been written before or after the events narrated in Ac 15. Here again I must presume to differ from him. If we date the Epistle after the visit related in Ac 16^{1-5}, thus giving to το πρότερον in Gal 4^{13} its normal significance, the only reference to St. Paul's later relations with the Galatian Churches occurs in Ac 18^{23}.

Here the reference differs radically from that in Ac 15^3, in being entirely non-committal. St. Luke's silence at this point is perfectly intelligible. He is describing the different stages of a rapid Pauline journey from Corinth to Antioch, and from Antioch back again to Ephesus, and there is no very strong reason why in a passage whose sole motive is to bridge over the period between the two ministries at Corinth and Ephesus respectively he should drag in the Judaistic controversy. The case of Ac 15^3 stands on an absolutely different footing. Here, at any rate, St. Luke, as an honest and unbiassed historian, has every inducement to lead him to trace the true course of the Judaistic controversy. This identical chapter is devoted by him exclusively to the discussion of this particular problem, and yet, if we are to accept this early date for Galatians, we are to believe that he keeps out of sight one of the most, if not the most, salient fact in connexion with the whole controversy, namely, the successful Judaistic mission in Galatia. And this is not all. Not only has he not a word to say of the troubles in Galatia, but he does actually insert a reference which, on any rational interpretation, implies that the quarrel which was shaking the Christian Church to its very foundations had in no way affected the success of the Apostle's work in these Churches. St. Luke, then, is not 'silent' as to the condition of affairs in Galatia, but, on the contrary, gives us the clearest intimation that the sky in that particular neighbourhood was still unclouded and that all was well with St. Paul's recent converts in Antioch, Iconium, and Lystra.

I have still some respect for St. Luke as a serious historian, and I prefer to believe that Ac 15^3 is a true representation of things as they actually were, and not an attempt on his part to cry 'peace' where there was no 'peace,' as the theory which places the writing of Galatians before the events recorded in Ac 15 seems to imply.

MAURICE JONES.

Gosport.

The Value of the Subconscious.

I HAD no intention of any discourtesy or disrespect in my treatment of Dr. Sanday's views; and I can only express my regret that he seems to have found some ground of offence in my language. I introduced my criticism by expressing my high appreciation of him as a New Testament scholar, and indicated that only the greatness of the danger to modern Christology of his method, of which I am as deeply convinced after reading his reply to critics as I was before, induced me to criticise him at all. He charges me with exaggeration; but I cannot admit that my words 'relegate' and 'dismiss' are not fully justified by the explicit language of Dr. Sanday himself on page 159 of *Christologies Ancient and Modern*, in which he affirms that as 'the proper seat or *locus* of all divine indwelling, or divine action upon the human soul, is the subliminal consciousness,' so 'the same, or the corresponding, subliminal consciousness is the proper seat or *locus* of the Deity of the incarnate Christ.' The note does not substantially modify the position, but rather confirms it. 'Some stress is laid upon

"proper," for which I might almost have written "primary." I do not, of course, mean to deny that this divine element makes itself felt, and at times directly felt, in consciousness. But it seems *to come up* (as it were) unto consciousness, as if from some lower and deeper sphere.' Such a sentence as that on page 166: 'That which was divine in Christ was not nakedly exposed to the public gaze; neither was it so entirely withdrawn from outward view as to be wholly sunk and submerged in the darkness of the unconscious; but there was a sort of Jacob's ladder by which the divine forces stored up below found an outlet, as it were, to the upper air and the common theatre in which the life of mankind is enacted,' in its 'spatial and material metaphors' (to say nothing of the mixture of metaphors), obscures and does not illumine the subject. I have observed that the writers on Christology who have expressed themselves on Dr. Sanday's position are not favourable. Dr. Mackintosh has criticised it adversely (*The Person of Jesus Christ*, pp. 488–489); so has Mr. Walker (*The Expositor*, vol. iv. pp. 120–137), one sentence from whom may be quoted. 'It is not with the unconscious (as subconscious) in us that the Divine superconscious is related, but with that conscious (and self-conscious) element in man which makes him personal and is most distinctive of him' (p. 131). Mr. Baillie maintains that nothing is 'to be gained by referring the indwelling of God in man to a subliminal stratum of mental life' (THE EXPOSITORY TIMES, vol. xxiv. p. 354). I notice that Dr. Sanday is now stating his position in a much more qualified way, and so is justifying the criticism to which his first statements were necessarily and legitimately subjected.

ALFRED E. GARVIE.

New College, London.

Entre Nous.

The Great Text Commentary.

The best illustration this month has been found by the Rev. T. W. Murphy, Charlottetown, Prince Edward Island.

Illustrations of the Great Text for October must be received by the 20th of August. The text is Lk 14^{18}.

The Great Text for November is Ph 4^{13}—'I can do all things in him that strengtheneth me.' A copy of Dean's *Visions and Revelations*, or of Coats's *Types of English Piety*, or of Clifford's *Gospel of Gladness*, will be given for the best illustration sent.

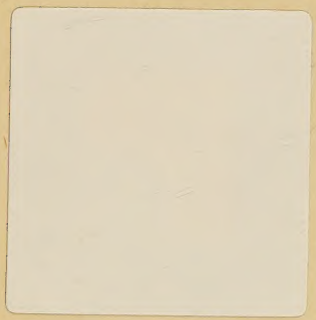
The Great Text for December is Ro 11^{33}—'O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgements, and his ways past tracing out!' A copy of Strahan's *The Book of Job Interpreted*, or Burkitt's *Gospel History and its Transmission*, will be given for the best illustration sent.

The Great Text for January is Ac 5^{31}—'Him did God exalt with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and remission of sins.' A copy of Briggs' *The Fundamental Christian Faith*, or of Loofs' *What is the Truth about Jesus Christ*, will be given for the best illustration sent.

The Great Text for February is Ac 3^{6}—'But Peter said, Silver and gold have I none; but what I have, that give I thee. In the name of Jesus Christ of Nazareth, walk.' A copy of the first volume of the *Greater Men and Women of the Bible*, or of Sanday's *Outlines of the Life of Christ*, will be given for the best illustration sent.

Those who send illustrations should at the same time name the books they wish sent them if successful. More than one illustration may be sent by one person for the same text. Illustrations to be sent to the Editor, Kings Gate, Aberdeen, Scotland.

Printed by MORRISON & GIBB LIMITED, Tanfield Works, and Published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, Kings Gate, Aberdeen, Scotland.



FOR REFERENCE
Do Not Take From This Room
DEMCO
UNITED THEOLOGICAL SEMINARY